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**THE NEW TESTAMENT**

**FOR**

**ENGLISH READERS.**

**VOL. I.**

**THE FOUR GOSPELS AND ACTS OF THE APOSTLES.**

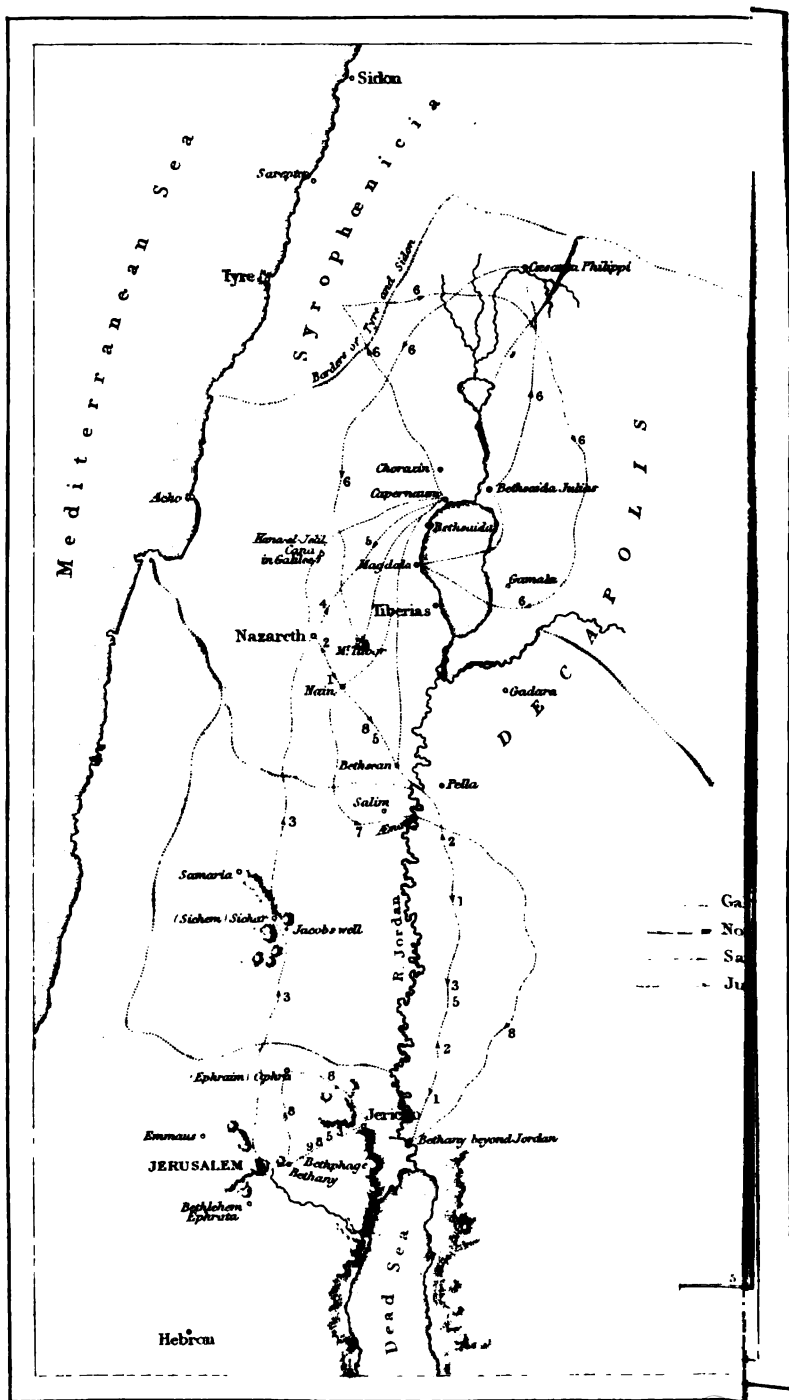
**PART I.—THE THREE FIRST GOSPELS.**

new

**"That thou mightest know the certainty of those things wherein thou  
hast been instructed."**

**LUKE i. 4.**





Bible. N.T. English.

THE  
NEW TESTAMENT

FOR  
ENGLISH READERS:

CONTAINING THE AUTHORIZED VERSION,  
WITH MARGINAL CORRECTIONS OF READINGS AND RENDERINGS;  
MARGINAL REFERENCES;

AND A  
CRITICAL AND EXPLANATORY COMMENTARY;

BY  
HENRY ALFORD, D.D.  
DEAN OF CANTERBURY.

IN TWO VOLUMES.

VOL. I.

PART I.—THE THREE FIRST GOSPELS.

SECOND EDITION.

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**ADVERTISEMENT**

TO

**THE SECOND EDITION.**

SINCE the First Edition was published, the evidence of the recently-found Sinaitic Manuscript has been added to our ancient testimonies regarding the Sacred Text. This has occasioned many variations, which have been indicated in the margin of this Edition, so as to make it conformable to the last Edition of my Greek Testament. The notes, except where such variations necessitated a change, remain as before.

CANTERBURY,  
*Christmas, 1867.*



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## ERRATA.

At Matt. xxvi. 55, "Are ye come out," &c., insert marginal note, "*render*, Ye are come out, &c., *without note of interrogation*."

At Luke vii. 32, "and saying," &c., insert marginal note, "*read*, which say."



## INTRODUCTION.

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### PRELIMINARY CHAPTER.

#### OF THE PRESENT WORK.

1. THIS Edition of the New Testament is undertaken with a view to put the English reader, whose knowledge is confined to our own language, in possession of some of the principal results of the labours of critics and scholars on the sacred text.

2. There are of course very many cases where this cannot be done. The English reader must be content to remain in ignorance of all those minute niceties of meaning and connexion, which depend on the import of the constructions and the particles in a language far surpassing our own in its power of expressing the varying shades and slightest turns of thought.

3. But it is believed that there are far more cases, where there is no reason why these results should not be imparted to him. And the more we value the inspired word of God, the more anxious ought we to be, that all should possess every help to ensure the purity of its text, and to clear up its true meaning.

4. In the present state of the English reader's knowledge of his Bible, there are two great obstacles to the attainment of these ends. The one consists in his ignorance of the variations of reading in the ancient authorities from which the sacred text is derived; the other in his ignorance of the existence of other and often indisputably better renderings of the sacred text than that which the version before him gives. Our Authorized Version is, as a translation, of high excellence, and is never to be thought of by Englishmen without reverence, and gratitude to Almighty God. But it is derived very often from readings of the Greek which are not based on the authority of our best ancient witnesses; and it frequently gives an inadequate rendering of the text which it professes to translate.

5. The principal instances of both these imperfections it is the object  
Vol. I.—1]



of the present Edition to enable the English reader to correct for himself. Words and passages, which in our Authorized Version are wrongly read or inadequately rendered, are printed in italics in the text, the true reading or rendering being pointed out, in the margin below, in the same type as the rest of the text. Besides this, in cases where the principal ancient authorities differ about the reading of the text, the variation is stated in the margin.

6. Marginal notices are also appended in some cases where antiquated terms, or expressions generally misunderstood, are used in the Authorized Version.

7. The notes are mainly an adaptation and abridgment of those in my Edition of the Greek Testament. Additions are sometimes made to those notes, where further explanations, of a nature suitable to the English reader, seemed to be required.

8. The marginal references are adapted and abridged from those found in our ordinary English Bibles. I found, on examination, that many of these were either irrelevant or superfluous, and that sometimes passages the most important for elucidation were not adduced at all. It may be well to mention that the parallel places in the Gospels are not cited on the margin, being systematically given at the head of each paragraph in the notes.

9. It is necessary, at a time when there is so much unsettled opinion respecting the authority of Scripture, to state plainly in the outset, the belief of the Editor on that point, and the principles on which his work has been undertaken.

10. I regard the Canonical books of the Old and New Testaments to have been given by inspiration of Almighty God, and in this respect to differ from all other books in the world. I rest this my belief on the consent of Christ's Holy Catholic Church, and on evidence furnished by those books themselves<sup>1</sup>.

11. I find that it has pleased God to deliver His revelation of Himself to man, which is contained in those books, by the vehicles of *human testimony*, *human speech*, and *human writing*. All the phenomena necessarily incident to these human vehicles I consequently expect, and find, in our sacred books as we have them.

12. Their writers testified that which was true. The Spirit of Truth dwelt in them specially for this purpose. But He did not divest their *testimony* of its *human character*. Their peculiar styles and manners of writing were not taken away, nor their disposition to record peculiar facts, and to note different aspects of the truth. Each holy man set down that which he had seen or heard, or which he found in trustworthy

<sup>1</sup> I have treated of this matter more formally and in detail further on, in Chap. I. § vi. of this Introduction. But I have considered it desirable besides, to publish a general statement in the preliminary account of this English edition.

record, or heard from competent witnesses; and in this remembrance or selection, he was guided specially by the Holy Spirit. But each man reported, and each man selected, according to his own personal characteristics of thought and feeling. Any one who can read the Gospel and Epistles of St. John, and doubt this, would seem to me to read to little purpose indeed.

13. A very important result of this may be thus stated. The two, three, or four, Gospel records of the same event are each of them separately true: written by men divinely guided into truth, and relating facts which happened, and *as* they happened. If we could now see the whole details of the event, we should also see that each narrative is true, and *how* it is true. But, not seeing the whole details of the event, and having only these two, three, or four, independent accounts, we must be prepared sometimes to find, that they appear to be discrepant the one from the other: and we must not expect that *we* can reconcile such apparent discrepancies. It is a case where we must walk by faith, not by appearance. One day we may, and one day I firmly believe we shall, see the event with all its details as it happened, and shall be permitted to glorify God for the Truth of His holy Word in every particular; but that day is not yet come.

14. This is the belief, and these are the principles, on which I have recognized and dealt with what appear to me the undeniable apparent discrepancies in detail between some of the Gospel narratives. I have never attempted to force them into accordance. I shrink from doing so, and I see no end gained by doing so. On the other hand, I believe the confirmation of the faith, gained by the testimony which these discrepancies furnish to the absolute independence of the narratives, to be of infinitely more importance, than would be the most complete piecing together of them into one apparently harmonious whole.

15. *Human speech* was also a vehicle chosen by God for the transmission of the Revelation of Himself to man. Now all language is liable to be imperfectly understood. Few things can be expressed so clearly, but that some possibility occurs of an interpretation being given, other than was intended. And this defect of the instrument of thought has certainly not been removed in its employment by God Himself. Nay this very employment by Him has rather tended to increase the defect: the things which it hath not entered into the heart of man to conceive, when set forth in human speech, are too deep and weighty for the instrument which should convey them, and the result is that the sayings of Holy Scripture are often extremely difficult to understand. "The unlearned and unstable," we are told, "wrest them to their own destruction:" and short of this, their sense is often misapprehended, and their true significance set aside, for want of intelligent study. We often hear Holy Scripture spoken of as if it were not only all true, which it is,—but all

so plain that there can be no question as to its meaning, which it as certainly is not. Coming as it does from God, its simplest saying has in it a depth which the human mind cannot fathom: and its apparently disjointed sentences have a connexion which it often surpasses even the practised eye to discover, or the most ripened and chastened judgment satisfactorily to pronounce upon.

16. The reader of this work will find this conviction lying at the root of all its endeavours to explain Scripture: that we are dealing not with mere human thoughts, whose significance we may exhaust and surpass, but with divine Truth, conveyed to us in human words—the treasure, in the earthen vessel. No amount of labour can be ill bestowed in searching into, and comparing, and meditating on, the import and the connexion of the words of Scripture. Nor are we to expect a time when our work may be regarded as done. As the ages of the world and of the Church pass onward, new lights will ever be thrown upon God's word, by passing events, by the toil of thought, by the discoveries of historical research and of scientific enquiry.

17. Nor has the Bible any reason to fear the utmost activity, and the furthest extension, of such pursuits. We have been, I am persuaded, too timid and anxious in this matter. Let research and enquiry be carried forward in every direction, and in a fearless spirit: and when their results are most completely established and firmly assured to us, then will it be most undeniably found, that Creation, Providence, and Revelation, are the work of the same God:—then will the plainest light be thrown on the meaning of Holy Scripture, in all points on which such research and enquiry bear.

18. We are too apt to forget that another vehicle in which God has transmitted to us His Revelation, is *human writing*. The conservation of the sacred books by His Providence ought to be taken into account, as well as their original composition. The general notion concerning the Bible, as regards this point, may perhaps be not unjustly described as being, that the sacred text has come down to us in one unquestioned form, and that form represented by the English Authorized Version. The fact of some variations existing here and there is perhaps known, but its import is at once nullified by some statement, that these variations make no possible difference in the sense: and there the matter is allowed to rest: some even doubting the expediency of further inviting the English reader to its consideration.

19. But surely such a course is hardly that of those who are exhorted to be “not unwise, but understanding what the will of the Lord is.” If it has pleased God, in the course of His providential care of His word, that certain portions of it should be variously transmitted to us, can we, without blame, resolve to shut our eyes to this His will? And the case, as affecting English readers, is even stronger than this. There is one

passage, commonly printed in all our Bibles, read in our churches as God's Word, which undeniably forms no portion of His Word at all, viz. 1 John v. 7 : there are more, which rest upon far weaker evidence than do other forms of the Word, which ought long ago to have been substituted for them. Can we be held blameless, with the knowledge of these things before us, for not having set this matter right ?

20. It has been my desire for many years, that I might contribute, however scantily and imperfectly, towards furnishing the English reader with some means of intelligently dealing with and appreciating these important facts respecting the text of the New Testament. My wish has at length taken shape in this Edition, the first part of which is now offered to the Public. I would wish it to be understood that I put it forth as an experiment, liable to be corrected and improved, if necessary, both in form and in detail. It was my original intention to give an amended version of the sacred text : and I still think that for the completeness and full usefulness of the work, such a version would be necessary. After all possible marginal corrections of inadequate renderings, there are many improvements in minute expression and arrangement, tending to clear up the meaning, which must necessarily be passed over where the Authorized Version is printed as the text.

21. It has been my endeavour, in the notes, to give as much information as I could respecting the general currents of opinion and interpretation, without burdening the reader with long catalogues of names. The introduction of some names has been unavoidable. The German Commentaries of Olshausen and Meyer, for instance, are so valuable, and so rich in original material, that I have often cited them. The latter of these writers, though unhappily not to be trusted where there is any room for the introduction of rationalistic opinions, is, in accurate interpretation of the words and constructions of the sacred text, by far the best of all commentators. Another work has been found very valuable : the *Reden Jesu* (Discourses of Jesus) of the late venerable Rudolf Stier. Stier was a Christian scholar of the orthodox Evangelical party,—of a simple and fervid spirit,—apt sometimes to find fanciful allusions and connexions, but full of the power of spiritual discernment : and his great work above mentioned has certainly been among the most valuable of modern contributions to the understanding of our Lord's words.

22. The reader will find in my Commentary no sympathy whatever with the rationalistic school. Believing in the Eternal Godhead and Perfect Humanity of our Blessed Lord, and in the agency of the Almighty Spirit in Him, and through Him in His Apostles and servants, I regard His divine miracles as proofs of His mission, and of His authority over nature, as being the Creator of nature. The faith of the centurion (Luke vii. 8), so wonderful in him, is that of all Catholic Christians : that the powers of Nature serve the Son of God, as servants their master.

23. Widely different however from any expression of rationalistic opinion is the carrying out of the enquiry, sometimes forced on us, whether an incident related in the sacred narrative is intended to be miraculous, or not. Such an enquiry might for example naturally occur regarding the rising up of St. Paul after he was stoned at Lystra (Acts xiv. 19, 20). Such an enquiry, I have believed, is fairly open to us in the case of the narrative of the Star of the Wise Men. Was that a miraculous appearance from first to last, or was it some phenomenon in the ordinary course of the celestial revolutions, which the Magi were guided by God to interpret as they did? I have been led to incline to the latter view. I have no bias leading me that way: I should feel no difficulty whatever in receiving the whole as miraculous, did I think the sacred text required me to do so. Those who do think this, have much to favour their view. But let them concede to a Christian brother the right to enquire into the meaning of the sacred text itself, without binding him to a pre-conception of that meaning: and let them abstain from harsh judgment, where his enquiry has led him to a conclusion different from that to which they themselves have come.

24. In closing this preliminary chapter, I may venture to say, that I hope this work may be found useful to those readers for whom it has been specially designed. It is not in the proper sense of the word, a *popular* Edition of the New Testament. Some cultivation of mind by an ordinary liberal education will be required for its use: but certainly not more than is possessed by Christian women in the middle ranks of life, and by the majority of the mercantile classes. Should it be found to contribute in any degree towards the diffusion of an intelligent knowledge of the contents of God's Holy Word, I shall be more than rewarded for the labour bestowed on it.

## CHAPTER I.

## ON THE THREE FIRST GOSPELS GENERALLY.

## SECTION I.

## GENERAL CHARACTERISTICS OF THE THREE FIRST GOSPELS.

1. ON examining the four records of our Lord's life on earth, the first thing which demands our notice is the distinctness, in contents and character, of the three first Gospels from the fourth. This difference may be thus shortly described.

2. St. Matthew, St. Mark, and St. Luke, in relating His ministry, discourses, and miracles, confine themselves exclusively to the events which took place in Galilee, until the last journey to Jerusalem. No incident whatever of His ministry in Judæa is related by any of them<sup>2</sup>. Had we only their accounts, we could never with any certainty have asserted that He went to Jerusalem during his public life, until His time was come to be delivered up. They do not, it is true, *exclude* such a supposition, but rather perhaps imply it (see Matt. xxiii. 37; xxvii. 57, and parallels; also Matt. iv. 12 as compared with iv. 25,—Matt. viii. 10, xvi. 1); it could not however have been gathered from their narrative with any historical precision.

3. If we now turn to the fourth Gospel, we find this deficiency remarkably supplied. The various occasions on which our Lord went up to Jerusalem are specified; not indeed with any precision of date or sequence, but mainly for the purpose of relating the discourses and miracles by which they were signalized.

4. But the difference in *character* between the three first Evangelists and the fourth is even more striking. While their employment (with the sole exception, and that almost exclusively in Matthew, of the application of Old Testament prophecies to events in the life of our Lord) is *narration without comment*, the fourth Evangelist speaks with dogmatic authority, and delivers his historical testimony as from the chair of an Apostle. In no place do they *claim* the high authority of eye-witnesses; nay, in the preface to St. Luke's Gospel, while he vindicates his diligent care in tracing down the course of events from the first, he

<sup>2</sup> An exception to this apparently occurs, if we adopt the remarkable reading "*Judæa*," Luke iv. 44. But it is hardly to be pressed, especially as it does not imply any journey to the capital.



implicitly *disclaims* such authority. This claim is, however, advanced in direct terms by St. John (see below, ch. v. § ii. 1). Again, in the *character of our Lord's discourses*, reported by the Three, we have the same distinctness. While His sayings and parables in their Gospels almost exclusively have reference to His dealings with *us*, and the nature of His kingdom among men, those related by St. John regard, as well, the deeper subjects of His own essential attributes and covenant purposes; referring indeed often and directly to His relations with His people and the unbelieving world, but usually as illustrating those attributes, and the unfolding of those purposes. That there are exceptions to this (see e. g. Matt. xi. 27 : Luke x. 22) is only to be expected from that merciful condescension by which God, in giving us the Gospel records through the different media of individual minds and apprehensions, has yet furnished us with enough *common* features in them all, to satisfy us of the unity and truthfulness of their testimony to His blessed Son.

5. Reserving further remarks on the character of St. John's Gospel for their proper place, I further notice that the three, in their narration of our Lord's *ministry*, proceed in the main upon a common outline. This outline is variously filled up, and variously interrupted; but is still easily to be traced, as running through the middle and largest section of each of their Gospels.

6. Besides this large portion, each Gospel contains some prefatory matter regarding the time before the commencement of the Ministry,—a detailed history of the Passion,—fragmentary notices of the Resurrection, and a conclusion. These will be separately treated of and compared in the following sections, and more at large in the Commentary.

## SECTION II.

### THEIR INDEPENDENCE OF ONE ANOTHER.

1. Having these three accounts of one and the same Life and Ministry of our Lord, it is an important enquiry for us, *how far they may be considered as distinct narratives,—how far as borrowed one from another*. It is obvious that this enquiry can only, in the absence of any direct historical testimony, be conducted by *careful examination of their contents*. Such examination however has conducted enquirers to the most various and inconsistent results. Different hypotheses of the mutual interdependence of the three have been made, embracing every possible permutation of their order<sup>1</sup>. To support these hypotheses,

<sup>1</sup> 1. That Matthew wrote first—that Mark used his Gospel—and then Luke both these. This is held by Grotius, Mill, Wetstein, Townson, Hug, &c., and Greswell, who

§ II.] INDEPENDENCE OF ONE ANOTHER. [INTRODUCTION.

the same phenomena have been curiously and variously interpreted. What, in one writer's view, has been a *deficiency* in one Evangelist which another has supplied,—has been, in that of a second writer, a *condensation* on the part of the one Evangelist of the full account of the other ;—while a third writer again has seen in the fuller account the more minute depicting of later tradition.

2. Let us, however, observe the evidence furnished by the *Gospels themselves*. Each of the sacred Historians is, we may presume, anxious to give his readers an accurate and consistent account of the great events of Redemption. On either of the above hypotheses, two of them respectively sit down to their work with *one, or two, of our present narratives before them*. We are reduced then to adopt one or other of the following suppositions: Either, (a) *they found those other Gospels insufficient, and were anxious to supply what was wanting*; or, (b) *they believed them to be erroneous, and purposed to correct what was inaccurate*; or, (c) *they wished to adapt their contents to a different class of readers, incorporating at the same time whatever additional matter they possessed*; or (d) *receiving them as authentic, they borrowed from them such parts as they purposed to relate in common with them*.

3. There is but one other supposition, which is plainly out of the range of probability, and which I should not have stated, were it not the only one, *on the hypothesis of mutual dependency*, which will give any account of, or be consistent with, the various minute discrepancies of arrangement and narration which we find in the Gospels. It is (e) *that* (see last paragraph) *they fraudulently plagiarized from them, slightly disguising the common matter so as to make it appear their own*. One man wishing to publish the matter of another's work as his own, may be conceived as altering its arrangement and minutiae, to destroy its distinctive character. But how utterly inapplicable is any such view to either of our three Evangelists! And even supposing it for a moment entertained,—how imperfectly and anomalously are the changes made,—and how little would they be likely to answer their purpose!

4. Let us consider the others in order. If (a) was the case, *I maintain that no possible arrangement of our Gospels will suit its requirements*. Let the reader refer to the last note, and follow me through its divisions. (1), (2), (5), (6) are clearly out of the question, because

advances, and sometimes maintains with considerable ingenuity, the hypothesis of a *supplemental* relation of the three taken in order.

2. Matthew, Luke, Mark.—So Griesbach, Fritzsche, Meyer, De Wette, and others.

3. Mark, Matthew, Luke.—So Storr and others, and recently, Mr. Smith of Jordanhill.

4. Mark, Luke, Matthew.—So Weisse, Wilke, Hitzig, &c.

5. Luke, Matthew, Mark.—So Büsching and Evanson.

6. Luke, Mark, Matthew.—So Vögel.

the *shorter* Gospel of St. Mark follows upon the *fuller one* of St. Matthew, or St. Luke, or both. We have then only to examine those in which St. Mark stands *first*. Either then *St. Luke* supplemented *St. Matthew*,—or *St. Matthew*, *St. Luke*. But first, both of these are inconceivable as being *expansions of St. Mark*; for his Gospel, although shorter, and narrating *fewer* events and discourses, is, in those which he does narrate, the fullest and most particular of the three. And again, St. Luke could not have supplemented St. Matthew; for there are most important portions of Matthew which he has altogether omitted (e. g. ch. xxv. much of ch. xiii. ch. xv.);—nor could St. Matthew have supplemented St. Luke, for the same reason, having omitted almost all of the important section, Luke ix. 51—xviii. 15, besides very much matter in other parts. I may also mention that this supposition leaves all the difficulties of *different arrangement* and *minute discrepancy* unaccounted for.

5. We pass to (b), on which much need not be said. If it were so, nothing could have been done *less calculated to answer the end*, than that which our Evangelists have done. For in no material point do their accounts differ, but only in arrangement and completeness;—and this latter difference is such, that no one of them can be cited as taking any pains to make it appear that his own arrangement is chronologically accurate. *No fixed dates* are found in those parts where the differences exist; no word to indicate that any other arrangement had ever been published. *Does this look like the work of a corrector?* Even supposing him to have suppressed the charge of inaccuracy on others,—would he not have been precise and definite in the parts where his own corrections appeared, if it were merely to justify them to his readers?

6. Neither does the supposition represented by (c) in any way account for the phenomena of our present Gospels. For,—even taking for granted the usual assumption, that St. Matthew wrote for Hebrew Christians, St. Mark for Latins, and St. Luke for Gentiles in general,—we do not find any such consistency in these purposes, as a revision and alteration of another's narrative would necessarily presuppose. We have the visit of the Gentile Magi exclusively related by the Hebraizing Matthew;—the circumcision of the child Jesus, and His frequenting the passovers at Jerusalem, exclusively by the Gentile Evangelist Luke. Had the above purposes been steadily kept in view in the revision of the narratives before them, the respective Evangelists could not have omitted incidents so entirely subservient to their respective designs.

7. Our supposition (d) is, that receiving the Gospel or Gospels before them as authentic, the Evangelists borrowed from them such parts as they purposed to narrate in common with them. But this *does not represent the matter of fact*. In no one case does any Evangelist borrow from another any considerable part of even a single narrative. For

## § 11.] INDEPENDENCE OF ONE ANOTHER. [INTRODUCTION

such borrowing would imply verbal coincidence, unless in the case of strong Hebraistic idiom, or other assignable peculiarity. It is inconceivable that one writer borrowing from another matter confessedly of the very first importance, *in good faith and with approval*, should alter his diction so singularly and capriciously as, *on this hypothesis*, we find the text of the parallel sections of our Gospels altered. Let the question be answered by ordinary considerations of probability, and let any passage common to the three Evangelists be put to the test. The phenomena presented will be much as follows:—first, perhaps, we shall have three, five, or more words *identical*;—then as many *wholly distinct*: then two clauses or more, expressed in the *same words* but *differing order*:—then a clause *contained in one or two*, and *not in the third*:—then *several words identical*:—then a clause not only *wholly distinct* but *apparently inconsistent*;—and so forth;—with recurrences of the same arbitrary and anomalous alterations, coincidences, and transpositions. Nor does this description apply to verbal and sentential arrangement only;—but also, with slight modification, to that of the larger portions of the narratives. Equally capricious would be the disposition of the subject-matter. Sometimes, while coincident in the things related, the Gospels place them in the most various order,—each in turn connecting them together with apparent marks of chronological sequence (e. g. the visit to Gadara in Matt. viii. 28 ff. as compared with the same in Mark v. 1 ff. Luke viii. 26 ff. and numerous other such instances noticed in the commentary). Let any one say, divesting himself of the commonly-received hypotheses respecting the connexion and order of our Gospels, whether it is within the range of probability that a writer should thus singularly and unreasonably alter the subject-matter and diction before him, having (as is now supposed) *no design* in so doing, but intending, fairly and with approval, to incorporate the work of another into his own? Can an instance be any where cited of undoubted borrowing and adaptation from another, presenting similar phenomena?

8. I cannot then find in any of the above hypotheses a solution of the question before us, *how the appearances presented by our three Gospels are to be accounted for*. I do not see how any theory of mutual interdependence will leave to our three Evangelists their credit as *able* or *trustworthy writers*, or even as *honest men*: nor can I find any such theory borne out by the nature of the variations apparent in the respective texts.

## SECTION III.

## THE ORIGIN OF OUR THREE GOSPELS.

1. It remains then, that the three Gospels should have arisen *independently of one another*. But supposing this, we are at once met by the difficulty of accounting for so much common matter, and that narrated, as we have seen, with such curious verbal agreements and discrepancies. Thus we are driven to *some common origin* for those parts. But of what kind? Plainly, either *documentary* (i. e. contained in writings), or *oral*. Let us consider each of these in turn.

2. *No documentary source could have led to the present texts of our Gospels*. For supposing it to have been in the Hebrew language (or Aramaic, the dialect of Palestine at the time), and thus accounting for some of the variations in our parallel Greek passages, as being *independent translations*,—we shall still have no solution whatever of the more important discrepancies of *insertion, omission, and arrangement*. To meet these, the most complicated hypotheses have been advanced,—all perfectly capricious, and utterly inadequate, even when apprehended, to account for the phenomena. The various opponents of the view of an original Gospel have well shewn besides, that such a Gospel could never have existed, because of the omission in one or other of our three, of passages which *must necessarily have formed a part of it*; e. g. Matt. xxvi. 6—13 (*see there*) omitted by St. Luke<sup>4</sup>. I believe then that we may safely abandon the idea of any single original Gospel, whether Aramaic or Greek.

3. Still it might be thought possible that, though *one* document cannot have originated the text of the common parts of our Gospels, *several documents*, more or less related to one another, may have done so, in the absence of any original Gospel. But this, it will be seen, is but an imperfect analysis of their origin; for we are again met by the question, *whence did these documents take their rise?* And if they turn out to be only so many modifications of a received oral teaching respecting the actions and sayings of our Lord, then to that oral teaching are we

<sup>4</sup> Those who maintain the anointing of Matt. xxvi. 6 to be the same with that of Luke vii. 36, forget that it is incumbent on them in such cases to shew *sufficient reason* for the inversion in order of time. It is no reply to my argument, to say that St. Luke omits the anointing at Bethany, *because he had related it before in ch. vii*. Had he *not had St. Matthew's Gospel before him*, it is very likely that he may have inserted an incident which he found without date, in a place where it might illustrate the want of charity of a Pharisee; but *having* (on their hypothesis) *St. Matthew's Gospel before him*, and the incident being there related in strict sequence and connexion with our Lord's Death, it is simply inconceivable that he should have transposed it, and obliterated all trace of such connexion, deeply interesting and important as it is.

referred back for a more complete account of the matter. That such evangelical documents *did exist*, I think highly probable; and believe I recognize such in some of the *peculiar* sections of Luke; but that the *common* parts of our Gospels, even if taken from such, are to be traced back further, I am firmly convinced.

4. We come then to enquire, whether the *common* sections of our Gospels could have originated from a *common oral source*. If by this latter is to be understood,—*one and the same oral teaching every where recognized*, our answer must be in the negative: for the difficulties of verbal discrepancy, varying arrangement, insertion, and omission, would, as above, remain unaccounted for. At the same time, it is highly improbable that such a course of oral teaching should ever have been adopted. Let us examine the matter more in detail.

5. The Apostles were *witnesses of the resurrection of the Lord Jesus*. In this consisted their especial office and work. Others besides them had been companions of our Lord:—but peculiar grace and power was given to them, by which they gave forth their testimony (Acts iv. 33). And *what* this testimony included, we learn from the conditions of apostleship propounded by Peter himself, Acts i. 21, 22: that in order to its being properly given, an Apostle must have been an eye and ear witness of what had happened *from the baptism of John until the ascension*: i. e. during the *whole official life of our Lord*. With the *whole of this matter*, therefore, *was his apostolic testimony concerned*. And we are consequently justified in assuming that the substance of the teaching of the Apostles consisted of their *testimony to such facts*, given in the Holy Ghost and with power. The ordinary objection to this view, that their extant discourses do not contain Evangelic *narrations*, but are hortatory and persuasive, is wholly inapplicable. Their extant discourses are contained in the Acts, a second work of the Evangelist Luke, who having in his former treatise given all which he had been able to collect of their *narrative teaching*, was not likely again to repeat it. Besides which, such narrative teaching would occur, not in general and almost wholly apologetic discourses held before assembled unbelievers, but in the building up of the several churches and individual converts, and in the catechization of catechumens. It is a strong confirmation of this view, that Luke himself in his preface refers to this original apostolic narrative as the source of the various *narrations*, which many had taken in hand to draw up, and states his object in writing to be, that Theophilus might know the certainty of *those sayings concerning which he had been catechized*.

It is another confirmation of the above view of the testimony of the apostolic body,—that St. Paul claims to have received an independent knowledge, by direct revelation, of at least some of the fundamental parts



of the Gospel history (see Gal. i. 12 : 1 Cor. xi. 23 ; xv. 3), to qualify him for his calling as an Apostle.

6. I believe then that the Apostles, in virtue not merely of their having been eye and ear witnesses of the Evangelic history, but especially of *their office*, gave to the various Churches their testimony in a *narrative of facts*: such narrative being modified in each case by the individual mind of the Apostle himself, and his sense of what was requisite for the particular community to which he was ministering. While they were principally together, and instructing the converts at Jerusalem, such narrative would naturally be *for the most part the same*, and expressed in the same, or nearly the same words: coincident, however, *not from design or rule*, but because the *things themselves were the same*, and the teaching naturally fell for the most part into one form. It would be easy and interesting to follow the probable origin and growth of this cycle of narratives of the words and deeds of our Lord in the Church at Jerusalem,—for both the Jews, and the Hellenists,—the latter under such teachers as Philip and Stephen, commissioned and authenticated by the Apostles. In the course of such a process some portions would naturally be written down by private believers, for their own use or that of friends. And as the Church spread to Samaria, Cæsarea, and Antioch, the want would be felt in each of these places, of similar cycles of oral teaching, which when supplied would thenceforward belong to and be current in those respective Churches. And these portions of the Evangelic history, oral or partially documentary, would be adopted under the sanction of the Apostles, who were as in all things so especially in this, the appointed and divinely-guided overseers of the whole Church. This *common substratum of apostolic teaching*,—never formally adopted by all, but subject to all the varieties of diction and arrangement, addition and omission, incident to transmission through many individual minds, and into many different localities,—*I believe to have been the original source of the common part of our three Gospels.*

7. Whether this teaching was wholly or in part expressed originally in *Greek*, may admit of some question. That it would very soon be so expressed, follows as a matter of course from the early mention of Grecian converts, Acts vi., and the subsequent reception of the Gentiles into the Church; and it seems to have been generally received in that language, *before any of its material modifications arose*. This I gather from the remarkable *verbal coincidences* observable in the present Greek texts. Then again, the *verbal discrepancies* of our present Greek texts entirely forbid us to imagine that our Evangelists took up the usual oral teaching at one place or time; but point to a process of alteration and deflection, which will now engage our attention.

8. It will be observed that I am now speaking of *those sections which our Gospels possess* IN COMMON, and WITHOUT REFERENCE TO THEIR ORDER. The larger additions, which are due to peculiar sources of information,—the narratives of the same event which have not sprung from a common source,—the different arrangement of the common sections, with all these I am not now concerned.

9. The matter then of those sections I believe to have been this generally-received oral narrative of the Apostles of which I have spoken. Delivered; usually in the same or similar terms, to the catechumens in the various Churches, and becoming the text of instruction for their pastors and teachers, it by degrees underwent those modifications which the various Gospels now present to us. And I am not now speaking of any considerable length of time, such as might suffice to deteriorate and corrupt mere traditional teaching,—but of no more than the transmission through men apostolic or almost apostolic, yet of independent habits of speech and thought,—of an account which remained in substance the same. Let us imagine the modifications which the individual memory, brooding affectionately and reverently over each word and act of our Lord, would introduce into a narrative in relating it variously and under differing circumstances:—the Holy Spirit who brought to their remembrance whatever things He had said to them (John xiv. 26), working in and distributing to each severally as He would;—let us place to the account the various little changes of transposition or omission, of variation in diction or emphasis, which would be sure to arise in the freedom of individual teaching,—and we have I believe the only reasonable solution of the arbitrary and otherwise unaccountable coincidences and discrepancies in these parts of our Gospels.

10. It might perhaps be required that some presumptive corroborations should be given of such a supposition as that here advanced. For the materials of such, we must look into the texts themselves of such sections. And in them I think I see signs of such a process as the latter part of paragraph 9 describes. For,

11. It is a well-known and natural effect of oral transmission, that while the *less prominent* members of a sentence are transposed, or diminished or increased in number, and *common-place expressions* replaced by their synonymes, any *unusual word*, or *harsh expression*, or *remarkable construction* is retained. Nor is this only the case, such words, expressions, or constructions, *preserving their relative places* in the sentences,—but, from the mind laying hold of them, and retaining them at all events, they are sometimes found preserved *near their original places*, though perhaps with *altered relations* and *import*. Now a careful observation of the original text of the Gospels continually brings before the reader instances of both of these. I have given a few of them in a note to this portion of the Introductory matter in my Greek Testament.

12. With regard to *those parts of our Gospels which do not fall under the above remarks*, there are various conceivable sources whence they may have arisen. As each Evangelist may have had more or less access to those who were themselves witnesses of the events, whether before or during the public ministry of our Lord, or as each may have fallen in with a more complete or a shorter account of those events, so have our narratives been filled out with rich detail, or confined to the mere statement of occurrences :—so have they been copious and entire in their history, or have merely taken up and handed down a portion of our Lord's life. These particulars will come under our notice below, when we treat of each Gospel by itself.

13. The above view has been impugned by Mr. Birks (*Horæ Evangelicæ*, &c. Lond. 1852), and Mr. Smith of Jordanhill (*Dissertation on the Origin and Connexion of the Gospels*: Edinb. 1853). While maintaining different hypotheses, both agree in regarding 'oral tradition' as quite insufficient to account for the phænomena of approximation to identity which are found in the Gospels. But both, as it seems to me, have forgotten to take into account the *peculiar kind* of oral tradition with which we are here concerned. Both concur in insisting on the many variations and corruptions to which oral transmission is liable, as an objection to my hypothesis. But we have here a case in this respect exceptional and of its own kind. The oral tradition (or rather ORAL TEACHING) with which we are concerned, formed the substance of a deliberate and careful testimony to facts of the highest possible importance, and as such, was inculcated in daily catechization: whereas common oral tradition is careless and vague, not being similarly guarded, nor diffused as matter of earnest instruction. Besides which, these writers forget, that I have maintained the probability of a very early collection of portions of such oral teaching into documents, some of which two or even three Evangelists may have used; and these documents or narrations, in some cases drawn up after the first minute verbal divergences had taken place, or being translations from common Aramaic sources, would furnish many of the phænomena which Mr. Smith so ingeniously illustrates from *translation* in modern historians and newspapers. I have found reason to infer that St. Luke was acquainted with Hebrew; and he would therefore be an independent translator, as well as the other two Evangelists.

14. For the sake of guarding against misunderstanding, it may be well formally to state the conclusion at which I have arrived respecting the origin of our three first Gospels: in which, I may add, I have been much confirmed by the results of many years' study of the sacred text since it was first published:

*That the Three first Gospels contain the substance of the Apostles' testimony, collected principally from their oral teaching current in the*

*Church,—partly also from written documents embodying portions of that teaching: that there is however no reason from their internal structure to believe, but every reason to disbelieve, that any one of the three Evangelists had access to either of the other two Gospels in its present form.*

## SECTION IV.

### THE DISCREPANCIES, APPARENT AND REAL, OF THE THREE GOSPELS.

1. In our Three Narratives, many events and sayings do not hold the same relative place in one as in another: and hence difficulties have arisen, and the faith of some has been weakened; while the adversaries of our religion have made the most of these differences to impugn the veracity of the writers themselves. And hence also Christian commentators have been driven to a system of harmonizing which condescends to adopt the weakest compromises, and to do the utmost violence to probability and fairness, in its zeal for the veracity of the Evangelists. It becomes important therefore critically to discriminate between *real* and *apparent* discrepancy, and while with all fairness we acknowledge the former where it exists, to lay down certain common-sense rules whereby the latter may be also ascertained.

2. The *real* discrepancies between our Evangelistic histories are very few, and those nearly all of one kind. They are simply the results of the entire independence of the accounts. They consist mainly in different chronological arrangements, expressed or implied. Such for instance is the transposition, before noticed, of the history of the passage into the country of the Gadarenes, which in Matt. viii. 28 ff. precedes a whole course of events which in Mark v. 1 ff.: Luke viii. 26 ff. it follows. Such again is the difference in position between the pair of incidents related Matt. viii. 19—22, and the same pair of incidents found in Luke ix. 57—61. And such are some other varieties of arrangement and position, which will be brought before the readers of the following Commentary. Now the way of dealing with such discrepancies has been twofold,—as remarked above. The *enemies of the faith* have of course *recognized* them, and pushed them to the utmost; often attempting to create them where they do not exist, and where they do, using them to overthrow the narrative in which they occur. While this has been *their* course,—equally unworthy of the Evangelists and their subject has been that of those who are usually thought the *orthodox Harmonists*. They have usually taken upon them to state, that such variously placed narratives *do not refer to the same incidents*, and so to save (as they imagine) the credit of the Evangelists, at the expense of common fairness and candour. Who, for example, can for a moment

doubt that the pairs of incidents above cited from St. Matthew and St. Luke are identical with each other? What man can ever suppose that the same offer would have been, not merely twice made to our Lord in the same words and similarly answered by Him (for this is very possible), but actually followed in *both cases* by a request from *another* disciple, couched also in the very same words? The reiterated sequence of the two is absolutely out of all bounds of probability:—and yet it is supposed and maintained by one of the ablest of our modern Harmonists. And this is only one specimen out of very many of the same kind, notices of which may be seen in the following Commentary.

3. The fair Christian critic will pursue a plan different from both these. With no desire to create discrepancies, but rather every desire truthfully and justly to solve them, if it may be,—he will candidly recognize them where they unquestionably exist. By this he loses nothing, and the Evangelists lose nothing. That one great and glorious portrait of our Lord should be harmoniously depicted by them,—that the procession of events by which our redemption is assured to us should be one and the same in all,—is surely more wonderful, and more plainly the work of God's Holy Spirit, *the more entirely independent of each other they must be inferred to have been*. Variation in detail and arrangement is to my mind the most valuable proof that they were, not *mere mouthpieces or organs* of the Holy Spirit, as some would suicidally make them, but *holy men*, under His inspiration. I shall treat of this part of our subject more at length below (in § vi.) :—I mention it now, to shew that we need not be afraid to recognize real discrepancies, in the spirit of fairness and truth. *Christianity never was, and never can be the gainer, by any concealment, warping, or avoidance of the plain truth, wherever it is to be found.*

4. On the other hand, the Christian critic will fairly discriminate between real and apparent discrepancy. And in order to this, some rules must be laid down by which the limits of each may be determined.

5. *Similar incidents must not be too hastily assumed to be the same.* If one Evangelist had given us the feeding of the *five* thousand, and another that of the *four*, we should have been strongly tempted to pronounce the incidents the same, and to find a discrepancy in the accounts:—but our conclusion would have been false:—for we have now *both events* narrated by each of two Evangelists (St. Matthew and St. Mark), and formally alluded to by our Lord Himself in connexion. (Matt. xvi. 9, 10. Mark viii. 19, 20.) And there are several narrations now in our Gospels, the identification of which must be abstained from; e.g. the anointing of our Lord by the woman who was a sinner, Luke vii. 36 ff., and that at Bethany by Mary the sister of Lazarus, in Matt. xxvi. 6 ff.: Mark xiv. 3 ff.: John xi. 2; xii. 3 ff. In such cases we must judge fairly and according to probability,—not making trifling differences in diction or narrative into

important reasons why the incidents should be different ;—but rather examining critically the features of the incidents themselves, and discerning and determining upon the evidence furnished by them.

6. *The circumstances and nature of our Lord's discourses must be taken into account.* Judging *à priori*, the probability is, that *He repeated most of His important sayings many times over, with more or less variation, to different audiences, but in the hearing of the same apostolic witnesses.* If now these witnesses by their independent narratives have originated our present Gospels, what can be more likely than that these sayings should have found their way into the Gospels *in various forms*,—sometimes, as especially in Matthew, in long and strictly coherent discourses,—sometimes scattered up and down, as is the matter of several of Matthew's discourses in Luke ? Yet such various reports of our Lord's sayings are most unreasonably by some of the modern German critics (e.g. De Wette) treated as discrepancies, and used to prove St. Matthew's discourses to have been mere combinations of shorter sayings uttered at different times. A striking instance of the repetition by our Lord of similar discourses, varied according to the time and the hearers, may be found in the denunciations on the Scribes and Pharisees as uttered during the journey to Jerusalem, Luke xi. 37 ff., and the subsequent solemn and public reiteration of them in Jerusalem at the final close of the Lord's ministry in Matt. xxiii. Compare also the parable of the *pounds*, Luke xix. 11 ff., with that of the *talents*, Matt. xxv. 14 ff., and in fact the whole of the discourses during the last journey in Luke, with their parallels, where such exist, in Matthew.

## SECTION V.

### THE FRAGMENTARY NATURE OF THE THREE GOSPELS.

1. On any hypothesis which attributes to our Evangelists the design of producing a *complete history* of the life and actions of our Lord, and gives two of them the advantage of consulting other records of the same kind with their own,—the *omissions* in their histories are *perfectly inexplicable*. For example,—St. Matthew, as an Apostle, was himself an eye-witness of the Ascension, an event holding a most important place in the divine process of the redemption of man. Yet *he omits all record or mention of it*. And though this is the most striking example, others are continually occurring throughout the Three Gospels. Why has there been no mention in them of the most notable miracle wrought by our Lord,—which indeed, humanly speaking, was the final exciting cause of that active enmity of the Jewish rulers which issued in His crucifixion ? Can it be believed, that an Apostle, *writing in the fulness of his know-*

ledge as such, and with the design of presenting to his readers Jesus of Nazareth as the promised Messiah,—should have omitted all mention of the raising of Lazarus,—and of the subsequent prophecy of Caiaphas, whereby that Messiahship was so strongly recognized? The ordinary supposition, of silence being maintained for prudential reasons concerning Lazarus and his family, is quite beside the purpose. For the sacred books of the Christians were not published to the world in general, but were reserved and precious possessions of the believing societies: and even had this been otherwise, such concealment was wholly alien from their spirit and character.

2. The absence of completeness from our Gospels is even more strikingly shewn in their *minor* omissions, which cannot on any supposition be accounted for, if their authors had possessed records of the incidents so omitted. Only in the case of St. Luke does there appear to have been any design of giving a regular account of things throughout: and from his many omissions of important matter contained in Matthew, it is plain that his sources of information were, though copious, yet fragmentary. For, assuming what has been above inferred as to the independence of our three Evangelists, it is inconceivable that St. Luke, with his avowed design of completeness, ch. i. 3, should have been in possession of matter so important as that contained in those parts of Matthew, and should deliberately have excluded it from his Gospel.

3. The Gospel of St. Mark,—excluding from that term the venerable and authentic fragment at the end of ch. xvi.,—terminates abruptly in the midst of the narrative of incidents connected with the resurrection of our Lord. And, with the exception of the short prefatory compendium, ch. i. 1—13, there is no reason for supposing this Evangelist to be an abbreviator, in any sense, of the matter before him. His sources of information were of the very highest order, and his descriptions and narratives are most life-like and copious; but they were confined within a certain cycle of apostolic teaching, viz. that which concerned the official life of our Lord: and in that cycle not complete, inasmuch as he breaks off short of the Ascension, which another Evangelistic hand has added from apostolic sources.

## SECTION VI.

### THE INSPIRATION OF THE EVANGELISTS AND OTHER N. T. WRITERS.

1. The results of our enquiries hitherto may be thus stated:—That our Three Gospels have arisen independently of one another, from sources of information possessed by the Evangelists:—such sources of information, for a very considerable part of their contents, being the narrative teaching of the Apostles; and, in cases where their personal

testimony was out of the question, oral or documentary narratives, preserved in and received by the Christian Church in the apostolic age;—that the Three Gospels are not formal complete accounts of the whole incidents of the sacred history, but each of them fragmentary, containing such portions of it as fell within the notice, or the special design, of the Evangelist.

2. The important question now comes before us, *In what sense are the Evangelists to be regarded as having been inspired by the Holy Spirit of God?* That they were so, in some sense, has been the concurrent belief of the Christian body in all ages. In the second, as in the nineteenth century, the ultimate appeal, in matters of fact and doctrine, has been to these venerable writings. It may be well, then, first to enquire on what grounds their authority has been rated so high by all Christians.

3. And I believe the answer to this question will be found to be, *Because they are regarded as authentic documents, descending from the apostolic age, and presenting to us the substance of the apostolic testimony.* The Apostles being raised up for the special purpose of witnessing to the Gospel history,—and these memoirs having been universally received in the early Church as embodying that their testimony, I see no escape left from the inference, that they come to us with *inspired authority.* The Apostles themselves, and their contemporaries in the ministry of the Word, were singularly endowed with the Holy Spirit for the founding and teaching of the Church: and Christians of all ages have accepted the Gospels and other writings of the New Testament as the written result of the Pentecostal effusion. The early Church was not likely to be deceived in this matter. The reception of the Gospels was *immediate and universal.* They never were placed for a moment by the consent of Christians in the same category with the spurious documents which soon sprung up after them. In external history, as in internal character, they differ entirely from the apocryphal Gospels; which, though in some cases bearing the name and pretending to contain the teaching of an Apostle, were *never recognized as apostolic.*

4. Upon the authenticity, i. e. the *apostolicity* of our Gospels, rests their claim to inspiration. Containing the substance of the Apostles' testimony, they carry with them that special power of the Holy Spirit which rested on the Apostles in virtue of their office, and also on other teachers and preachers of the first age. It may be well, then, to enquire of what kind that power was, and how far extending.

5. We do not find the Apostles transformed, from being men of individual character and thought and feeling, into mere channels for the transmission of infallible truth. We find them, humanly speaking, to have been still distinguished by the same characteristics as before the descent of the Holy Ghost. We see Peter still ardent and impetuous,



still shrinking from the danger of human disapproval;—we see John still exhibiting the same union of deep love and burning zeal;—we find them pursuing different paths of teaching, exhibiting different styles of writing, taking hold of the truth from different sides.

6. Again, we do not find the Apostles *put in possession at once* of the divine counsel with regard to the Church. Though Peter and John were full of the Holy Ghost immediately after the Ascension, neither at that time, nor for many years afterwards, were they put in possession of the purpose of God regarding the Gentiles, which in due time was specially revealed to Peter, and recognized in the apostolic council at Jerusalem.

7. These considerations serve to shew us in what respects the working of the Holy Spirit on the sacred writers was analogous to His influence on every believer in Christ; viz. in the retention of individual character and thought and feeling,—and in the gradual development of the ways and purposes of God to their minds.

8. But their situation and office was *peculiar* and *unexampled*. And for its fulfilment, peculiar and unexampled gifts were bestowed upon them. One of these, which bears very closely upon our present subject, was, the *recalling by the Holy Spirit of those things which the Lord had said to them*. This was His own formal promise, recorded in John xiv. 26. And if we look at our present Gospels, we see abundant evidence of its fulfilment. What unassisted human memory could treasure up saying and parable, however deep the impression at the time, and report them in full at the distance of several years, as we find them reported, with every internal mark of truthfulness, in our Gospels? What invention of man could have devised discourses which by common consent differ from all sayings of men—which possess this character unaltered, notwithstanding their transmission through men of various mental organization—which contain things impossible to be understood or appreciated by their reporters at the time when they profess to have been uttered—which enwrap the seeds of all human improvement yet attained, and are evidently full of power for more? I refer to this latter alternative, only to remark that all considerations, whether of the Apostles' external circumstances, or their internal feelings respecting Him of whom they bore witness, combine to confirm the persuasion of Christians, that they have recorded as said by our Lord *what He truly did say*, and not any words of their own imagination.

9. And let us pursue the matter further by analogy. Can we suppose that the light poured by the Holy Spirit upon the *sayings* of our Lord would be confined to such sayings, and not extend itself over the other parts of the narrative of His life on earth? Can we believe that those miracles, which though not uttered in words, were yet *acted parables*,

would not be, under the same gracious assistance, brought back to the minds of the Apostles, so that they should be placed on record for the teaching of the Church ?

10. And, going yet further, to those parts of the Gospels which were wholly out of the cycle of the Apostles' own testimony,—can we imagine that the divine discrimination which enabled them to detect the 'lie to the Holy Ghost,' should have forsaken them in judging of the records of our Lord's birth and infancy,—so that they should have taught or sanctioned an apocryphal, fabulous, or mythical account of such matters ? *Some account of them must have been current in the apostolic circle ?* for Mary the mother of Jesus survived the Ascension, and would be fully capable of giving undoubted testimony to the facts. (See notes on Luke i. ii.) Can we conceive then that, *with her among them*, the Apostles should have delivered other than a true history of these things ? Can we suppose that St. Luke's account, which he includes among the things *delivered by those who were eye-witnesses and ministers of the word* from the first, is other than the true one, and stamped with the authority of the witnessing and discriminating Spirit dwelling in the Apostles ? Can we suppose that the account in the still more immediately apostolic Gospel of St. Matthew is other than the same history seen from a different side and independently narrated ?

11. But if it be enquired, *how far* such divine superintendence has extended in the *framing of our Gospels as we at present find them*, the answer must be furnished by no preconceived idea of what ought to have been, but by *the contents of the Gospels themselves*. That those contents are *various, and variously arranged*, is token enough that in their selection and disposition we have human agency presented to us, under no more direct divine guidance, in this respect, than that *general leading*, which in main and essential points should ensure entire accordance. Such leading admits of much variety in points of minor consequence. Two men may be equally led by the Holy Spirit to record the events of our Lord's life for our edification, though one may believe and record that the visit to the Gadarenes took place before the calling of Matthew, while the other places it after that event ; though one in narrating it speaks of two *dæmoniacks*,—the other, only of one.

12. And it is observable, that in the only place in the Three Gospels where an Evangelist speaks of himself, he expressly lays claim, not to any supernatural guidance in the arrangement of his subject-matter, but to a diligent tracing down of all things from the first ; in other words, to the care and accuracy of a faithful and honest compiler. After such an avowal on the part of the editor himself, to assert an immediate revelation to him of the *arrangement to be adopted* and the *chronological notices to be given*, is clearly not justified, according to his own shewing

and assertion<sup>6</sup>. The value of such arrangement and chronological connexion must depend on various circumstances in each case :—on their definiteness and consistency,—on their agreement or disagreement with the other extant records ; the preference being in each case given to that one whose account is the most minute in details, and whose notes of sequence are the most distinct.

13. In thus speaking, I am doing no more than even the most scrupulous of our Harmonizers have in fact done. In the case alluded to in paragraph 11, *there is not one of them who has not altered the arrangement*, either of Matthew, or of Mark and Luke, so as to bring the visit to the Gadarenes into the same part of the Evangelic History. But, *if the arrangement itself were matter of divine inspiration*, then have we no right to vary it in the slightest degree, but must maintain (as the Harmonists have done in other cases, but never, that I am aware, in this) *two distinct visits to have been made at different times, and nearly the same events to have occurred at both*. I need hardly add that a similar method of proceeding with all the variations in the Gospels, *which would on this supposition be necessary*, would render the Scripture narrative a heap of improbabilities ; and strengthen, instead of weakening, the cause of the enemies of our faith.

14. And not only of the *arrangement* of the Evangelic History are these remarks to be understood. There are certain minor points of accuracy or inaccuracy, of which human research suffices to inform men, and on which, from want of that research, it is often the practice to speak vaguely and inexactly. Such are sometimes the conventionally received distances from place to place ; such are the common accounts of phenomena in natural history, &c. Now, in matters of this kind, the Evangelists and Apostles were not supernaturally informed, but left, in common with others, to the guidance of their natural faculties.

15. The same may be said of citations and dates from history. In the last apology of Stephen, which he spoke being full of the Holy Ghost, and with divine influence beaming from his countenance, we have at least two demonstrable inaccuracies in points of minor detail. And the occurrence of similar ones in the Gospels would not in any way affect the inspiration or the veracity of the Evangelists.

16. It may be well to mention one notable illustration of the principles upheld in this section. What can be more undoubted and unanimous than the testimony of the Evangelists to THE RESURRECTION OF

<sup>6</sup> To suppose St. Luke to have written, "*It seemed good to me also*," if he were under the *conscious* inspiration of the Holy Spirit, superseding all his own mental powers and faculties, would be to charge him with ascribing to his own diligence and selection that which was furnished to him independently of both. Yet to this are the asserters of *verbal inspiration* committed.

THE LORD? If there be one fact rather than another of which the Apostles were witnesses, it was *this* :—and in the concurrent narrative of all four Evangelists it stands related beyond all cavil or question. Yet, of all the events which they have described, *none is so variously put forth in detail*, or with so many minor discrepancies. And this was just what might have been expected, on the principles above laid down. The great fact that the Lord *was risen*,—set forth by the ocular witness of the Apostles, who had seen Him,—became from that day first in importance in the delivery of their testimony. The *precise order* of His appearances would naturally, from the overwhelming nature of their present emotions, be a matter of minor consequence, and perhaps not even of accurate enquiry till some time had passed. Then, with the utmost desire on the part of the women and Apostles to collect the events in their exact order of time, some confusion would be apparent in the history, and some discrepancies in versions of it which were the results of separate and independent enquiries; the traces of which pervade our present accounts. But what fair-judging student of the Gospels ever made these variations or discrepancies a ground for doubting the veracity of the Evangelists as to the fact of the Resurrection, or the principal details of the Lord's appearances after it?

17. It will be well to state the bearing of the opinions advanced in this section on two terms in common use, viz. *verbal* and *plenary* inspiration.

18. With regard to *verbal inspiration*, I take the sense of it, as explained by its most strenuous advocates, to be, that every word and phrase of the Scriptures is absolutely and separately true,—and, whether narrative or discourse, took place, or was said, in every most exact particular as set down. Much might be said of the *à priori* unworthiness of such a theory, as applied to a Gospel whose character is the freedom of the Spirit, not the bondage of the letter : but it belongs more to my present work to try it by applying it to the Gospels as we have them. And I do not hesitate to say that, being thus applied, its effect will be to destroy altogether the credibility of our Evangelists. Hardly a single instance of parallelism between them arises, where they do not relate the same thing indeed in substance, but expressed in terms which if literally taken are incompatible with each other. To cite only one obvious instance. The *Title over the Cross* was written in Greek, and, being reported in Greek by the Evangelists, must represent not the Latin or Hebrew forms, but *the Greek form*, of the inscription. According, then, to the verbal-inspiration theory, each Evangelist has recorded the *exact words* of the inscription; *not the general sense*, but the *inscription itself*,—*not a letter less or more*. This is absolutely necessary to the theory. Its advocates must not be allowed, with convenient inconsis-

tency, to take refuge in a common-sense view of the matter wherever their theory fails them, and still to uphold it in the main<sup>6</sup>. And how it will here apply, the following comparison will shew :—

Matthew, THIS IS JESUS THE KING OF THE JEWS.

Mark, THE KING OF THE JEWS.

Luke, THIS IS THE KING OF THE JEWS.

John, JESUS OF NAZARETH THE KING OF THE JEWS.

Of course it must be understood, that *I* regard the above variations in the form of the inscription as in fact no discrepancies at all. They entirely prevent our saying with perfect precision what was the form of the inscription : but they leave us the spirit and substance of it. In all such cases I hold with the great Augustine, whose words I have cited in my note on Matt. xiv., when treating of the varying reports of the words spoken by the Apostles to our Lord during the storm on the lake of Galilee,—and cannot forbear citing here again : “THE SENSE OF THE DISCIPLES WAKING THE LORD AND SEEKING TO BE SAVED, IS ONE AND THE SAME : NOR IS IT WORTH WHILE TO ENQUIRE, WHICH OF THESE THREE WAS REALLY SAID TO CHRIST. FOR WHETHER THEY SAID ANY ONE OF THESE THREE, OR OTHER WORDS, WHICH NO ONE OF THE EVANGELISTS HAS MENTIONED, BUT OF SIMILAR IMPORT AS TO THE TRUTH OF THE SENSE, WHAT MATTERS IT ?”

19. Another objection to the theory is, that if it be so, the Christian world is left in uncertainty what her Scriptures are, as long as the sacred text is full of various readings. *Some one manuscript must be pointed out to us*, which carries the weight of verbal inspiration, or *some text whose authority shall be undoubted*, must be promulgated. But manifestly neither of these things can ever happen. To the latest age, the reading of some important passages will be matter of doubt in the Church : and, which is equally subversive of the theory, though not of equal importance in itself, there is hardly a sentence in the whole of the Gospels in which there are not varieties of diction in our principal MSS., baffling all attempts to decide which was its original form.

20. The fact is, that this theory uniformly gives way before intelligent study of the Scriptures themselves ; and is only held, consistently and thoroughly, by those who have never undertaken that study. When put forth by those who have, it is never carried fairly through ; but while broadly asserted, is in detail abandoned.

<sup>6</sup> This has been done, as far as I have seen, in all remarks of verbal-inspirationists on this part of my Introduction to the Greek Testament. A most curious idea has been propounded on the example above given, viz. that by forcing into accord the words of the title in Mark and Luke, and believing it to represent a translation from the *Latin* inscription, we may suppose those in Matthew and John to have been, the one the original *Greek*, the other a translation from the *Hebrew* (!).

21. If I understand *plenary inspiration* rightly, I hold it to the utmost, as entirely consistent with the opinions expressed in this section. The inspiration of the sacred writers I believe to have consisted in the fulness of the influence of the Holy Spirit specially raising them to, and enabling them for, their work,—*in a manner which distinguishes them from all other writers in the world, and their work from all other works.* The men were full of the Holy Ghost—the books are the pouring out of that fulness through the men,—the conservation of the treasure in earthen vessels. The treasure is ours, in all its richness: but it is ours as only it can be ours,—in the imperfections of human speech, in the limitations of human thought, in the variety incident first to individual character, and then to manifold transcription and the lapse of ages.

22. Two things, in concluding this section, I would earnestly impress on my readers. First, that we must take our views of inspiration not, as is too often done, from *à priori* considerations, but ENTIRELY FROM THE EVIDENCE FURNISHED BY THE SCRIPTURES THEMSELVES: and secondly, that the MEN WERE INSPIRED; the BOOKS are the RESULTS OF THAT INSPIRATION. This latter consideration, if all that it implies be duly weighed, will furnish us with the key to the whole question.

## SECTION VII.

### IMPRATICABILITY OF CONSTRUCTING A FORMAL HARMONY OF THE THREE GOSPELS.

1. From very early times attempts have been made to combine the narratives of our Three Gospels into one continuous history. As might have been expected, however, from the characteristics of those Gospels above detailed, such Harmonies could not be constructed without doing considerable violence to the arrangement of some one or more of the three, and an arbitrary adoption of the order of some one, to which then the others have been fitted and conformed. An examination of any of the current Harmonies will satisfy the student that this has been the case.

2. Now, on the supposition that the Three Gospels had arisen one out of the other, with a design such as any of those which have been previously discussed (with the exception of *e*) in § ii. 2, 3, such a Harmony not only ought to be *possible*, but should *arise naturally* out of the several narratives, without any forcing or alteration of arrangement. Nay, on the *supplementary* theory of Greswell and others, the *last written Gospel should itself be such a History as the Harmonizers are in search of.* Now not only is this not the case, but their Harmonies

contain the most violent and considerable transpositions:—they are obliged to have recourse to the most arbitrary hypotheses of repetition of events and discourses,—and, after all, their Harmonies, while some difficulties would be evaded by their adoption, entail upon us others even more weighty and inexplicable.

3. Taking, however, the view of the origin of the Gospels above advocated, the question of the practicability of Harmonizing is simply reduced to one of *matter of fact*:—*how far* the three Evangelists, in relating the events of a history which *was itself one and the same*, have presented us with the *same side* of the narrative of those events, or with fragments *which will admit of being pieced into one another*.

4. And there is no doubt that, as far as the *main features* of the Evangelic history are concerned, a harmonious whole is presented to us by the combined narrative. The great events of our Lord's ministry, His baptism, His temptation, His teaching by discourses and miracles, His selection of the Twelve, His transfiguration, His announcement of His sufferings, death, and resurrection, His last journey to Jerusalem, His betrayal, His passion, crucifixion, burial, and resurrection,—these are common to all; and, as far as *they* are concerned, their narratives naturally fall into accord and harmony. But when we come to range their texts side by side, to supply clause with clause, and endeavour to construct a complete History of details out of them, we at once find ourselves involved in the difficulties above enumerated. And the inference which an unbiassed mind will thence draw is, that as the Evangelists wrote with no such design of being pieced together into a complete History, but delivered the apostolic testimony as they had received it, modified by individual character and oral transmission, and arranged carefully according to the best of their knowledge,—so we should thus simply and reverentially receive their records, without setting them at variance with each other by compelling them in all cases to say the same things of the same events.

5. If the Evangelists have delivered to us truly and faithfully the apostolic narratives, and if the Apostles spoke as the Holy Spirit enabled them, and brought events and sayings to their recollection, then we may be sure that *if we knew the real process of the transactions themselves, that knowledge would enable us to give an account of the diversities of narration and arrangement which the Gospels now present to us*. But *without such knowledge*, all attempts to accomplish this analysis in minute detail must be *merely conjectural*: and must tend to weaken the Evangelic testimony, rather than to strengthen it.

6. The only genuine Harmony of the Gospels will be furnished by the unity and consistency of the Christian's belief in their record, as true to the great events which it relates, and his enlightened and intelligent appreciation of the careful diligence of the Evangelists in

arranging the important matter before them. If in that arrangement he finds variations, and consequently inaccuracies, on one side or the other, he will be content to acknowledge the analogy which pervades all the divine dealings with mankind, and to observe that God, who works, in the communication of His other gifts, through the medium of secondary agents—has been pleased to impart to us this, the record of His most precious Gift, also by human agency and teaching. He will acknowledge also, in this, the peculiar mercy and condescension of Him who has adapted to universal human reception the record of eternal life by His Son, by means of the very variety of individual recollections and modified reports. And thus he will arrive at the *true Harmonistic view of Scripture*; just as in the great and discordant world he does not seek peace by setting one thing against another and finding logical solution for all, but by holy and peaceful trust in that Almighty Father, who doeth all things well. So that the argument so happily applied by Butler to the *nature of the Revelation* contained in the Scriptures, may with equal justice be applied to *the books themselves* in which the record of that Revelation is found,—that ‘He who believes the Scriptures to have proceeded from Him who is the Author of nature, may well expect to find the same sort of difficulties in them as are found in the constitution of nature.’

## CHAPTER II.

### OF THE GOSPEL ACCORDING TO MATTHEW.

#### SECTION I.

##### ITS AUTHORSHIP.

1. THE author of this Gospel has been universally believed to be, THE APOSTLE MATTHEW. With this belief the contents of the Gospel are not inconsistent; and we find it current in the very earliest ages (see testimonies in the next section).

2. Of the Apostle Matthew we know very little for certain. He was the son of Alphæus (Mark ii. 14), and therefore probably the brother of James the less. His calling, from being a publican to be one of the Twelve, is narrated by all three Evangelists. By St. Mark and St. Luke he is called Levi; in this Gospel, Matthew. Such change of name after becoming a follower of the Lord, was by no means uncommon; and the appearance of the apostolic, not the original name, in the Gospel proceed-



ing from himself, is in analogy with the practice of Paul, who always in his Epistles speaks of himself by his new and Christian appellation. (On the doubts raised in ancient times respecting the identity of Matthew and Levi, see note on Matt. ix. 9.)

3. The Apostle Matthew is described by Clement of Alexandria as belonging to the ascetic Judaistic school of early Christians. Nothing is known of his apostolic labours out of Palestine, which Eusebius mentions generally. Later writers fix the scene of them in Ethiopia, but also include in their circle Macedonia, and several parts of Asia. Heraclion, as cited by Clement of Alexandria, relates that his death was natural. This is implicitly confirmed by Clement himself, and by Origen and Tertullian, who mention only Peter, Paul, and James the greater, as *martyrs* among the Apostles.

## SECTION II.

### ITS ORIGINAL LANGUAGE.

On this point, which cannot be supposed of great interest to the English reader, he may be contented to be informed thus much, that it has been disputed among biblical scholars, whether this Gospel was originally composed in Hebrew, or in Greek:—that the testimony of the early Church is unanimous, that it was written in Hebrew:—but that some doubt is thrown upon the sufficiency of this testimony, from a probability that some at least of the Fathers mistook the apocryphal “Gospel according to the Hebrews” for the Gospel of St. Matthew:—and that the phenomena of the Gospel itself are strongly against the idea that it was written originally in any other language than that in which we now possess it: viz. in Greek: which, be it remembered, was the commonly spoken language in Palestine, and throughout the East.

For the further treatment of the question, I must refer to my Greek Testament, Vol. I., Prolegomena, ch. ii. § ii.

## SECTION III.

### FOR WHAT READERS AND WITH WHAT OBJECT IT WAS WRITTEN.

1. An opinion has generally prevailed, both in ancient and modern times, that Matthew originally drew up his Gospel for the use of the Jewish converts in Palestine. And internal notices tend to confirm this inference. We have fewer interpretations of Jewish customs, laws, and localities, than in the two other Gospels. The whole narrative proceeds more upon a Jewish view of matters, and is concerned more to establish that point, which to a Jewish convert would be most important,—*that Jesus was the Messiah prophesied in the Old Testament.* Hence

the commencement of His genealogy from Abraham and David; hence the frequent notice of the necessity of this or that event happening, *because it was so foretold by the Prophets*; hence the constant opposition of our Lord's spiritually ethical teaching to the carnal formalistic ethics of the Scribes and Pharisees.

2. But we must not think of the Gospel as a systematic treatise drawn up with this end continually in view. It only exercised a very general and indirect influence over the composition, not excluding narratives, sayings, and remarks which had no such tendency, or even partook of an opposite one.

3. *Grecian readers* were certainly also in the view of the Apostle; and in consequence, he adds interpretations and explanations, such, for example, as ch. i. 23; xxvii. 8, 33, 46, for their information.

4. In furtherance of the design above mentioned, we may discern (with the caution given in 2) a more frequent and consistent reference to the Lord *as a King*, and to his Messianic kingdom, than in the other Gospels. Designing these remarks not as a complete Introduction to the Gospels, but merely as subsidiary to the following Commentary, I purposely do not give instances of these characteristics, but leave them to be gathered by the student as he proceeds.

## SECTION IV.

### AT WHAT TIME IT WAS WRITTEN.

The testimony of the early Church is unanimous, that Matthew wrote *first* among the Evangelists. Clement of Alexandria, who dissented from the present order of our Gospels, yet placed those of Matthew and Luke first. Origen's testimony is, that tradition in his time reported Matthew to have written first. And Irenæus relates that Matthew wrote his Gospel while Peter and Paul were preaching and founding the Church in Rome. Without adopting this statement, we may remark that it represents a date, to which internal chronological notices are not repugnant. It seems, from ch. xxvii. 8, and xxviii. 15, that some considerable time had elapsed since the events narrated; while, from the omission of all mention of the destruction of Jerusalem, it would appear that the Gospel was published *before* that event. All these marks of time are, however, exceedingly vague, especially when other notices are taken into account, which place the Gospel eight years after the Ascension (so Theophylact and Euthymius); fifteen years after the Ascension (Nicephorus):—at the time of the stoning of Stephen (Cosmas Indicopleustes).

## SECTION V.

## ITS STYLE AND CHARACTER.

1. The Gospel of Matthew is written in the same form of diction which pervades the other Gospels, the Hebraistic or Hellenistic Greek. This dialect resulted from the dispersion of the Greek language by the conquests of Alexander, and more especially from the intercourse of Jews with Greeks in the city of Alexandria. It is that of the LXX version of the Old Testament; of the apocryphal books; and of the writings of Philo and Josephus. In these two latter, however, it is not so marked, as in versions from the Hebrew, or books aiming at a Hebraistic character.

2. Of the three Gospels, that of Matthew presents the most complete example of the Hebraistic diction and construction, with perhaps the exception of the first chapter of Luke. And from what has been above said respecting its design, this would naturally be the case.

3. The internal character of this Gospel also answers to what we know of the history and time of its compilation. Its marks of chronological sequence are very vague, and many of them are hardly perhaps to be insisted on at all. When compared with the more definite notices of Mark and Luke, its order of events is sometimes superseded by theirs. It was to be expected, in the earliest written accounts of matters so important, that the object should rather be to record the *things done*, and the *sayings* of our Lord, than the *precise order* in which they took place.

4. It is in this principal duty of an Evangelist that Matthew stands pre-eminent; and especially in the report of the *longer discourses* of our Lord. It was within the limits of his purpose in writing, to include all the descriptions of the state and hopes of the citizens of the kingdom of heaven which Jesus gave during his ministry. This seems to have been the peculiar gift of the Spirit to him,—to recall and deliver down, in their strictest verbal connexion, such discourses as the Sermon on the Mount, ch. v.—vii.; the apostolic commission, ch. x.; the discourse concerning John, ch. xi.; that on blasphemy against the Holy Ghost, ch. xii.; the series of parables, ch. xiii.; that to the Apostles on their divisions, ch. xviii.; and in their fulness, the whole series of polemical discourses and prophetic parables in ch. xxi.—xxv.

5. It has been my endeavour in the following Commentary, to point out the close internal connexion of the longer discourses, and to combat the mistake of those critics who suppose them to be no more than collections of shorter sayings associated together from similarity of subject or character.

## CHAPTER III.

## OF THE GOSPEL ACCORDING TO MARK.

## SECTION I.

## ITS AUTHORSHIP.

1. As in the case of the two other Gospels, we are dependent entirely on traditional sources for the name of the author. It has been universally believed to be *Marcus*: and further, that he was the same person who, in Acts xii. 12, 25; xv. 37, is spoken of as *John whose surname was Mark*: in xiii. 5, 13, as *John*: in xv. 39, as *Mark*: also in Col. iv. 10: 2 Tim. iv. 11: Philem. 24. The few particulars gleaned respecting him from Scripture are, that his mother's name was Mary (Acts xii. 12); and that she was sister to the Apostle Barnabas (Col. iv. 10); that she dwelt in Jerusalem (Acts, *ibid.*); that he was converted to Christianity by the Apostle Peter (1 Pet. v. 13); that he became the minister and companion of Paul and Barnabas, in their first missionary journey (Acts xii. 25); and was the cause of the variance and separation of these Apostles on their second (Acts xv. 37—40),—Barnabas wishing to take him again with them, but Paul refusing, because he had departed from them before the completion of the former journey (Acts xiii. 13). He then became the companion of Barnabas in his journey to Cyprus (Acts xv. 39). We find him however again with Paul (Col. iv. 10), and an allusion apparently made in the words there to some previous stain on his character, which was then removed; see also Philem. 24: 2 Tim. iv. 11. Lastly, we find him with Peter (1 Pet. v. 13). From Scripture we know no more concerning him. But an unanimous tradition of the ancient Christian writers represents him as the “interpreter” of Peter: i.e. the secretary or amanuensis, whose office it was to commit to writing the orally-delivered instructions and narrations of the Apostle. See authorities quoted in § ii., below.

2. Tradition brings him with Peter to Rome (but apparently only on the authority of 1 Pet. v. 13); and thence to Alexandria. He is said to have become first bishop of the Church in that city, and to have suffered martyrdom there. All this, however, is exceedingly uncertain.

## SECTION II.

## ITS ORIGIN.

1. It was universally believed in the ancient Church, that Mark's Gospel was written under the influence, and almost by the dictation, of Peter.

(a) Eusebius quotes from Papias, as a testimony of John the presbyter, "Mark was the interpreter of Peter, and wrote down accurately whatever he recollected."

(b) The same author says, "Mark, the disciple and interpreter of Peter, has delivered down to us in writing the things preached by Peter." This he quotes from Irenæus; and further that this took place after the deaths of Peter and Paul.

(c) The same author relates, on the authority of Clement and Papias, that the hearers of Peter at Rome, unwilling that his teaching should be lost to them, besought Mark, who was a follower of Peter, to commit to writing the substance of that teaching; that the Apostle, being informed supernaturally of the work in which Mark was engaged, "was pleased with the earnestness of the man, and authorized the writing according to the request of the Church." This account is manifestly inconsistent with the former.

(d) Eusebius gives yet *another* account, *citing* the very passage of Clement above referred to: that Peter, knowing of Mark's work when it was completed and published, "neither forbade it nor encouraged it."

(e) The same author elsewhere says, "Thus says Peter concerning himself: for all things found in Mark are said to have been memorials of the discourses of Peter."

(f) Tertullian relates: "The Gospel which Mark put forth is affirmed to be Peter's, whose interpreter Mark was."

(g) Jerome writes: "Paul then had Titus for his interpreter, as also St. Peter had Mark, whose Gospel was composed by him writing at Peter's dictation."

2. The above testimonies must now be examined as to how far we are bound to receive them as decisive. We may observe that the matter to which they refer is one which could, from its nature, have been known to very few persons; viz. the private and unavowed influence of an Apostle over the writer. (For I reject at once the account which makes Peter *authorize* the Gospel, from no such authorization being apparent, which it certainly would have been, had it ever existed.) Again, the accounts cited are most vague and inconsistent as to the *extent* and *nature* of this influence,—some stating it to have been no more than that Peter preached, and Mark, after his death, collected the substance of his testimony from memory; others making it extend even to the dictation of the words by the Apostle.

3. It is obvious that all such accounts must be judged according to the phenomena presented by the Gospel itself. Now we find, in the title of the Gospel, a presumption that no *such* testimony of Peter is here presented to us, as we have of Matthew in the former Gospel. Had such been the case, we should have found it called the Gospel according to *Peter*, not according to *Mark*.

4. If again we examine the contents of the Gospel, we are certainly not justified in concluding that Peter's hand has been directly employed in its compilation in its present form. The various mentions, and omissions of mention, of incidents in which that Apostle is directly concerned, are such as to be in no way consistently accounted for on this hypothesis. For let it be allowed that a natural modesty might have occasionally led him to omit matters tending to his honour,—yet how are we to account for his omitting to give an exact detail of other things at which he was present, and of which he might have rendered the most precise and circumstantial account? This has been especially the case in the narrative of the day of the Resurrection, not to mention numerous other instances which will be noticed in the Commentary. Besides, the above hypothesis regarding his suppressions cannot be consistently carried out. A remarkable instance to the contrary may be seen, ch. xvi. 7, where “tell his disciples *and Peter*” stands for “tell his disciples” in Matthew.

5. We are led to the same conclusion by a careful comparison of the contents of this Gospel with those of Matthew and Luke. We find that it follows the same great cycle of apostolic teaching;—that its narratives are derived in many cases from the same sources;—that it is improbable that any individual Apostle should have moulded and fashioned a record which keeps so much to the beaten track of the generally-received Evangelic history. His own individual remembrances must unavoidably have introduced additions of so considerable an amount as to have given to the Gospel more original matter than it at present possesses.

6. But while unable to conceive any influence *directly* exerted by Peter over the compilation of the Gospel, I would by no means deny the possibility of the derivation of some narratives in it from that Apostle, and recognize in such derivation the ground of the above testimonies. The peculiarly minute and graphic precision (presently, § viii. to be further spoken of) which distinguishes this Evangelist, seems to claim for him access in many cases to the testimony of some eye-witness where the other two Evangelists have not had that advantage. I have pointed out these cases where they occur, in the Commentary; and have not hesitated in some of them to refer conjecturally to Peter as the source of the narration.

7. The inference to be drawn from what has preceded is, that,—the general tradition of the ancients, which ascribed to Mark a connexion with Peter as his secretary or interpreter, being adopted, as likely to be founded on fact,—yet the idea of any considerable or direct influence of Peter over the writing of the Gospel is not borne out by the work itself. We may so far recognize in it one form of the probable truth;—it is likely that Mark, from continual intercourse with and listening to Peter,

and possibly from preservation of many of his narrations entire, may have been able, after his death, or at all events when separated from him, to preserve in his Gospel those vivid and original touches of description and filling-out of the incidents, which we now discover in it. Further than this I do not think we are authorized in assuming; and even this is conjectural only.

### SECTION III.

#### FOR WHAT READERS AND WITH WHAT OBJECT IT WAS WRITTEN.

1. Internal evidence is very full as to the class of readers for whom Mark compiled his Gospel: *the Gentile Christians* are clearly pointed out by the following indications:—

- (a) The omission of all genealogical notices of our Lord's descent.
- (b) The general abstinence from Old Testament citations, except in reporting discourses of our Lord (ch. i. 2, 3 is the only exception, xv. 28 being rejected as spurious).
- (c) The appending of interpretations to the Hebrew or Aramaic terms occurring in the narrative (ch. v. 41; vii. 11, 34).
- (d) The explanations of Jewish customs, as for example ch. vii. 3, 4.
- (e) Remarkable insertions or omissions in particular places: as, e. g. "for all the nations," ch. xi. 17, which words are omitted in Matthew and Luke:—no mention of the *Jewish law*:—omission of the *limitations* of the mission of the Apostles in Matt. x. (common, however, also to Luke).

2. It is true that too much stress must not be laid on single particulars of this sort, as indicating *design*, where the sources of the Gospels were so scattered and fragmentary. But the *concurrence* of all these affords a very strong presumption that that class of readers was in the view of the Evangelist, in whose favour all these circumstances unite. See Introduction to Matthew, § iii. 2.

### SECTION IV.

#### AT WHAT TIME IT WAS WRITTEN.

1. The most direct testimony on this head is that of Irenæus (see above, § ii. 1, *b*), that it was after the deaths of Peter and Paul. This would place its date, at all events, *after the year 63* (see Introd. to Acts, chronological table). But here, as in the case of the other Gospels, very little can be with any certainty inferred. We have conflicting

traditions (see above, § ii.), and the Gospel itself affords us no clue whatever.

2. One thing only we may gather from the contents of the three first Gospels,—that none of them could have been *originally written* after the destruction of Jerusalem. Had they been, the omission of all allusion to so signal a fulfilment of our Lord's prophecies would be inexplicable. In the case indeed of Luke, we can approximate nearer than this (see below, ch. iv. § 4); but in those of Matthew and Mark, this is all which can be safely assumed as to the time of their first publication;—that it was after the dispersion or even the death of most of the Apostles, and before the investment of Jerusalem by the Roman armies under Titus in the year 70.

## SECTION V.

### AT WHAT PLACE IT WAS WRITTEN.

Of this we have no trustworthy evidence. Most ancient writers (Clement, Eusebius, Jerome, Epiphanius, &c.) mention *Rome*; but apparently in connexion with the idea of Mark having written under the superintendence of Peter. Chrysostom mentions *Alexandria*; but no Alexandrine writer confirms the statement. In modern times, Storr has advanced an hypothesis that Mark wrote at Antioch, which he grounds, but insufficiently, on a comparison of ch. xv. 21, with Acts xi. 20.

## SECTION VI.

### IN WHAT LANGUAGE IT WAS WRITTEN.

1. There has never been any reasonable doubt that Mark wrote in *Greek*. The two Syriac versions contain a marginal note, that Mark *preached in Rome in Latin*: and four of the later manuscripts of the Gospel append a notice to the same effect. This statement, however, is destitute of probability from any external or internal evidence, and is only one more assumption from the hypothetical publication in Rome under the superintendence of Peter, and for *Roman* converts.

2. Many writers of the Romish Church have defended the hypothesis of a Latin original, being biassed by a wish to maintain the authority of the Vulgate: and a pretended part of the *original autograph* of the Evangelist is still shewn in the Library of St. Mark's church at Venice; which, however, has been detected to be merely part of an ancient Latin MS. of the four gospels.

3. If Mark wrote in Latin, it is almost inconceivable that the original



should have perished so early that no ancient writer should have made mention of the fact. For Latin was the language of a considerable and increasing body of Christians,—unlike Hebrew, which was little known, and belonged (but even this is doubtful) to a section of converts few in number:—yet ancient testimony is unanimous to Matthew's having written in Hebrew,—while we have not one witness to Mark having written in Latin.

## SECTION VII.

### GENUINENESS OF THE GOSPEL.

1. This has never been called in question, till very recently, by some of the German critics on, as it appears to me, wholly insufficient grounds. They allege that the testimony of Papias (see above, § ii. 1, *a*) does not apply to the contents of our present Gospel, but that some later hand has worked up and embellished the original simple and unarranged notices of Mark, which have perished.

2. But neither do the words of Papias imply any such inference as that Mark's notices must have been simple and unarranged; nor, if they did, are they of any considerable authority in the matter. It is enough that from the very earliest time the Gospel has been known as that of Mark; confirmed as this evidence is by the circumstance, *that this name belongs to no great and distinguished founder of the Church, to whom it might naturally be ascribed, but to one, the ascription to whom can hardly be accounted for, except by its foundation in matter of fact.*

3. On the genuineness of the remarkable fragment at the end of the Gospel, see notes there.

## SECTION VIII.

### ITS STYLE AND CHARACTER.

1. Of the three first Gospels, that of Mark is the most distinct and peculiar in style. By far the greater part of those graphic touches which describe the look and gesture of our Lord, the arrangement or appearance of those around Him, the feelings with which He contemplated the persons whom He addressed, are contained in this Gospel. While the *matters related* are fewer than in either Matthew or Luke, Mark, in by far the greater number of common narrations, is the most *copious, and rich in lively and interesting detail.*

2. In one part only does Mark appear as an abridger of previously well-known facts; viz., in ch. i. 1—13, where,—his object being to detail the official life of our Lord,—he hastens through the previous great

events,—the ministry of John, the baptism and temptation of Christ. But even in the abrupt transitions of this section, there is wonderful graphic power, presenting us with a series of life-like pictures, calculated to impress the reader strongly with the reality and dignity of the events related.

3. Throughout the Gospel, even where the narratives are the most copious, the same isolated character of each, the same abrupt transition from one to another, is observable. There is no attempt to bind on one section to another, or to give any sequences of events. But occasionally the very precision of the separate narratives of itself furnishes accurate and valuable chronological data :—e. g. the important one in ch. iv. 35, by which it becomes evident that the whole former part of Matthew's Gospel is out of chronological order.

4. Mark relates but few *discourses*. His object being to set forth Jesus as the SON OF GOD (see ch. i. 1), he *principally* dwells on the *events* of His official life. But the same characteristics mark his report of our Lord's discourses, *where he relates them*, as we have observed in the rest of his narrative. While the sequence and connexion of the longer discourses was that which the Holy Spirit peculiarly brought to the mind of Matthew, the Apostle from whom Mark's record is derived seems to have been deeply penetrated and impressed by the *solemn iterations of cadence and expression*, and to have borne away the *very words themselves* and *tone* of the Lord's sayings. See especially, as illustrating this, the wonderfully sublime reply, ch. ix. 39—50.

5. According to the view adopted and vindicated in the notes on ch. xvi. 9—20, the Gospel terminates abruptly with the words "for they were afraid," ver. 8. That this was not intentionally done, but was a defect,—is apparent, by the addition, in apostolic times, of the authentic and most important fragment which now concludes the narrative.

6. I regard the existence of the Gospel of Mark as a gracious and valuable proof of the accommodation by the divine Spirit of the records of the life of our Lord to the future necessities of the Church. While it contains little matter of fact which is not related in Matthew and Luke, and thus, generally speaking, forms only a confirmation of their more complete histories, it is so far from being a barren duplicate of that part of them which is contained in it, that it comes home to every reader with all the freshness of an individual mind, full of the Holy Ghost, intently fixed on the great object of the Christian's love and worship, reverently and affectionately following and recording His positions, and looks, and gestures, and giving us the very echo of the tones with which He spoke. And thus the believing student feels, while treating of and studying this Gospel, as indeed he does of each in its turn, that,—without venturing to compare with one another in value these rich and abiding gifts of the Holy Spirit to the Church,—the

Gospel of Mark is at least as precious to him as any of the others; serving an end, and filling a void, which could not without spiritual detriment be left uncared for.

## CHAPTER IV.

### OF THE GOSPEL ACCORDING TO LUKE.

#### SECTION I.

##### ITS AUTHORSHIP.

1. **ALTHOUGH** the Author of this Gospel plainly enough speaks of himself in his Introduction, and in that to the Acts of the Apostles, we are left to gather his *name* from tradition. Here, however, as in the case of Mark, there seems to be no reasonable ground of doubt. It has been universally ascribed to *Lucas*, or *Luke*, spoken of Col. iv. 14, and again Philem. 24, and 2 Tim. iv. 11.

2. Of this person we know no more with any certainty than we find related in the Acts of the Apostles and the passages above referred to. From Col. iv. 11, 14, it would appear that he was *not born a Jew*, being there distinguished from "those of the circumcision." It is, however, quite uncertain whether he had become a Jewish proselyte previous to his conversion to Christianity. His worldly calling was that of a *Physician*; he is called "the beloved Physician" by Paul, Col. iv. 14. A very late tradition, generally adopted by the Romish Church, makes him also to have been a *painter*; but it is in no respect deserving of credit. His birthplace is said by Eusebius and Jerome to have been Antioch, but traditionally only, and perhaps from a mistaken identification of him with Lucius, Acts xiii. 1. Tradition, as delivered by Epiphanius, Theophylact, Euthymius, &c., makes him to have been *one of the seventy*, Luke x. 1; but this is *refuted by his own testimony*, in his Preface,—where he by implication distinguishes himself from those who were eye-witnesses and ministers of the word. It seems to have arisen from *his Gospel alone containing the account of their mission*.

3. Luke appears to have attached himself to Paul during the second missionary journey of the Apostle, and at Troas (Acts xvi. 10). This may perhaps be inferred from his there first making use of *the first person plural* in his narrative; after saying (ver. 8) "they came down to Troas," he proceeds (ver. 10), "immediately we endeavoured to go

into Macedonia." He thence accompanied Paul to Macedonia, remaining perhaps at Philippi (but see below, § iv. 3) until Paul returned thither again at the end of his second visit to Greece, after the disturbance at Ephesus. Thence (Acts xx. 5) we find him again accompanying Paul to Asia and Jerusalem (xxi. 17); being apparently with him at Cæsarea during his imprisonment (xxiv. 23); and travelling with him to Rome (xxvii. 1—xxviii. 16). There we also find him remaining with the Apostle to a late period, very nearly till his martyrdom. (See 2 Tim. iv. 11.)

4. Of the time and manner of his death nothing certain is known, and the traditions are inconsistent one with another: some alleging him to have suffered martyrdom, while the general report is that he died a natural death.

## SECTION II.

## ITS ORIGIN.



1. A plain statement of the origin of this Gospel is given us by the Author himself, in his preface, ch. i. 1—4. He there states that many had taken in hand to draw up a statement, according to the testimony of those who were from the beginning eye-witnesses and ministers of the word, of the matters received (or fulfilled) among Christians; and that it therefore seemed good to him also, having carefully traced the progress of events from the first, to write an arranged account of the same to his friend (or patron) Theophilus.

2. From this we gather, (1) that Luke was *not himself an eye-witness, nor a minister of the word from the beginning*; (2) that he compiled his Gospel *from the testimony of eye-witnesses and Apostles*, which he carefully collected and arranged. For (1) he implicitly excludes himself from the number of the "eye-witnesses and ministers of the word," and (2) by the "to me also" he includes himself among the "many" who made use of the testimony of eye-witnesses and of Apostles.

3. I have before proved *generally* that the Gospels of Matthew and Mark *cannot have been among the number of these narratives of which Luke speaks*. I may now add to those proofs, that if Luke had seen and received, as of apostolic authority, either or both of these gospels, then his *variations from them* are, on his own shewing, unaccountable; if he had seen them, and *did not receive them*, his *coincidences with them* are equally unaccountable. The improbabilities and absurdities involved in his having either or both of them before him and working up their narratives into his own, I have before dealt with, in the general Introduction to the Three Gospels.

4. Judging entirely from the phænomena presented by the Gospel

itself, my conclusion with regard to its sources is the following :—that Luke, under the guidance of the Holy Spirit, drew up his Gospel independently of, and without knowledge of, those of Matthew and Mark ;—that he fell in with, in the main, the same cycle of apostolic teaching as the writers of those Gospels placed on record, viz. that which embraced principally the *Galilæan* life and ministry of our Lord, to the exclusion of that part of it which passed at Jerusalem before the formal call of the twelve Apostles ;—but that he possessed other sources of information, not open to the compiler of Matthew's Gospel, nor to Mark.

5. To this latter circumstance may be attributed his access to (I believe, from its peculiar style and character) a *documentary* record of the events preceding and accompanying the birth of the Lord, derived probably from *her* who alone was competent to narrate several particulars contained in it :—his preservation of the precious and most important cycle of our Lord's discourses and parables contained in that large section of his Gospel, ch. ix. 51—xviii. 15, which is mostly peculiar to himself :—numerous other details scattered up and down in every part of his narrative, shewing information from an eye-witness :—and, lastly, his enlarged account of some events following the Resurrection, and the narration, *by him alone*, of the circumstances accompanying the Ascension.

6. A tradition was very early current, that Luke's Gospel contained the substance of the *teaching of Paul*. Irenæus states : “ Luke, the follower of Paul, set down in a book the Gospel preached by that Apostle ’.” See also Tertullian. But this is contradicted by the implicit assertion of the Evangelist himself in his preface, that the Gospel was compiled and arranged by himself from the testimony of those who, ‘*from the beginning of our Lord's ministry,*’ were eye-witnesses or ministers of the word. Among these it is not, of course, possible to reckon Paul.

7. It is however an interesting enquiry, how far his continued intercourse with the great Apostle of the Gentiles may have influenced his diction, or even his selection of facts. It is a remarkable coincidence, that the account of the institution of the Lord's Supper should be nearly verbatim the same in Luke xxii. 19, and in 1 Cor. xi. 23,—and that Paul claims to have received this last *from the Lord*. For we know, that to compensate to Paul in his apostolic office for the want of the authority of an eye-witness, and to constitute him a witness to the truth of the Gospel, a revelation was made to him,—to which he refers, Gal. i. 12: Eph. iii. 3: 1 Cor. xi. 23; xv. 3,—embracing at least

<sup>7</sup> Origen, Eusebius, and Jerome go so far as to understand the expression “my Gospel,” Rom. ii. 16, of the *Gospel of Luke*. But this is contrary to the usage of the word “Gospel” in the New Testament: see the true meaning in notes there.

the leading facts of the evangelic history. And this circumstance may have acted imperceptibly on the mind of Luke, and even shaped or filled out some of his narratives, in aid of direct historic sources of testimony.

8. There is *very little trace of Paul's peculiar diction, or prominence given to the points which it became his especial work to inculcate* in the Gospel of Luke. Doubtless we may trace a *similar cast of mind and feeling* in some instances; as e. g. Luke's carefulness to record the sayings of our Lord which were assertive of His unrestricted love for Jew and Gentile alike: Luke iv. 25 ff.; ix. 52 ff.; x. 30 ff.; xvii. 16, 18. We may observe too that in Luke those parables and sayings are principally found, which most directly regard the great doctrine of man's free justification by grace through faith: e. g. ch. xv. 11 ff.; xvii. 10; xviii. 14, in which latter place the use of "justified" (see note there) is remarkable. These instances, however, are but few,—and it may perhaps be doubted whether Commentators in general have not laid too great stress upon them. It would be very easy to trace similar relations and analogies in the other Gospels, if we were bent upon doing so.

### SECTION III.

#### FOR WHAT READERS AND WITH WHAT OBJECT IT WAS WRITTEN.

1. Both these questions are formally answered for us by the Evangelist himself. He states, ch. i. 3, that he wrote primarily *for the benefit of one Theophilus, and that he might know the certainty of those accounts which had formed the subject of his catechetical instruction.*

2. But we can hardly suppose this object to have been the *only* moving cause to the great work which Luke was undertaking. The probabilities of the case, and the practice of authors in inscribing their works to particular persons, combine to persuade us that Luke must have regarded his friend as the representative of a class of readers for whom his Gospel was designed. And in enquiring what that class was, we must deal with the data furnished by the Gospel itself.

3. In it we find *universality* the predominant character. There is no marked regard paid to Jewish readers, as in Matthew, nor to Gentiles, as in Mark; if there be any preference, it seems rather on the side of the latter. In conformity with Jewish practice, we have a genealogy of our Lord, which however does not, as in Matthew, stop with Abraham, but traces up his descent even to the progenitor of the human race. Commentators have noticed that Luke principally records those sayings and acts of our Lord by which God's mercy to the Gentiles is set forth:

see ch. xv. 11 ff.; xviii. 10; xix. 5 (but see notes there); x. 33; xvii. 19; ix. 52—56; iv. 25—27. Such instances, however, are not much to be relied on;—see above, ch. i. § ii. 6;—to which I will add, that it would be easy to construct a similar list to prove the same point with respect to Matthew or John;—and I therefore much prefer assigning the above character of *universality* to this Gospel, which certainly is visible throughout it. That it was constructed for Gentile readers as well as for Jews, is plain; and is further confirmed from the fact of its author having been the friend and companion of the great Apostle of the Gentiles.

4. I infer then that the Gospel was designed *for the general use of Christians*, whether Jews or Gentiles; and, subordinately to this general purpose, for those readers whose acquaintance with Jewish customs and places was sufficient to enable them to dispense with those elucidations of them which Mark and John have given, but which are not found in Matthew or Luke.

5. The object of the Gospel has been sufficiently declared in Luke's own words above cited,—*that the converts might know the certainty of those things in which they had received oral instruction as catechumens*; in other words, that the portions of our Lord's life and discourses thus imparted to them might receive both permanence, by being committed to writing,—and completion, by being incorporated in a detailed narrative of His acts and sayings.

## SECTION IV.

### AT WHAT TIME IT WAS WRITTEN.

1. We are enabled to approximate to the time of the publication of this Gospel with much more certainty than we can to that of any of the others. The enquiry may be thus conducted.—We may safely assume

<sup>s</sup> e.g. Matthew relates the *visit of the Magi*, ch. ii. 1 ff.; refers to *Galilee of the Gentiles* seeing a great light, ch. iv. 15, 16:—‘Many shall come from the East and West,’ &c. ch. viii. 11—‘Come unto me all ye that labour,’ ch. xi. 28: the *Syrophœnician woman* (not related by Luke), ch. xv. 21 ff.; ‘The Kingdom of God shall be taken from you, and given to a nation,’ &c. ch. xxi. 43 (omitted by Luke): ‘The elect from the four winds of heaven’ (not in Luke), ch. xxiv. 31: ‘The judgment of all the nations,’ ch. xxv. 31—46: ‘Make disciples of all the nations,’ ch. xviii. 19.—Again, John relates the *visit to the Samaritans*, ch. iv.; ‘The other sheep not of this fold,’ ch. x. 16: ‘not for that nation only, but that he should gather together in one the children of God that were scattered abroad,’ ch. xi. 52: ‘The request of the Greeks at the feast,’ ch. xii. 20, &c. &c. See the view, that Luke wrote for *Greeks* principally, ingeniously illustrated in the lecture prefixed to this Gospel in the first volume of Dr. Wordsworth's *Greek Testament*: which however, like the other notices of this learned and estimable writer, is written far too strongly in the spirit of an advocate, who can see only that which it is his aim to prove.

that the '*former treatise*' of Acts i. 1, can be no other than this Gospel. And on that follows the inference, that the Gospel was published *before the Acts of the Apostles*. Now the last event recorded in the Acts is an interview of Paul with the Jews, shortly after his arrival in Rome. We further have the publication of the Acts, by the words of ch. xxviii. 30, postponed *two whole years* after that arrival and interview; but, I believe, *no longer than that*. For had Paul continued longer than that time in his hired house before the publication, it must have been so stated; and had he left Rome or that house, or had any remarkable event happened to him before the publication, we cannot suppose that so careful a recorder as Luke would have failed to bring his work down to the time then present, by noticing such departure or such event. I assume then the publication of the Acts to have taken place *two years after Paul's arrival at Rome*: i.e. according to Wieseler (see my chronological table in Introduction to Acts), in the spring of A.D. 63.

2. We have therefore a fixed date, before which the Gospel *must have been published*. But if I am not mistaken, we have, by internal evidence, the date of its publication removed some time back from this date. It is hardly probable that Luke would speak of, as "*the former treatise*," a work in which he was then, or had been very lately, engaged. But not to dwell on this,—even allowing that the prefatory and dedicatory matter, as is usually the case, may have come *last* from the hands of the author,—I find in the account of the Ascension, which immediately follows, a much more cogent proof, that the Gospel had been some considerable time published. For while it recapitulates the Gospel account just so much that we can trace the same hand in it (compare Acts i. 4 with Luke xxiv. 49), it is manifestly a *different account*, much fuller in particulars, and certainly *unknown to the Evangelist when he wrote his Gospel*. Now, as we may conclude, in accordance with the "*having traced down all things accurately from the very first*," of Luke i. 3, that he would have carefully sought out every available source of information at the time of writing his Gospel,—this becoming acquainted with a new account of the Ascension implies that in the mean time fresh sources of information had been opened to him. And this would most naturally be by *change of place*, seeing that various fixed cycles of apostolic teaching were likely to be current in, and about, the respective mother churches. Now the changes of place in Luke's recent history had been,—two years before, from Cæsarea to Rome, Acts xxvii. 1 ff.; two years and a half before that, from Philippi to Jerusalem, Acts xx. 6; xxi. 15 ff.—and Cæsarea. This last is left to be inferred from his leaving Cæsarea with Paul, ch. xxvii. 1;—at all events he was during this time in Palestine, with, or near Paul. I shall make it probable in the Introduction to the Acts of the Apostles, that during this period he was engaged in collecting materials for and compiling that book; and by



consequence (see above), that in all probability the Gospel had been then written and published. This would place its publication before A.D. 58;—consequently, before the traditional date of the Gospel of Matthew,—see above, ch. ii. § iv.

3. Tracing Luke's history further back than this,—it has been thought that he remained at Philippi during the whole time comprised between Acts xvii. 1 and xx. 6, because he disuses the first person at the first of those dates, at Philippi,—and resumes it also at Philippi, at the second. Now this was a period of *seven years*: far too long for such an inference as the above to be made with any probability. During this time he *may* have travelled into Palestine, and collected the information which he incorporated in his Gospel. For that it was collected *in Palestine*, is on all accounts probable. And that it should have been published much before this, is, I think, improbable.

4. My reasons are the following:—I have implied in the former part of this Introduction, that it is not likely that the present evangelic collections would be made until the dispersion of all or most of the Apostles on their missionary journeys. Besides this, the fact of numerous narratives having been *already drawn* up after the model of the apostolic narrative teaching, forbids us to suppose their teaching by oral communication to have been in its fulness still available. Now the Apostles, or the greater part of them, were certainly at Jerusalem at the time of the council in Acts xv. 1—5 ff., i. e. about A.D. 50. How soon after that time their dispersion took place, it is quite impossible to determine:—but we have certainly *this date* as our *starting-point*, before which, as I believe, no Gospel could have been published.

5. After this dispersion of the Apostles, it will be necessary to allow some time to elapse for the narratives of which Luke speaks (ch. i. 1) to be drawn up;—not less certainly than one or two years, or more; which would bring us just about to the time when he was left behind by Paul in Philippi. This last arrangement must however be, from its merely hypothetical grounds, very uncertain.

6. At all events, we have thus eight years, A.D. 50—58, as the limits within which it is probable that the Gospel was published. And, without pretending to minute accuracy in these two limits, we may at least set it down as likely that the publication did not take place much before Luke and Paul are found together, nor after the last journey which Paul made to Jerusalem, A.D. 58. And even if the grounds on which this latter is concluded be objected to, we have, as a final resort, the fixed date of the *publication of the Acts* two years after Paul's arrival at Rome, *after which*, by internal evidence, *the Gospel cannot have been published*.

## SECTION V.

### AT WHAT PLACE IT WAS WRITTEN.

1. Our answer to this enquiry will of course depend upon the considerations discussed in the last section. Adopting the view there taken, we find Luke in Asia Minor, Syria, or Palestine (probably) previously to his first journey with Paul A.D. 51; and from that time till his second journey A.D. 58, perhaps remaining in Greece, but perhaps also travelling for the sake of collecting information for his Gospel. At all events, at the latter part of this period he is again found at Philippi. We need not then dissent from the early tradition, reported by Jerome, that Luke published his Gospel in the parts of Achaia and Bœotia, as being on the whole the most likely inference.

2. The inscription in the Syriac version,—and Simeon Metaphrastes in the tenth century,—report that the Gospel was written at Alexandria, but apparently without any authority.

## SECTION VI.

### IN WHAT LANGUAGE IT WAS WRITTEN.

There never has been any doubt that Luke wrote his Gospel in Greek. His familiarity with Greek terms and idioms, and above all, the classical style of his preface, are of themselves convincing internal evidence that it was so.

## SECTION VII.

### GENUINENESS OF THE GOSPEL.

1. It has been generally and almost unanimously acknowledged that the Gospel which we now possess is that written and published by Luke.

2. Whatever doubts may have been raised by rationalistic Commentators as to the genuineness of the *two first chapters*, have been adopted in aid of their attempts to overthrow their *authenticity* (on which see the next section); and have rested on no sufficient ground of themselves. Their principal appeal is to Marcion, who notoriously mutilated the Gospel, to make it favour his views of the Person of Christ.

## SECTION VIII.

## THE AUTHENTICITY OF THE TWO FIRST CHAPTERS.

1. If the view maintained above of the probable time of the publication of the Gospel be adopted,—and its later terminus, the publication of the Acts two years after Paul's imprisonment at Rome began, is, I think, *beyond question*,—I cannot see how any reasonable doubt can be thrown upon the authenticity of this portion of the narrative. For there were those living, who might have contradicted any false or exaggerated account of our Lord's birth and the events which accompanied it. If not the Mother of our Lord herself, yet His brethren were certainly living: and the universal reception of the Gospel in the very earliest ages sufficiently demonstrates that no objection to this part of the sacred narrative had been heard of as raised by them.

2. The "accurate tracing down" of Luke forbids us to imagine that he would have inserted any narrative in his Gospel which he had not ascertained to rest upon trustworthy testimony, as far as it was in his power to ensure this: and the means of ensuring it must have been at that time *so ample and satisfactory*, that I cannot imagine for a moment any other origin for the account, than *such testimony*.

3. If we enquire what was probably the *source* of the testimony, I answer, that but one person is conceivable as delivering it, and that person the Mother of our Lord. She was living in the Christian body for some time after the Ascension; and would most certainly have been appealed to for an account of the circumstances attending His birth and infancy.

4. If she gave any account of these things, it is inconceivable that this account should not have found its way into the records of the Lord's life possessed by the Christian Church, but that instead of it a spurious one should have been adopted by two of our Evangelists, and that so shortly after, or even coincident with, her own presence in the Church.

5. Just as inconceivable, even supposing the last difficulty surmounted, is the formation of a mythical, or in any other way unreal account of these things, and its adoption, in the primitive age of the Church. For the establishment of this I refer to the late Professor Mill's able tract, *On the Mythic Interpretation of Luke i.*;—in which he has stated and severally refuted the arguments of Strauss and the rationalists.

6. I infer then that the two first chapters of this Gospel contain the account given by the Mother of our Lord, of His birth, and its prefatory and attendant circumstances; of some of which circumstances

that in Matt. i. 18—25 is a more compendious, and wholly independent account.

## SECTION IX.

### ITS STYLE AND CHARACTER.

1. We might have expected from Luke's name and profession, that he was a man of education, and versed in the elegant use of the Greek, which was then the polite language in the Roman empire. We accordingly find that while we have very numerous Hebraisms in his Gospel, we also have far more classical idioms, and a much freer use of Greek compounds than in the others.

2. The composition of the sentences is more studied and elaborate than in Matthew or Mark : the Evangelist appears more frequently in the narrative, delivering his own estimate of men and things;—e. g. ch. xvi. 14 ; vii. 29, 30 ; xix. 11 al. ;—he seems to love to recount instances of our Lord's tender compassion and mercy ;—and in the *report of His parables*, e. g. in ch. xv., is particularly simple in diction, and calculated to attract and retain the attention of his readers.

3. In narrative, this Evangelist is very various, according to the copiousness or otherwise of the sources from which he drew. Sometimes he merely gives a hasty compendium : at others he is most minute and circumstantial in detail, and equally graphic in description with Mark : see as instances of this latter, ch. vii. 14 ; ix. 29. It has been remarked (Olshausen) that Luke gives with extreme accuracy not so much the *discourses*, as the *observations* and *occasional sayings* of our Lord, with the replies of those who were present. This is especially the case in his long and important narrative of the journey up to Jerusalem, ch. ix. 51—xviii. 14.

4. On the question how far those doctrines especially enforced by the great Apostle of the Gentiles are to be traced, as inculcated or brought forward in this Gospel, see above in this chapter, § ii. 7.

5. In *completeness*, this Gospel must rank first among the four. The Evangelist begins with the announcement of the birth of Christ's Forerunner, and concludes with the particulars of the Ascension : thus embracing the *whole great procession of events by which our Redemption by Christ was ushered in, accomplished, and sealed in heaven*. And by recording the allusion to the *promise of the Father* (ch. xxiv. 49), he has introduced, so to speak, a note of passage to that other history, in which the *fulfilment of that promise*, the great *result* of Redemption was to be related. It may be remarked, that this *completeness*,—while it shews the earnest diligence used by the sacred writer in searching out, and making use of every information within his reach,—forms an

additional proof that he can never have seen the Gospels of Matthew and Mark,—or *he would* (to say nothing of the other difficulties attending this view, which have before been dealt with in ch. i.) *most certainly have availed himself of those parts of their narratives, which are now not contained in his own.*

**THE FOUR GOSPELS**  
**AND**  
**ACTS OF THE APOSTLES.**





# THE GOSPEL

ACCORDING TO

# MATTHEW.

I. <sup>1</sup>THE book of the <sup>a</sup>generation of Jesus Christ, the <sup>b</sup>son of David, the <sup>c</sup>son of Abraham. <sup>2 d</sup>Abraham begat Isaac; and <sup>e</sup>Isaac begat Jacob; and <sup>f</sup>Jacob begat Judas and his brethren; <sup>3</sup> and <sup>g</sup>Judas begat Phares and Zarah

a Gen. ii. 4; v  
1: vi. 9, &c.  
b Ps. cxxxii. 11  
Isa. xl. 1.  
Jer. xxiii. 5.  
c Gen. xii. 3;  
xxii. 18.  
d Gen. xxi.  
1-4.  
e Gen. xxv. 26.  
f Gen. xxxv. 22-23.  
g Gen. xxxviii. 27.

[Title] GOSPEL, from *god* and *spel*, "good message" or "news;" a translation of the Greek "euangelion," which means the same. This name came to be applied to the writings themselves which contain this good news, very early. Justin Martyr, in the second century, speaks of "the memoirs drawn up by the Apostles, which are called gospels (euangelia)." according to Matthew] as delivered by Matthew, implies *authorship* or *editorship*. It is not merely equivalent to of *Matthew*, which would have been said, had it been meant. Nor does it signify that the original teaching was Matthew's, and the present gospel drawn up after that teaching. Eusebius tells us, that Matthew "delivered to writing the gospel according to him."

CHAP. I. 1-17.] GENEALOGY OF JESUS CHRIST.

1. book of the generation] Not always used of a pedigree only: see *reff.* Here however it appears that it refers exclusively to the genealogy, by "*Jesus Christ*" being used in the enunciation, and the close being "*Jesus* which is called *Christ*." Then *ver.* 17 forms a conclusion to it, and *ver.* 18 passes on to other matter. *Jesus*] See on *ver.* 21.

*Christ*] The word is equivalent to the Hebrew *Messiah*, anointed. It is used of kings, priests, prophets, and of the promised Deliverer. It is here used (see *ver.* 16) in that sense in which it

became affixed to Jesus as the name of our Lord. It does not once thus occur in the progress of the *Evangelic history*; only in the prefatory parts of the Gospels, here and *vv.* 16, 17, 18: *Mark* i. 1: *John* i. 17, and once in the mouth of our Lord Himself, *John* xvii. 8; but continually in the Acts and Epistles. This may serve to shew that the evangelic memoirs themselves were of earlier date than their incorporation into our present Gospels.

*son . . . son*] both times refers to our Lord. *Son of David* was an especial title of the Messiah: see *reff.* That He should be *son of Abraham*, was too solemn a subject of prophecy to be omitted here, even though implied in the other. These words serve to shew the character of the Gospel, as written for *Jews*. *Luke*, ch. iii. 23 ff., carries his genealogy further back.

2. and his brethren] These additions probably indicate that *Matt.* did not take his genealogy from any family or public documents, but constructed it himself.

3.] These children of Judah were not born in marriage: see *Gen.* xxxviii. 16-30. Both the sons are named, probably as recalling the incident connected with their birth. The reason for the women (*Tamar*, *Rahab*, *Ruth*, and *Bathsheba*) being mentioned, has been variously assigned: it might be, to meet the objection of the Jews to our Lord's birth: or for the sake of minute accuracy.

B



h Ruth iv. 18. of Thamar; and <sup>h</sup> Phares begat Esrom; and <sup>h</sup> Esrom begat Aram; <sup>4</sup> and <sup>h</sup> Aram begat Aminadab; and <sup>h</sup> Aminadab begat Naasson; and <sup>h</sup> Naasson begat Salmon; <sup>5</sup> and <sup>h</sup> Salmon begat Booz of Rachab; and <sup>h</sup> Booz begat Obed of Ruth; and <sup>h</sup> Obed begat Jesse; <sup>6</sup> and <sup>h</sup> Jesse begat David the king; and <sup>1</sup> David the king begat Solomon of her [<sup>a</sup> *that had been the wife*] of Urias; <sup>7</sup> and <sup>h</sup> Solomon begat Roboam; and <sup>1</sup> Roboam begat Abia; and <sup>m</sup> Abia begat Asa; <sup>8</sup> and <sup>n</sup> Asa begat Josaphat; and <sup>o</sup> Josaphat begat Joram; and <sup>p</sup> Joram begat Ozias; <sup>9</sup> and <sup>q</sup> Ozias begat Joatham; and <sup>r</sup> Joatham begat Achaz; and <sup>s</sup> Achaz begat Ezekias; <sup>10</sup> and <sup>t</sup> Ezekias begat Manasses; and <sup>u</sup> Manasses begat Amon; and <sup>v</sup> Amon begat Josias; <sup>11</sup> and <sup>w</sup> Josias begat Jechonias and his brethren, about the time they were

<sup>1</sup> 2 Sam. xii. 24.  
<sup>h</sup> 1 Kings xi. 48.  
<sup>1</sup> 1 Kings xiv. 18.  
<sup>m</sup> 1 Kings xv. 8.  
<sup>n</sup> 1 Kings xv. 24.  
<sup>o</sup> 1 Kings xxii. 50.  
<sup>p</sup> 2 Kings viii. 26.  
<sup>q</sup> see 2 Kings xi. 2: xii. 21: xiv. 21: xv. 7.  
<sup>r</sup> 2 Kings xv. 28.  
<sup>s</sup> 2 Kings xvi. 20.  
<sup>t</sup> 2 Kings xx. 21.  
<sup>u</sup> 2 Kings xxi. 18.  
<sup>v</sup> 2 Kings xxi. 26.  
<sup>w</sup> see note: and 1 Chron. iii. 16, 18.

<sup>a</sup> not expressed in the original.

It most probably is, that the Evangelist omitted what was ordinary, but stated what was doubtful or singular. It has been suggested, that as these women are of Gentile origin or dubious character, they may be mentioned as introducing the calling of Gentiles and sinners by our Lord: also, that they may serve as types of the mother of our Lord, and are consequently named in the course of the genealogy, as she is at the end of it.

<sup>5</sup> *Rachab*] It has been imagined, on chronological grounds, that this Rachab must be a different person from Rahab of Jericho. But those very grounds completely tally with their identity. For Naasson (father of Salmon), prince of Judah (1 Chron. ii. 10), offered his offering at the setting up of the tabernacle (Num. vii. 12) 39 years before the taking of Jericho. So that Salmon would be of mature age at or soon after that event; at which time Rahab was probably young, as her father and mother were living (Josh. vi. 23). Nor is it any objection that Achan, the fourth in descent from Judah by Zara, is contemporary with Salmon, the sixth of the other branch: since the generations in the line of Zara average 69 years, and those in the line of Phares 49, both within the limits of probability. The difficulty of the interval of 366 years between Rahab and David does not belong to this passage only, but equally to Ruth iv. 21, 22; and is by no means insuperable, especially when the extreme old age of Jesse, implied in 1 Sam. xvii. 12, is considered.—I may add that, considering Rahab's father and mother were alive, the house would hardly be called *the house of Rahab* except on ac-

count of the character commonly assigned to her.

<sup>8</sup> *Joram . . . Ozias*] Three kings, viz. Ahaziah, Josiah, Amaziah (1 Chron. iii. 11, 12), are here omitted. Some think that they were erased on account of their connexion, by means of Athaliah, with the accursed house of Ahab. Simeon is omitted by Moses in blessing the tribes (Deut. xxxiii.): the descendants of Zebulun and Dan are passed over in 1 Chron., and none of the latter tribe are sealed in Rev. vii. But more probably such erasure, even if justifiable by that reason, was not made on account of it, but for convenience, in order to square the numbers of the different portions of the genealogies, as here. Compare, as illustrating such omissions, 1 Chron. viii. 1 with Gen. xvi. 21.

<sup>11</sup> *Josias . . . Jechonias*] Eliakim, son of Josiah and father of Jechonias, is omitted; which was objected to the Christians by Porphyry. The reading which inserts Joacim (i.e. Eliakim) rests on hardly any foundation, and would make fifteen generations in the second "*fourteen*." The solution of the difficulty by supposing the name to apply to both Eliakim and his son, and to mean the former in ver. 11 and the latter in ver. 12, is unsupported by example, and contrary to the usage of the genealogy. When we notice that the *brethren* of Jechonias are his *uncles*, and find this way of speaking sanctioned by 2 Chron. xxxvi. 10, where Zedekiah, one of these, is called his brother, we are led to seek our solution in some recognized manner of speaking of these kings, by which Eliakim and his son were not accounted two distinct generations. If we compare 1 Chron. iii. 16 with 2 Kings

carried away to Babylon: <sup>12</sup> and after they were brought to Babylon, <sup>x</sup> Jechonias begat Salathiel; and Salathiel begat Zorobabel; <sup>13</sup> and Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; <sup>14</sup> and Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; <sup>15</sup> and Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; <sup>16</sup> and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ. <sup>17</sup> So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

<sup>18</sup> Now the <sup>b</sup> birth of Jesus Christ was on this wise: <sup>o</sup> When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy

<sup>b</sup> read, generation.

<sup>o</sup> render, For when.

xxiv. 17, we can hardly fail to see that there is some confusion in the records of Josiah's family. In the latter passage, where we have "his father's brother," the LXX render "his son." <sup>12</sup> Jechonias . . . Salathiel] So also the genealogy in 1 Chron. iii. 17. "When, therefore, it is denounced (Jer. xxii. 30) that Jechoniah should be 'childless,' this word must be understood as explained by the rest of the verse, 'for no man of his seed shall prosper, sitting upon the throne of David and ruling any more in Judah.' Salathiel . . . Zorobabel] There is no difficulty here which does not also exist in the O. T. Zerubbabel is there usually called the son of Shealtiel (Salathiel). Ezra iii. 2, &c. Neh. xii. 1, &c. Hag. i. 1, &c. "In 1 Chron. iii. 19, Zerubbabel is said to have been the son of Pedaiah, brother of Salathiel. Either this may have been a different Zerubbabel, or Salathiel may, according to the law, have raised up seed to his brother.

<sup>13</sup> Zorobabel . . . Abiud] Abiud is not mentioned as a son of the Zerubbabel in 1 Chron. iii.—Lord A. Hervey, On the Genealogies of our Lord, p. 122 ff., has made it probable that Abiud is identical with the Hodaiah of 1 Chron. iii. 24, and the Juda of Luke iii. 26.—On the comparison of this genealogy with that given in Luke, see notes, Luke iii. 23—38.

<sup>17</sup> fourteen generations] If we carefully observe Matthew's arrangement, we shall have no difficulty in completing the three "fourteens." For the first is

from Abraham to David, of course inclusive. The second from David (again inclusive) to the migration; which gives no name, as before, to be included in both the second and third periods, but which is mentioned simultaneously with the begetting of Jechonias, leaving him for the third period. This last, then, takes in from Jechonias to JESUS CHRIST inclusive. So that the three stand thus, according to the words of this verse: (1) from Abraham to David. (2) From David to the migration to Babylon, i. e. about the time when Josiah begat Jechonias. (3) From the migration (i. e. from Jechonias) to Christ.

~ 18—23.] CIRCUMSTANCES OF HIS BIRTH. <sup>18</sup> espoused] i. e. betrothed. The interval between betrothal and the consummation of marriage was sometimes considerable, during which the betrothed remained in her father's house, till the bridegroom came and fetched her. See Deut. xx. 7. came together] Here to be understood of living together in one house as man and wife. Chrysostom well suggests, that the conception was not allowed to take place before the betrothal, both that the matter might take place more in privacy, and that the Blessed Virgin might escape slanderous suspicion.

was found] not merely for *was*, as some have said, but in its proper meaning:—she was discovered to be, no matter by whom. The words "of (by) the Holy Ghost," are the addition of the Evangelist declaring the matter of fact, and do not

Ghost. <sup>19</sup> Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. <sup>20</sup> But while he thought on these things, behold, <sup>d</sup> the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. <sup>21</sup> And she shall bring forth a son, and thou shalt call his name JESUS: for HE shall <sup>e</sup> save his people from their sins.

<sup>22</sup> Now all this was done, that it might be fulfilled which

<sup>d</sup> render, an.

belong to the discovery. <sup>19. husband]</sup> so called, though they were as yet but betrothed: so in Gen. xxix. 21. Deut. xxii. 24. <sup>just]</sup> "and not willing" is, not the explanation of just, but an additional particular. He was a strict observer of the law,—and (yet) not willing to expose her. The sense of '*kind*,' '*merciful*,' proposed by some instead of just, is inadmissible. <sup>privily]</sup> Not '*without any writing of divorcement*,' which would have been unlawful; but according to the form prescribed in Deut. xxiv. 1. The husband might either do this, or adopt the stronger course of bringing his wife to justice openly. The punishment in this case would have been death by stoning. Deut. xxii. 23.

<sup>20. behold]</sup> answers to the Hebrew "hinneh," and is frequently used by Matt. and Luke to introduce a new event or change of scene: not so often by Mark, and never with this view in John.

<sup>an angel]</sup> The announcement was made to Mary openly, but to Joseph in a dream; for in Mary's case faith and concurrence of will were necessary,—the communication was of a higher kind,—and referred to a thing future; but here it is simply an advertisement for caution's sake of an event which had already happened, and is altogether a communication of an inferior order: see Gen. xx. 3. But see on the other hand the remarks at the close of the notes on ver. 21.

<sup>son of David]</sup> These words would recall Joseph's mind to the promised seed, the expectation of the families of the lineage of David, and at once stamp the message as the announcement of the birth of the Messiah. May it not likewise be said, that this appellation would come with more force, if Mary also were a daughter of David? The addition, "*thy wife*," serves to remind Joseph of that relation which she already held by betrothal, and which he was now exhorted to recognize. See above on ver. 19.

<sup>21. Jesus]</sup> The same name as Joshua, the former deliverer of Israel. Philo says, "Jesus is, being interpreted, 'The salvation of the Lord.'" He] emphatically: He alone: best rendered, perhaps, '*it is He that*.'

<sup>his people]</sup> In the primary sense, *the Jews*, of whom alone Joseph could have understood the words: but in the larger sense, all who believe on Him: an explanation which the tenor of prophecy (cf. Gen. xxii. 18: Deut. xxiii. 21), and the subsequent admission of the Gentiles, warrant. Cf. a similar use of 'Israel' by St. Peter, Acts v. 31.

<sup>from their sins]</sup> It is remarkable that in this early part of the evangelic history, in the midst of pedigrees, and the disturbances of thrones by the supposed temporal King of the Jews, we have so clear an indication of the *spiritual nature of the office of Christ*. One circumstance of this kind outweighs a thousand cavils against the historical reality of the narration. If I mistake not, this announcement reaches further into the deliverance to be wrought by Jesus, than any thing mentioned by the Evangelist subsequently. It thus bears the internal impress of a message from God, treasured up and related in its original formal terms.—"Sins" is not put for the *punishment of sin*, but is the sin itself—the *practice of sin*, in its most pregnant sense. 'How suggestive it is,' remarks Bishop Ellicott, 'that while to the loftier spirit of Mary the name of Jesus is revealed with all the prophetic associations of more than David's glories—to Joseph, perchance the aged Joseph, who might have long seen and realized his own spiritual needs, and the needs of those around him, it is specially said, thou shalt call his name Jesus: *for He shall save his people from their sins*.' Historical Lectures on the Life of our Lord, p. 56.

<sup>22. that it might be fulfilled]</sup> It is impossible to interpret that in any other sense than

was spoken of the Lord by the prophet, saying, <sup>23</sup> = Be- <sup>= Isa. vii. 14.</sup>  
hold, \* a virgin shall be with child, and shall bring forth a  
son, and they shall call his name Emmanuel, which being  
interpreted is, God with us. <sup>24</sup> Then Joseph being raised  
from sleep did as the angel of the Lord had bidden him,  
and took unto him his wife: <sup>25</sup> and knew her not till she  
had brought forth <sup>†</sup> her firstborn son: and he called his name  
JESUS.

II. <sup>1</sup> Now when Jesus was born in Bethlehem of Judæa  
in the days of Herod the king, behold, there came \* wise <sup>= (magi) Dan.  
ii. Aste xvi</sup>

\* render, the.

† read, a son.

in order that. The words "all this was done," and the uniform usage of the N. T., forbid any other. Nor, if rightly viewed, does the passage require any other. Whatever may have been the partial fulfilment of the prophecy in the time of Ahaz, its reference to a different time, and a higher deliverance, is undeniable: and then, whatever causes contributed to bring about all this, might be all summed up in the fulfilment of the divine purpose, of which that prophecy was the declaration. The accomplishment of a promise formally made is often alleged as the cause of an action extending wider than the promise, and purposed long before its utterance. And of course these remarks apply to every passage where the phrase is used. Such a construction can have but one meaning. If such meaning involve us in difficulty regarding the prophecy itself, far better leave such difficulty, in so doubtful a matter as the interpretation of prophecy, unsolved, than create one in so simple a matter as the rendering of a phrase whose meaning no indifferent person could doubt. The immediate and literal fulfilment of the prophecy seems to be related in Isa. viii. 1—4. Yet there the child was *not* called Emmanuel: but in ver. 8 that name is used as applying to one of far greater dignity. Again, Isa. ix. 6 seems to be a reference to this prophecy, as also Micah v. 3. <sup>23</sup> the virgin] the words are from the Septuagint. Such is the rendering of the LXX. The Hebrew word is the more general term, "*the young woman*," and is so translated by Aquila. *they shall call*] This indefinite plural is surely not without meaning here. *Men shall call*—i. e. it shall be a name by which He shall be called—one of his appellations. The change of person seems to shew, both that the prophecy had a literal fulfilment at the time, and that it is here quoted in a form suited to its greater and final fulfilment. The

Hebrew has, "*thou shalt call*" (fem.). Emmanuel] i. e. God (is) with us. In Isaiah, prophetic primarily of deliverance from the then impending war; but also of final and glorious deliverance by the manifestation of God in the flesh.

<sup>25</sup>] With regard to the much-controverted sense of this verse we may observe, (1) That the *prima facie* impression on the reader certainly is, that *knew her* not was confined to the period of time here mentioned. (2) That there is nothing in Scripture tending to remove this impression, either (a) by narration,—and the very use of the term, "*brethren of the Lord*" (on which see note at ch. xiii. 55), without qualification, shews that the idea was not repulsive: or (b) by implication,—for every where in the N. T. marriage is spoken of in high and honourable terms; and the words of the angel to Joseph rather imply, than discountenance, such a supposition. (3) On the other hand, the words of this verse do not *require* it: the idiom being justified on the contrary hypothesis. See my Greek Test. On the whole it seems to me, that *no one would ever have thought of interpreting the verse any otherwise than in its prima facie meaning, except to force it into accordance with a preconceived notion of the perpetual virginity of Mary*. It is characteristic, and historically instructive, that the great impugner of the view given above should be Jerome, the impugner of marriage itself; and that his opponents in its interpretation should have been branded as heretics by after ages. See a brief notice of the controversy in Milman, *Hist. of Latin Christianity*, i. 72 ff. *he called*] i. e. Joseph; see ver. 21.

CHAP. II. 1—12.] VISIT AND ADORATION OF MAGI FROM THE EAST.

1. Bethlehem of Judæa] There was another Bethlehem in the tribe of Zebulun,

b Gen. xiv. 6.  
 1 Kings iv.  
 30. Job i. 3.

men from the <sup>b</sup> east to Jerusalem, <sup>2</sup> saying, Where is he that is born King of the Jews? for we have seen his star

near the sea of Galilee, Josh. xix. 15. The name Bethlehem-Judah is used, Judges xvii. 7, 8, 9: 1 Sam. xvii. 12. Another name for our Bethlehem was Ephrath; Gen. xxxv. 19; xlviii. 7; or Ephrata, Micah v. 2. It was six Roman miles to the south of Jerusalem, and was known as 'the city of David,' the origin of his family, Ruth i. 1, 19. *In the days of Herod]*

HEROD THE GREAT, son of Antipater, an Idumæan, by an Arabian mother, made king of Judæa on occasion of his having fled to Rome, being driven from his tetrarchy by the pretender Antigonus. This title was confirmed to him after the battle of Actium by Octavianus. He sought to strengthen his throne by a series of cruelties and slaughters, putting to death even his wife Mariamne, and his sons Alexander and Aristobulus. His cruelties, and his affectation of Gentile customs, gained for him a hatred among the Jews, which neither his magnificent rebuilding of the temple, nor his liberality in other public works, nor his provident care of the people during a severe famine, could mitigate. He died miserably, five days after he had put to death his son Antipater, in the seventieth year of his age, the thirty-eighth of his reign, and the 750th year of Rome. The events here related took place a short time before his death, but necessarily more than forty days; for he spent the last forty days of his life at Jericho and the baths of Callirrhoe, and therefore would not be found by the magi at Jerusalem. The history of Herod's reign is contained in Josephus, Antt. books xiv.—xvii.

It would be useless to detail all the conjectures to which this history has given rise. From what has been written on the subject it would appear, (1) That the East may mean either *Arabia, Persia, Chaldaea, or Parthia, with the provinces adjacent*. See Judges vi. 3: Isa. xli. 2; xlii. 11: Num. xxiii. 7. Philo speaks of "the Eastern nations and their leaders the Parthians." In all these countries there were magi, at least persons who in the wider sense of the word were now known by the name. The words in ver. 2 seem to point to some land not very near Judæa, as also the result of Herod's enquiry as to the date, shewn in "two years old." (2) If we place together (a) the prophecy in Num. xxiv. 17, which could hardly be unknown to the Eastern astrologers,—and (b) the assertion of Suetonius "that there prevailed an an-

cient and consistent opinion in all the East, that it was fated that at that time those should go forth from Judæa who should rule the empire:"—and of Tacitus, to the same effect and nearly in the same words,—and (c) the prophecy, also likely to be known in the East, of the seventy weeks in Daniel ix. 24;—we can, I think, be at no loss to understand how any remarkable celestial appearance at this time should have been interpreted as it was. (3) There is no ground for supposing the magi to have been *three* in number (as first, apparently, by Leo the Great, A.D. 450); or to have been *kings*. The *first* tradition appears to have arisen from the number of their gifts: the *second*, from the prophecy in Isa. lx. 3. Tertullian seems to deduce it from the similar prophecy in Ps. lxxii. 10, for, he says, the Magi were most commonly kings in the East.

2. his star] There is a question, whether this expression of the magi, *we have seen his star*, points to any *miraculous appearance*, or to something observed in the course of their watching the heavens. *We know the magi to have been devoted to astrology*: and on comparing the language of our text with this undoubted fact, I confess that it appears to me the most ingenuous way, fairly to take account of that fact in our exegesis, and *not to sheller ourselves from an apparent difficulty by the hypothesis of a miracle*. Wherever supernatural agency is asserted, or may be reasonably inferred, I shall ever be found foremost to insist on its recognition, and impugn every device of rationalism or semi-rationalism; but it does not therefore follow that I should consent to attempts, however well meant, to introduce *miraculous interference where it does not appear to be borne out by the narrative*. The principle on which this commentary is conducted, is that of *honestly endeavouring to ascertain the sense of the sacred text, without regard to any preconceived systems, and fearless of any possible consequences*. And if the scientific or historical researches of others seem to contribute to this, my readers will find them, as far as they have fallen within my observation, made use of for that purpose. It seems to me that the preliminary question for us is, Have we here in the sacred text a miracle, or have we some natural appearance which God in His Providence used as a means of indicating to the magi the birth of His Son? Dif-

in the east, and are come to worship him. <sup>3</sup> When Herod

ferent minds may feel differently as to the answer to this question. And, seeing that much has been said and written on this note in no friendly spirit, I submit that it is not for any man to charge another, who is as firm a believer in the facts related in the sacred text as he himself can be, with weakening that belief, because he feels an honest conviction that it is here relating, not a miracle, but a natural appearance. It is, of course, the far *safest* way, as far as reputation is concerned, to introduce miraculous agency wherever possible: but the present Editor aims at truth, not popularity.

Now we learn from astronomical calculations, that a remarkable conjunction of the planets of our system took place a short time before the birth of our Lord. In the year of Rome 747, on the 29th of May, there was a conjunction of Jupiter and Saturn in the 20th degree of the constellation Pisces, close to the first point of Aries, which was the part of the heavens noted in astrological science as that in which the signs denoted the greatest and most noble events. On the 29th of September, in the same year, another conjunction of the same planets took place, in the 16th degree of Pisces: and on the 5th of December, a third, in the 15th degree of the same sign. Supposing the magi to have seen the *first* of these conjunctions, they saw it actually in the East; for on the 29th of May it *would rise* 3½ hours before sunrise. If they then took their journey, and arrived at Jerusalem in a little more than *five* months (the journey from Babylon took Ezra *four* months, see Ezra vii. 9), if they performed the route from Jerusalem to Bethlehem in the evening, as is implied, the *December conjunction*, in 15° of Pisces, would be before them *in the direction of Bethlehem*, 1¼ hour east of the meridian at sunset. These circumstances would seem to form a remarkable coincidence with the history in our text. They are in no way inconsistent with the word *star*, which cannot surely (see below) be pressed to its mere literal sense of one single star, but understood in its wider astrological meaning: nor is this explanation of *the star directing them to Bethlehem* at all repugnant to the plain words of vv. 9, 10, importing its motion from S.E. towards S.W., the direction of Bethlehem. We may further observe, that *no part of the text respecting the star, asserts, or even implies, a miracle*; and that the very slight apparent inconsis-

tencies with the above explanation are no more than the *report of the magi* themselves, and the *general belief of the age* would render unavoidable. If this *subservience of the superstitions of astrology to the Divine purposes* be objected to, we may answer with Wetstein, "We must infer therefore that these men came to their conclusion from the rules of their art: which though beyond all doubt futile, vain, and delusive, might yet be sometimes permitted to hit on a right result. Hence appears the wonderful wisdom of God, who used the wickedness of men to bring Joseph into Egypt,—who sent the King of Babylon against the Jews by auguries and divinations (Ezek. xxi. 21, 22), and in this instance directed the magi to Christ by astrology."

It may be remarked that Abarbanel the Jew, who knew nothing of *this* conjunction, relates it as a tradition, that no conjunction could be of mightier import than that of Jupiter and Saturn, which planets were in conjunction A.M. 2365, before the birth of Moses, in the sign of Pisces; and thence remarks that that sign was the most significant one for *the Jews*. From this consideration he concludes that the conjunction of these planets in that sign, in his own time (A.D. 1463), betokened the near approach of the birth of the Messiah. And as the Jews did not invent astrology, but learnt it from the Chaldeans, this idea, that a conjunction in Pisces betokened some great event in Judæa, must have prevailed among Chaldean astrologers.

It is fair to notice the influence on the position maintained in this note of the fact which seems to have been substantiated, that the planets did not, during the year B.C. 7, approach each other so as to be mistaken by any eye for one star: indeed not "within double the apparent diameter of the moon." I submit, that even if this were so, the inference in the note remains as it was. *The conjunction of the two planets*, complete or incomplete, would be that which would bear astrological significance, not their looking like one star. The two bright planets seen in the east,—the two bright planets standing over Bethlehem,—these would on each occasion have arrested the attention of the magi; and this appearance would have been denominated by them *his star*.

*in the east*] i.e. either in the Eastern country from which they came, or in the Eastern quarter of the heavens.

the king had heard these things, he was troubled, and all Jerusalem with him. <sup>4</sup> And when he had gathered all the chief priests and <sup>c</sup> scribes of the <sup>c</sup> people together, he demanded of them where Christ should be born. <sup>5</sup> And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet, <sup>6</sup> <sup>d</sup> And thou Bethlehem, <sup>e</sup> [in the] land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel. <sup>7</sup> Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. <sup>8</sup> And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. <sup>9</sup> When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. <sup>10</sup> When they saw the star,

*§ not expressed in the original.*

to worship him] i. e. to do homage to him, in the Eastern fashion of prostration. <sup>3.</sup> was troubled] Josephus represents these troubles as raised by the Pharisees, who prophesied a revolution. Herod, as a foreigner and usurper, feared one was born King of the Jews: the people, worn away by seditions and slaughters, feared fresh tumults and wars. There may also be a trace of the popular notion that the times of the Messiah would be ushered in by great tribulations.

<sup>4.</sup> when he had gathered] i. e. says Lightfoot, he assembled the Sanhedrim. For the Sanhedrim consisting of seventy-one members, and comprising Priests, Levites, and Israelites, under the term "chief priests" are contained the two first of these, and under "scribes of the people" the third. the chief priests are most likely the High Priest and those of his race,—any who had served the office,—and perhaps also the presidents of the twenty-four courses (1 Chron. xxiv. 6).

the scribes consisted of the teachers and interpreters of the Divine law, the lawyers of St. Luke. But the elders of the people are usually mentioned with these two classes as making up the Sanhedrim. See ch. xvi. 21; xxvi. 3, 59. Possibly on this occasion the chief priests and scribes only were summoned, the question being one of Scripture learning.

<sup>6.</sup> And thou] This is a free paraphrase of the prophecy in Micah v. 2.

It must be remembered that though the words are the answer of the Sanhedrim to Herod, and not a citation of the prophet by the Evangelist, yet they are adopted by the latter as correct.

princes] or thousands (LXX). The tribes were divided into thousands, and the names of the thousands inscribed in the public records of their respective cities. In Judges vi. 15 Gideon says "Behold my thousand is weak in Manasseh" (see English version, margin), on which Rabbi Kimchi annotates, "Some understand Alphi to mean 'my father,' as if it were Alluph, whose signification is 'prince or lord.'" And thus, it appears, did the Sanhedrim understand the word (which is the same) in Micah v. 2. The word, without points, may mean either "among the thousands," or "among the princes."

out of thee shall come] It has been remarked that the singular expression, which occurs both in Tacitus and Suetonius (see above), "there should go forth from Judæa," may have been derived from these words of the LXX.

<sup>9.</sup> stood over may mean 'over that part of Bethlehem where the young child was,' which they might have ascertained by enquiry. Or it may even mean, 'over the whole town of Bethlehem.' If it is to be understood as standing over the house, and thus indicating to the magi the position of the object of their search, the whole incident must be regarded as miraculous. But this

they rejoiced with exceeding great joy. <sup>11</sup> And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. <sup>12</sup> And being warned of God in a dream that they should not return to Herod, they departed into their own country another way. <sup>13</sup> And when they were departed, behold, <sup>h</sup> the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. <sup>14</sup> When he arose, he took the young child and his mother by night, and departed into Egypt: <sup>15</sup> and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by

PSA. lxxii. 10.  
ISA. li. 6.

<sup>h</sup> render, and.

is not necessarily implied, even if the words of the text be literally understood; and in a matter like astronomy, where popular language is so universally broad, and the Scriptures so generally use popular language, it is surely not the letter, but the spirit of the narrative with which we are concerned.

11. with Mary] No stress must be laid on the omission of Joseph here. In the parallel account as regarded the shepherds, in Luke ii. 16, he is mentioned. I would rather regard the omission here as indicating a *simple matter of fact*, and contributing to shew the truthfulness of the narrative:—that Joseph happened not to be present at the time. If the meaning of *the house* is to be pressed (as in a matter of detail I think it should), it will confirm the idea that Joseph and Mary, probably under the idea that the child was to be brought up at Bethlehem, dwelt there some time after the Nativity. Epiphanius, supposes that Mary was at this time on a visit to her kindred at Bethlehem (possibly at a Passover) as much as two years after our Lord's birth. But if Mary had kindred at Bethlehem, how could she be so ill-provided with lodging, and have (as is implied in Luke ii. 7) sought accommodation at an inn? And the supposition of two years having elapsed, derived probably from the "*two years old*" of ver. 16, will involve us in considerable difficulty. There seems to be no reason why the magi may not have come within the forty days before the

Purification, which itself may have taken place in the interval between their departure and Herod's discovery that they had mocked him. No objection can be raised to this view from the "two years old" of ver. 16: see note there. The general idea is, that the Purification was *previous* to the visit of the magi. Being persuaded of the historic reality of these narratives of Matt. and Luke, we shall find no difficulty in also believing that, *were we acquainted with all the events as they happened, their reconciliation would be an easy matter*; whereas now the two independent accounts, from not being aware of, seem to exclude one another. This will often be the case in ordinary life; e. g. in the giving of evidence. And nothing can more satisfactorily shew the veracity and independence of the narrators, where their testimony to the main facts, as in the present case, is consistent.

treasures] *chests* or *bales*, in which the gifts were carried during their journey. The ancient Fathers were fond of tracing in the gifts symbolical meanings: "as to the king, the gold: as to one who was to die, the myrrh: as to a god, the frankincense." Origen, against Celsus; and similarly Irenæus. We cannot conclude from these gifts that the magi came from *Arabia*,—as they were common to all the East. Strabo says that the best frankincense comes from the borders of Persia.

13—23.] FLIGHT INTO EGYPT.



- <sup>a</sup> Hos. xi. 1. the prophet, saying, "Out of Egypt have I called my son.  
<sup>16</sup> Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the <sup>i</sup> *coasts* thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.  
<sup>17</sup> Then was fulfilled that which was spoken by Jeremy the <sup>b</sup> Jer. xxxi. 15. prophet, saying, <sup>18</sup> <sup>h</sup> In Rama was there a voice heard, <sup>k</sup> [*lamentation and*] weeping, and great mourning, Rachel <sup>i</sup> *render*, borders: <sup>see</sup> ch. iv. 13, <sup>where the word in the original is the same.</sup> <sup>k</sup> *omit*.

13.] The command was immediate; and Joseph made no delay. He must be understood, on account of "*by night*" below, as having arisen the same night and departed forthwith. Egypt, as *near*, as a Roman province and independent of Herod, and much inhabited by Jews, was an easy and convenient refuge.

15. Out of Egypt] This citation shews the almost universal application in the N. T. of the prophetic writings to the expected Messiah, as the general antitype of all the events of the typical dispensation. We shall have occasion to remark the same again and again in the course of the Gospels. It seems to have been a received axiom of interpretation (which has, by its adoption in the N. T., received the sanction of the Holy Spirit Himself, and now stands for our guidance), that the subject of all allusions, the represented in all parables and dark sayings, was He who was to come, or the circumstances attendant on His advent and reign.—The words are written in Hosea of *the children of Israel*, and are rendered from the Hebrew. —A similar expression with regard to Israel is found in Exod. iv. 22, 23. *that it might be fulfilled* must not be explained away: it never denotes the event or mere result, but always the *purpose*.

16.] Josephus makes no mention of this slaughter; nor is it likely that he would have done. Probably no great number of children perished in so small a place as Bethlehem and its neighbourhood. The modern objections to this narrative may be answered best by remembering the monstrous character of this tyrant, of whom Josephus asserts, "a dark cholera seized on him, maddening him against all." Herod had marked the way to his throne, and his reign itself, with blood; had murdered his wife and three sons (the last just about this time); and was likely enough, in blind fury, to have made no enquiries, but given the savage order

at once.—Besides, there might have been a reason for not making enquiry, but rather taking the course he did, which was sure, as he thought, to answer the end, without divulging the purpose. The word "*privily*" in ver. 7 seems to favour this view.

was mocked] The Evangelist is speaking of Herod's view of the matter.

the borders thereof] The word *coasts* is the common rendering of the Greek *horia* in the A. V. It does not imply any bordering on a sea shore, but is an old use for *parts*, or *neighbourhood*, as *oûts* in French. See margin of A. V.

the borders thereof will betoken the insulated houses, and hamlets, which belonged to the territory of Bethlehem.

from two years old] This expression must not be taken as any very certain indication of the time when the star did actually appear. The addition and *under* implies that there was uncertainty in Herod's mind as to the age pointed out; and if so, why might not the jealous tyrant, although he had accurately ascertained the date of the star's appearing, have taken a range of time extending before as well as after it, the more surely to attain his point?

17. that which was spoken by Jeremy] Apparently, an accommodation of the prophecy in Jer. xxxi. 15, which was originally written of the Babylonian captivity. We must not draw any fanciful distinction between "*then was fulfilled*" and "*that might be fulfilled*," but rather seek our explanation in the acknowledged system of prophetic interpretation among the Jews, still extant in their rabbinical books, and now sanctioned to us by N. T. usage; at the same time remembering, for our caution, how little even now we understand of the full bearing of prophetic and typical words and acts. None of the expressions of this prophecy must be closely and literally pressed. The link of connexion seems to be *Rachel's sepulchre*, which (Gen. xxxv. 19: see also

weeping for her children, and would not be comforted, because they are not. <sup>19</sup> But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, <sup>20</sup> saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life. <sup>21</sup> And he arose, and took the young child and his mother, and came into the land of Israel. <sup>22</sup> But when he heard that Archelaus did reign <sup>1</sup> in Judæa in the room of his father Herod, he was afraid to go thither: <sup>m</sup> *notwithstanding* being warned of God in a dream, he turned aside into the parts of Galilee: <sup>23</sup> and he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, <sup>1</sup> He shall be called a Nazarene.

<sup>1</sup> see note.

<sup>1</sup> render, over.

<sup>m</sup> render, and.

1 Sam. x. 2) was '*in the way to Bethlehem*;' and from that circumstance, perhaps, the inhabitants of that place are called *her children*. We must also take into account the close relation between the tribes of Judah and Benjamin, which had long subsisted. Ramah was six miles to the north of Jerusalem, in the tribe of Benjamin (Jer. xl. 1: "Er-Ram, marked by the village and green patch on its summit, the most conspicuous object from a distance in the approach to Jerusalem from the South, is certainly 'Ramah of Benjamin.'") Stanley, Sinai and Palestine, p. 213; so that neither must this part of the prophecy be strictly taken.

20. for they are dead.] The plural here is not merely idiomatic, nor for lenity and forbearance, in speaking of the dead; but perhaps a citation from Exod. iv. 19, where the same words are spoken to Moses, or betokens, not the number, but the category. Herod the Great died of a dreadful disease at Jericho, in the seventieth year of his age, and the thirty-eighth of his reign, A.U.C. 750. <sup>22.</sup>

ARCHELAUS was the son of Herod by Malthace, a Samaritan woman: he was brought up at Rome; succeeded his father, but never had the title of king, only that of Ethnarch, with the government of Idumæa, Judæa, and Samaria, the rest of his father's dominions being divided between his brothers Philip and Antipas. But, (1) very likely the word *reign* is here used in the wider meaning:—(2) Archelaus did, in the beginning of his reign, give out and regard himself as king: (3) in ch. xiv. 9, Herod the Tetrarch is called *the King*.—

In the ninth year of his government Archelaus was dethroned, for having governed cruelly the Jews and Samaritans, who sent an embassy to Rome against him, and he was banished to Vienne, in Gaul. This account gives rise to some difficulty as compared with St. Luke's history. It would certainly, on a first view, appear that this Evangelist was not aware that Nazareth had been before this the abode of Joseph and Mary. And it is no real objection to this, that he elsewhere calls Nazareth "*His country*," ch. xiii. 54, 57. It is perhaps just possible that St. Matthew, writing for Jews, although well aware of the previous circumstances, may not have given them a place in his history, but made the birth at Bethlehem the prominent point, seeing that his account begins at the birth (ch. i. 18), and does not localize what took place before it, which is merely inserted as subservient to that great leading event. If this view be correct, all we could expect is, that his narrative would contain *nothing inconsistent* with the facts related in Luke; which we find to be the case.—I should prefer, however, believing, as more consistent with the fair and conscientious interpretation of our text, that St. Matthew himself was not aware of the events related in Luke i. ii., and wrote under the impression that Bethlehem was the original dwelling-place of Joseph and Mary. Certainly, *had we only his Gospel*, this inference from it would universally be made. turned aside must not be pressed into the service of reconciling the two accounts by being rendered '*returned*;' for the same word is used (ver. 14) of the journey to

III. <sup>1</sup> In those days came John the Baptist, preaching

Egypt. 23. that it might be fulfilled] These words refer to the *divine* purpose in the event, not to that of Joseph in bringing it about. which was spoken by the prophets]

These words are nowhere verbatim to be found, nor is this asserted by the Evangelist; but that the sense of the prophets is such. In searching for such sense, the following hypotheses have been made—none of them satisfactory:—

(1) Euthymius says, "Do not enquire what prophets said this: for you will not find out: because many of the prophetic books have perished, some in the captivities, some by neglect of the Jews, some also by foul play." So also Chrysostom and others. But the expression "*by the prophets*" seems to have a wider bearing than is thus implied. (2) Others say, the general sense of the prophets is, that Christ should be a *despised person, as the inhabitants of Nazareth were* (John i. 47). But surely this part of the Messiah's prophetic character is not general or prominent enough, in the absence of any direct verbal connexion with the word in our text, to found such an interpretation on: nor, on the other hand, does it appear that an inhabitant of Nazareth, as such, was despised; only that the obscurity of the town was, both by Nathanael and the Jews, contrasted with our Lord's claims. (3) The *Nazarites* of old were men holy and consecrated to God; e.g. Samson (Judg. xiii. 5), Samuel (1 Sam. i. 11), and to this the words are referred by Tertullian, Jerome, and others. But (a) our Lord did not (like John the Baptist) lead a life in accordance with the Nazarite vow, but drank wine, &c., and set himself in marked contrast with John in this very particular (ch. xi. 18, 19); and (b) the word here is not *Nazarite*, but *Nazarene*, denoting an inhabitant of Nazareth. (4) There may be an allusion to the Hebrew "*Netzer*," a branch, by which name our Lord is called in Isa. xi. 1, and from which word it appears that the name Nazareth is probably derived. So "*learned Hebrews*" mentioned by Jerome on Isa. xi. 1, and others. But this word is only used in the place cited; and in by far the more precise prophecies of the Branch, Zech. iii. 8; vi. 12: Jer. xxiii. 5; xxxiii. 15, and Isa. iv. 2, the word "*Tsemach*" is used.—I leave it, therefore, as an unsolved difficulty.

CHAP. III. 1–12.] PREACHING AND BAPTISM OF JOHN. Mark i. 1–8: Luke iii. 1–17 (John i. 6–28). Here the *synoptic narrative* (i. e. the narrative common to the

three Evangelists) begins, its extent being the same as that specified by Peter in Acts i. 22, "*from the baptism of John unto that same day that He was taken up from us.*" For a comparison of the narratives in the various sections, see notes on St. Mark. In this Gospel, I have generally confined myself to the *subject-matter*.

1. In those days] The last matter mentioned was the dwelling at Nazareth; and though we must not take the connexion strictly as implying that Joseph dwelt there all the intermediate thirty years, "*those days*" must be understood to mean that we take up the persons of the narrative where we left them; i. e. dwelling at Nazareth.

came] literally, comes forward—makes his appearance. Euthymius asks the question, *whence?* and answers it, *from the recesses of the wilderness*. But this can hardly be, owing to the "*in the wilderness*" following. The verb is used absolutely. The title "*John the Baptist*" shews that St. Matthew was writing for those who well knew John the Baptist as an historical personage. Josephus, in mentioning him, calls him "*John who is called the Baptist.*" John was strictly speaking a *prophet*; belonging to the legal dispensation; a rebuker of sin, and preacher of repentance. The expression in St. Luke, "*the word of God came to John,*" is the usual formula for the divine commission of the Prophets (Jer. i. 1: Ezek. vi. 1; vii. 1, &c.). And the effect of the Holy Spirit on John was more in accordance with the O. T. than the N. T. inspiration; more of a sudden overpowering influence, as in the Prophets, than a gentle indwelling manifested through the individual character, as in the Apostles and Evangelists.—The baptism of John was of a deeper significance than that usual among the Jews in the case of proselytes, and formed an integral part of his divinely appointed office. It was emphatically the baptism of *repentance* (Luke iii. 3), but not that of *regeneration* (Titus iii. 5). We find in Acts xviii. 24–26; xix. 1–7, accounts of persons who had received the baptism of John, who believed, and (in Apollos's case) taught accurately the things (i. e. facts) concerning the Lord; but required instruction (in doctrine), and rebaptizing in the name of the Lord Jesus. Whether the baptism practised by the disciples before the Resurrection was of the same kind, and required this renewal, is uncertain. The fact of our Lord Himself having received baptism from John, is decisive against the

in the wilderness of Judæa, <sup>2</sup> and saying, <sup>1</sup> Repent ye: <sup>1</sup> In the three Gospels, often; but neither verb nor substantives are used by St. John, k Isa. xl. 3. for the kingdom of heaven is at hand. <sup>3</sup> For this is he that was spoken of by the prophet Esaias, saying, <sup>k</sup> The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. <sup>4</sup> And the same John had his raiment of camel's hair, and a <sup>1</sup> leathern <sup>1</sup> 1 Kings i. 8. girdle about his loins; and his meat was locusts and wild honey. <sup>5</sup> Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan, <sup>6</sup> and were bap-

identity of the two rites, as also against the idea derived from Acts xix. 4, that John used the formula "*I baptize thee in the name of Him who is to come.*" His whole mission was calculated, in accordance with the office of the law, which gives the knowledge of sin (Rom. iii. 20), to bring men's minds into that state in which the Redeemer invites them (ch. xi. 28), as weary and heavy laden, to come to Him.

in the wilderness] Where also he had been brought up, Luke i. 80. This tract was not strictly a desert, but thinly peopled, and abounding in pastures for flocks. This wilderness answers to "*all the country round about Jordan*" in Luke iii. 3. See note on ch. iv. 1. <sup>2</sup> Repent] Used by the Baptist in the O.T. sense of *turning to God as His people*, from the spiritual idolatry and typical adultery in which the faithless among the Jews were involved. This, of course, included personal amendment in individuals. See Luke iii: 10—14. Josephus describes John as "commanding the Jews to practise virtue, and justice to their neighbour, and piety towards God, and thus to receive his baptism."

the kingdom of heaven] An expression peculiar in the N. T. to St. Matthew. The more usual one is "*the Kingdom of God*;" but "*the Kingdom of heaven*" is common in the Rabbinical writers, who do not however, except in one or two places, mean by it *the reign of the Messiah*, but *the Jewish religion—the theocracy*. Still, from the use of it by St. Matthew here, and in ch. iv. 17, x. 7, we may conclude that it was used by the Jews, and understood, to mean *the advent of the Christ*, probably from the prophecy in Dan. ii. 44; vii. 13, 14, 27. <sup>3</sup> For this is he]

Not the words of the Baptist, meaning "*for I am he*," as in John i. 23, but of the Evangelist; and "*is*" is not for "*was*," but is the prophetic present, representing to us the place which the Baptist fills in the divine purposes. Of for, Bengel says well, that it gives the cause why John

then came forward, as described in ver. 1, 2, viz. because it had been thus predicted.

—The primary and literal application of this prophecy to *the return from captivity* is very doubtful. If it ever had such an application, we may safely say that its predictions were so imperfectly and sparingly fulfilled in that return, or any thing which followed it, that we are necessarily directed onward to its greater fulfilment—the announcement of the kingdom of Christ. Euthymius remarks, that the ways and paths of the Lord are men's souls, which must be cleared of the thorns of passion and the stones of sin, and thus made straight and level for His approach.

4. And the same John] rather, now John himself, recalling the reader from the prophetic testimony, to the person of John. As John was the Elias of prophecy, so we find in his outward attire a striking similarity to Elias, who was "*an hairy man, and girt with a girdle of leather about his loins.*" 2 Kings i. 8. The garment of camel's hair was not the camel's skin with the hair on, which would be too heavy to wear, but raiment woven of camel's hair. From Zech. xiii. 4, it seems that such a dress was known as the prophetic garb: "*neither shall they (the prophets) wear a rough garment to deceive.*" locusts]

There is no difficulty here. The locust, permitted to be eaten, Levit. xi. 22, was used as food by the lower orders in Judæa, and mentioned by Strabo and Pliny as eaten by the Æthiopians, and by many other authors, as articles of food. Jerome mentions it as the custom in the East and Libya: and Shaw found locusts eaten by the Moors in Barbary. (Travels, p. 164.)

wild honey] See 1 Sam. xiv. 25. Here again there is no need to suppose any thing else meant but honey made by wild bees. Schulz found such honey in this very wilderness in our own time. See Psalm lxxxi. 16: Judg. xiv. 8: Deut. xxxii. 13. <sup>5</sup>] all the region round about

Jordan means all the neighbourhood of

tized of him in Jordan, confessing their sins. <sup>7</sup> But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, <sup>m</sup> O <sup>n</sup> generation of vipers, who hath warned you to flee from the wrath to come? <sup>8</sup> Bring

m ch. xii. 34:  
xxiii. 35.

<sup>n</sup> render, offspring.

Jordan not included in "Jerusalem and Judæa" before mentioned. Parts of Persæa, Samaria, Galilee, and Gaulonitis come under this denomination.—There need be no surprise at such multitudes going out to John. The nature of his announcement, coupled with the prevalent expectation of the time, was enough to produce this effect. See, as strictly consistent with this account, chap. xi. 7—15. <sup>6</sup> were baptized]

When men were admitted as proselytes, three rites were performed—*circumcision, baptism, and oblation*; when women, two—*baptism and oblation*. The baptism was administered in the day-time, by immersion of the whole person; and while standing in the water the proselyte was instructed in certain portions of the law. The whole families of proselytes, including infants, were baptized. It is most probable that John's baptism in outward form resembled that of proselytes. See above, on ver. 1. Some deny that the proselyte baptism was in use before the time of John: but the contrary has been generally supposed, and maintained. Indeed the baptism or lustration of a proselyte on admission would follow, as a matter of course, by analogy from the constant legal practice of lustration after all uncleanness: and it is difficult to imagine a time when it would not be in use. Besides, it is highly improbable that the Jews should have borrowed the rite from the Christians, or the Jewish hierarchy from John. <sup>confessing their sins</sup>

From the form and expression, this does not seem to have been merely 'shewing a contrite spirit,' 'confessing themselves sinners,' but a *particular and individual confession*; not, however, made privately to John, but before the people: see his exhortation to the various classes in Luke iii. 10—15: nor in every case, but in those which required it. <sup>7. Pharisees and Sadducees</sup>

These two sects, according to Josephus, Antt. xiii. 5. 9, originated at the same period, under Jonathan the High Priest (B.C. 159—144). The PHARISEES, deriving their name probably from "*Parash*," 'he separated,' took for their distinctive practice the strict observance of the law and all its requirements, written and oral. They had great power over the

people, and are numbered by Josephus, as being, about the time of the death of Herod the Great, above 6000. We find in the Gospels the Pharisees the most constant opponents of our Lord, and His discourses frequently directed against them. The character of the sect as a whole was *hypocrisy*; the outside acknowledgment and honouring of God and his law, but inward and practical denial of Him; which rendered them the enemies of the simplicity and genuineness which characterized our Lord's teaching. Still, among them were undoubtedly pious and worthy men, honourably distinguished from the mass of the sect; John iii. 1: Acts v. 34. The various points of their religious and moral belief will be treated of as they occur in the text of the Gospels.

The SADDUCEES are said to have derived their name from one Sadok, about the time of Alexander the Great (B.C. 323): but they were named from the Hebrew *Tsaddik, righteousness*, more probably. They rejected all tradition, but did not, as some have supposed, confine their canon of Scripture to the Pentateuch. The denial of a future state does not appear to have been an original tenet of Sadduceism, but to have sprung from its abuse. The particular side of religionism represented by the Sadducees was bare literal moral conformity, without any higher views or hopes. They thus escaped the dangers of tradition, but fell into deadness and worldliness, and a denial of spiritual influence. While our Lord was on earth, this state of mind was very prevalent among the educated classes throughout the Roman empire; and most of the Jews of rank and station were Sadducees.—The two sects, mutually hostile, are found frequently in the Gospels united in opposition to our Lord (see ch. xvi. 1, 6, 11; xxii. 23, 34; also Acts iv. 1); the Pharisees representing hypocritical superstition; the Sadducees, carnal unbelief.

come] It would appear here as if these Pharisees and Sadducees came with others, and because others did, without any worthy motive, and they were probably deterred by his rebuke from undergoing baptism at his hands. We know, from Luke vii. 30, that the Pharisees in general '*were not baptized of him,*'

forth therefore fruits meet for repentance: <sup>9</sup> and think not to say within yourselves, We have Abraham to our <sup>a</sup> father: <sup>b</sup> John viii. 33. for I say unto you, that God is able of these stones to raise up children unto Abraham. <sup>10</sup> And now <sup>c</sup> [also] the ax is laid unto the root of the trees: therefore <sup>d</sup> every tree which <sup>e</sup> bringeth not forth good fruit is hewn down, and cast into the fire. <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>aa</sup> <sup>ab</sup> <sup>ac</sup> <sup>ad</sup> <sup>ae</sup> <sup>af</sup> <sup>ag</sup> <sup>ah</sup> <sup>ai</sup> <sup>aj</sup> <sup>ak</sup> <sup>al</sup> <sup>am</sup> <sup>an</sup> <sup>ao</sup> <sup>ap</sup> <sup>aq</sup> <sup>ar</sup> 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his wheat into the garner; but he will burn up the chaff with unquenchable fire.

p. ch. 11. 22.

<sup>13</sup> Then cometh Jesus <sup>p</sup> from Galilee to Jordan unto John, to be baptized of him. <sup>14</sup> But John forbad him, saying, I

have need to be baptized of thee, and comest thou to me?

<sup>15</sup> And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness.

nace: but Israel alone shall be preserved."

his floor] i.e. *the contents of the barn-floor*. Thus in Job xxxix. 12, "he will bring home thy seed, and *gather thy barn*" (literally). Or perhaps owing to the verb (*shall cleanse from one end to the other*), the *floor itself*, which was an open hard-trodden space in the middle of the field. See "The Land and the Book," p. 538 ff., where there is an illustration. "Very little use is now made of the *fan*, but I have seen it employed to *purge the floor* of the refuse dust, which the owner throws away as useless," p. 540. *chaff*] Not only the *chaff*, but also the *straw*: see *reff.*: 'all that is not wheat.'

<sup>13</sup>—<sup>17</sup>] JESUS HIMSELF BAPTIZED BY HIM. Mark i. 9—11: Luke iii. 21, 22. It does not appear exactly *when the baptism of our Lord took place*. If the comparative age of the Baptist is taken into account, we should suppose it to have been about six months after this latter began his ministry. But this is no sure guide. The place was *Bethany* (the older reading), *beyond Jordan*; John i. 28.

<sup>13</sup>. to be baptized] Why should our Lord, who was *without sin*, have come to a *baptism of repentance*? Because He was *made sin for us*: for which reason also He suffered the curse of the law. It became Him, being in *the likeness of sinful flesh*, to go through those appointed rites and purifications which belonged to that flesh. There is no more strangeness in His having been baptized by John, than in His keeping the Passovers. The one rite, as the other, belonged to *sinner*—and among the transgressors He was numbered. The prophetic words in Ps. xl. 12, spoken in the person of our Lord, indicate, in the midst of sinlessness, the most profound apprehension of the sins of that nature which He took upon him. I cannot suppose the baptism to have been sought by our Lord merely to *honour John*, or as *knowing that it would be the occasion of a divine recognition of his Messiahship*, and thus pre-ordained by God: but *bonâ fide*, as bearing the infirmities and carrying the sorrows of mankind, and thus beginning

here the triple baptism of water, fire, and blood, two parts of which were now accomplished, and of the third of which He himself speaks, Luke xii. 50, and the beloved Apostle, 1 John v. 8.—His baptism, as it was our Lord's *closing act of obedience under the Law*, in His hitherto concealed life of legal submission, His fulfilling all righteousness, so was His *solemn inauguration and anointing for the higher official life of mediatorial satisfaction* which was now opening upon Him. See Rom. i. 3, 4. We must not forget that the *working out of perfect righteousness in our flesh* by the entire and spotless keeping of God's law (Deut. vi. 25), was, in the main, *accomplished during the thirty years previous to our Lord's official ministry*.

<sup>14</sup>. forbad] Rather, tried to hinder: the word implies the active and earnest preventing, with the gesture, or hand, or voice. There is only an *apparent* inconsistency between the speech of John in this sense, and the assertion made by him in John i. 33, 'I knew him not.' Let us regard the matter in this light:—John begins his ministry by a commission from God, who also admonishes him, that He, whose Forerunner he was, would be in time revealed to him by a special sign. Jesus comes to be baptized by him. From the nature of his relationship to our Lord, he could not but know those events which had accompanied his birth, and his subsequent life of holy and unblamable purity and sanctity. My impression from the words of this verse certainly is, that he *regarded Him as the Messiah*. Still, his belief wanted that full and entire assurance which the occurrence of the predicted sign gave him, which the word *knew* implies, and which would justify him in announcing Him to his disciples as the Lamb of God.

<sup>15</sup>. now] The exact meaning is difficult. It cannot well be that which the A. V. at first sight gives, that something was to be done *now*, inconsistent with the actual and hereafter-to-be-manifested relation of the two persons. Rather—'*though what has been said (ver. 14) is true, yet the time is*

Then he suffered him. <sup>16</sup> And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw <sup>a</sup> the Spirit of God descending like a dove <sup>p</sup> [and] lighting upon him: <sup>17</sup> and lo a <sup>r</sup> voice from heaven, saying, <sup>s</sup> This is my <sup>t</sup> beloved Son, in whom I am well pleased.

<sup>a</sup> Isa. xi. 2;  
xlii. 1; lxi. 1.  
Luke iv. 17 f.  
John iii. 34.  
<sup>r</sup> John xii. 32.  
<sup>s</sup> Ps. ii. 7.  
xlii. 1; ch.  
xii. 18, xvii.  
5.  
<sup>t</sup> Eph. i. 6.  
Col. i. 13.  
<sup>s</sup> Ps. i. 17.

*P omitted by some of our earliest MSS.*

not come for that:—as yet, now, are we in another relation (viz. our Lord as the fulfiller of the law, John as a minister of it), therefore suffer it.' "This 'now' is spoken from the Lord's foreknowledge, that this relation of subjection to John was only temporary, and that hereafter their relative situations would be inverted." Meyer. Stier remarks that now was fulfilled the prophetic announcement of Ps. xl. 7, 8. <sup>us</sup> not for me, but for me and thee. I cannot help thinking that this word glances at the relationship and previous acknowledged destinations of the speakers. It has however a wider sense, as spoken by Him who is now first coming forth officially as the *Son of Man*, extending over all those whose baptism plants them in his likeness, Rom. vi. righteousness] requirements of the law. See ch. vi. 1, where the sense is general, as here.

<sup>16</sup> baptized] On this account I would make the following remarks. (1) The appearance and voice seem to have been manifested to our Lord and the Baptist only. They may have been alone at the time: or, if not, we have an instance in Acts ix. 7, of such an appearance being confined to one person, while the others present were unconscious of it. We can hardly however, with some of the Fathers, say, that it was "a spiritual beholding,"—or that "the appearance was a vision, not reality." (2) The Holy Spirit descended not only in the manner of a dove, but in bodily shape (II Luke): which I cannot understand in any but the literal sense, as THE BODILY SHAPE OF A DOVE, seen by the Baptist. There can be no objection to this, the straightforward interpretation of the narrative, which does not equally apply to the Holy Spirit being visible at all, which John himself asserts Him to have been (John i. 32—34), even more expressly than is asserted here. Why the Creator Spirit may not have assumed an organized body bearing symbolical meaning, as well as any other material form, does not seem clear. This was the ancient, and is the only honest interpretation. All the modern explanations of the "like a dove," as importing the manner of coming down,

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belong to the vain rationalistic attempt to reduce down that which is miraculous. The express assertion of St. Luke, and the fact that all four Evangelists have used the same expression, which they would not have done if it were a mere medium of comparison, are surely a sufficient refutation of this rationalizing (and, I may add, blundering) interpretation. (3) Two circumstances may be noticed respecting the manner of the descent of the Spirit: it was, as a dove:—the Spirit as manifested in our Lord was gentle and benign. This was not a sudden and temporary descent of the Spirit, but a permanent though special anointing of the Saviour for his holy office. It 'abode upon Him,' John i. 32. And from this moment His ministry and mediatorial work (in the active official sense) begins. Immediately, the Spirit carries Him away to the wilderness: the day of His return thence (possibly; but see notes on John i. 29) John points Him out as the Lamb of God: then follows the calling of Andrew, Peter, Philip, and Nathaniel, and the third day after is the first miracle at the marriage in Cana. But we must not imagine any change in the nature or person of our Lord to have taken place at his baptism. The anointing and crowning are but signs of the official assumption of the power which the king has by a right independent of, and higher than these. (4) The whole narrative is in remarkable parallelism with that of the Transfiguration. There we have our Lord supernaturally glorified in the presence of two great prophetic personages, Moses and Elias, who speak of His decease,—on the journey to which He forthwith sets out (ch. xvii. 22, compared with xix. 1); and accompanied by the same testimony of the voice from heaven, uttering the same words, with an addition accordant with the truth then symbolized. (5) In connexion with apocryphal additions, the following are not without interest: *When Jesus had gone down to the water, a flame was lit up in the Jordan: and when He had come up from the water, lo, the heavens, &c.* See also, my Greek Text. on this passage.

C



u see 1 Kings  
xxvii. 12.  
Exek. iii. 14.  
&c.

v see note.

IV. <sup>1</sup> Then was Jesus <sup>a</sup> led up of the spirit into the wilderness to be tempted of the devil. <sup>2</sup> And when he had <sup>v</sup> fasted forty days and forty nights, he was afterward an hungred. <sup>3</sup> And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. <sup>4</sup> But he answered and said, It is written, w <sup>Deut. viii. 3.</sup> w Man shall not live by bread alone, but by every word

CHAP. IV. 1—11.] TEMPTATION OF JESUS. Mark i. 12, 13: Luke iv. 1—13.

1. led up of (by) the spirit] The Spirit carried Him away, (see Acts viii. 39.) "driveth him," Mark i. 12. Had St. Luke's "was led in (thus literally) the Spirit" been our *only* account, we might have supposed what took place to have been done in a vision: but the expressions in the two other Evangelists entirely preclude this. The *desert* here spoken of may either be the traditional place of the Temptation near Jericho (thence called *Qsarrantaria*: it is described in "The Land and the Book," p. 617, as a high and precipitous mountain, with its side facing the plain perpendicular, and apparently as high as the rock of Gibraltar, and with caverns midway below, hewn in the rock), or as scripture parallelism between Moses, Elias, and our Lord, leads one to think, the *Arabian desert of Sinai*. to be tempted] The express purpose of His being led up. Hence it is evident that our Lord at this time was not 'led up' of his own will and design: but, as a part of the conflict with the Power of Darkness, He was brought to the Temptation. As He had been subject to his earthly parents at Nazareth, so now He is subject, in the outset of his official course, to his Heavenly Parent, and is by His will thus carried up to be tempted. In reverently considering the nature and end of this temptation, we may observe, (1) That the whole is undoubtedly an *objective historical narrative*, recording an actual conflict between our Redeemer and the Power of Evil. (2) That it is undetermined by the *letter* of the sacred text, whether the Tempter appeared in a *bodily shape*, or, as a *spirit*, was permitted to exert a certain power, as in ver. 5, and ver. 8, over the person of our Lord, even as the Holy Spirit did in ver. 1. If the latter were the case, the words spoken at the various stages of the temptation, were suggested by this Evil Power to the soul of our Redeemer. But (3) such an interpretation, while it cannot justly be accused of unreality by any who do not reject belief in the spiritual world, hardly meets the expressions of the text, "*came* (ap-

proached) to him," ver. 9, and "*leaveth him*," ver. 11. Nor do the two members of ver. 11 correspond to one another in this case, for the angels must have been visible and corporeal, as in the parallel case at Gethsemane, Luke xxii. 43. 2. when he had fasted] Not in the wider ecclesiastical sense of the word, but its strict meaning, of *abstaining from all food whatever*; Luke, ver. 2. Similarly Moses, Exod. xxxiv. 28; and Elijah, 1 Kings xix. 8. he was afterward an hungred] Then probably not during the time itself. The period of the fast, as in the case of Moses, was spent in a spiritual ecstasy, during which the wants of the natural body were suspended.

3. when the tempter came] From the words of both St. Mark and St. Luke, it appears that our Lord was tempted *also during the forty days*. Whether the words of St. Mark, "*he was with the wild beasts*," allude to *one kind* of temptation, is uncertain: see note on Mark i. 13.—The words "*came to him*" need not be understood of the *first* approach, but the first recorded—'at a certain time the tempter approaching, &c.'

If thou be] "thinking to beguile Him with his flattery," Chrys. Or, as Euthymius, "thinking that He would be irritated by this address, as being reproached with not being the Son of God." At all events, there is no *doubt* expressed, as some think.

Son of God] Our Lord does not give way to the temptation, so as to meet him with an open declaration, 'I am the Son of God:' thus indeed He might have asserted his lordship over him, but not have been *his Conqueror for us*. The first word which He uses against him, reaches far deeper: '*Man shall not live*,' &c. "This, like the other text, is taken from the history of Israel's temptation in the wilderness: for Israel represents, in a foreshadowing type, the Son of Man, the servant of God for Righteousness, the one that was *to come*, in whom alone that nature which in all men has degenerated into sin, '*fulfils all righteousness*.' Adam stood not,—Israel according to the flesh stood not,—when the Lord their God tempted them: but rather, after Satan's likeness, tempted their God: but now the

that proceedeth out of the mouth of God. <sup>5</sup> Then the devil taketh him up into the <sup>2</sup> holy city, and setteth him on <sup>4</sup> a pinnacle of the temple, <sup>6</sup> and saith unto him, If thou be the Son of God, cast thyself down: for it is written, <sup>7</sup> He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. <sup>7</sup> Jesus said unto him, It is written again, <sup>8</sup> Thou shalt not tempt the Lord thy God. <sup>8</sup> Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; <sup>9</sup> and saith unto him, All these things will I give thee, if thou wilt fall down and worship

<sup>9</sup> *render, the.*

second Adam is come, the true Israel, by whose obedience the *way of life* is again made known and opened—"that man truly liveth on and in the eternal word of God." Stier's "Words of the Lord Jesus." Observe also how our Lord resists Satan in *His humanity*; at once here numbering Himself with *men*, by adducing "*man*" as including His own case; and not only so, but thus speaking out the mystery of his humiliation, in which He had foregone his divine Power, of his own will.—By '*every word* (or '*thing*,' for the noun is not expressed in the original) *that proceedeth out of the mouth of God*,' we must understand, *every arraignment of the divine will*; God, who ordinarily sustains by *bread*, can, if it please Him, sustain by *any other means*, as in the cases alluded to. Compare John iv. 32, 34. <sup>5</sup> *taketh him up*] power being most probably given to the tempter over the person of our Lord. In St. Luke, this temptation stands *third*. The real order is evidently that in the text; for otherwise our Lord's final answer, ver. 10, would not be in its place. It may be observed, that St. Luke makes no assertion as to succession, only introducing each temptation with *and*: whereas "*then*" and "*again*" here seem to mark succession. For "*the holy city*" see *reff*. *setteth him*—by the same power by which he brought Him. *pinnacle*] The general opinion, that our Lord was placed on *Herod's royal portico*, is probably right. That portico overhung the ravine of Kedron from a dizzy height, so as to make one giddy with looking down, as described by Josephus, Ant. xv. 11. <sup>5</sup>. The argument that it was probably *on the other side, next the court*, is grounded on the perfectly gratuitous assumption, that an *exhibition to the people* was intended. There is no authority for

this in the text; the temptation being one not of ambition, but of *presumption*. The inference from Eusebius, who, quoting Hegesippus, (Hist. ii. 23,) describes James the Just as set on and thrown from the pinnacle of the temple, among the people, is not decisive: for this term might embrace either side, as '*the cornice*,' or '*the parapet*' would. <sup>6</sup> *It is written*] cited (nearly verbatim from the LXX, as almost all the texts in this narrative) as applying to all servants of God in general, and *à fortiori* to the Son of God: not as a prophecy of the Messiah. <sup>7</sup> *again*] not '*on the contrary*,' which the original word never simply means, not even in Gal. v. 8: 1 John ii. 8. The addition of a second Scripture *qualifies and interprets* the first; but *does not refute* it. <sup>8</sup>] The enquiry where and what this mountain was, is entirely nugatory, no data being furnished by the text. *sheweth him all the k. of the world*] The additional words in Luke, "*in a moment of time*," are valuable as pointing out to us clearly the supernatural character of the vision. If it be objected, that in that case there was no need for the ascent of the mountain,—I answer, that such natural accessories are made use of frequently in supernatural revelations: see especially Rev. xxi. 10. The attempt to restrict "*the world*" to *Palestine*, (which was, besides, God's peculiar portion and vineyard, as *distinguished from the Gentile world*), or *the Roman empire*, are mere subtleties: as is also the giving to "*sheweth*" the sense of "*points out the direction of*." In this last temptation the enemy reveals himself openly, as the Prince of this world, and as the father of lies: for though power is given him over this world and its sons, his assertion here is most untrue. <sup>10</sup>] Our

me. <sup>10</sup> Then saith Jesus unto him, Get thee hence, Satan :  
a Duct. vi. 13:  
x. 20. for it is written, \*Thou shalt worship the Lord thy God,  
 and him only shalt thou serve. <sup>11</sup> Then the devil leaveth  
Luke xxii.  
48. Heb. i. 14. him, and, behold, angels came and <sup>b</sup> ministered unto him.  
c ch. xiv. 8.  
see Acts iii.  
13. <sup>12</sup> Now when <sup>r</sup> Jesus had heard that John was <sup>s</sup> cast into  
 prison, he departed into Galilee; <sup>13</sup> and leaving Nazareth,

<sup>r</sup> read, he.

<sup>s</sup> render, <sup>o</sup> delivered up.

Lord at once repels him openly; not that He did not *know him before*,—but because he had *thus openly* tempted Him; but not even this of His own power or will; He adds, *for it is written*,—again, as Man, appealing to the word of God.—From this time, our Lord is *known* by the devils, and casts them out by a word. Mark i. 24, 34; iii. 11; v. 7. <sup>11. leaveth him</sup>] but *only for a season*, see || Luke. The conflict, however often renewed in secret (of which we cannot speak), was certainly *again waged in Gethsemane*: see Luke xxii. 53, compare John xiv. 30. The expression in Luke x. 18, must be otherwise understood: see note there. <sup>ministered</sup>] viz. *with food*, as in the case of Elias, 1 Kings xix. 6, 7.

<sup>12–23.</sup>] JESUS BEGINS HIS MINISTRY. CALLING OF PETER, ANDREW, JAMES, AND JOHN. Mark i. 14–20. Luke iv. 14, 15. Between the last verse and this is a considerable interval of time. After returning from the Temptation (see note on John i. 28, end) our Lord was pointed out by John the Baptist, (ib. vv. 29–34,) and again on the morrow to two of his disciples, Andrew and (probably) John, who followed Him, and were (on the next day? see note, John i. 44) joined by Simon Peter (35–43): then on the morrow Philip and Nathanael were recalled (44–52); three days after was the marriage in Cana (ii. 1–11); then our Lord went down to Capernaum and remained not many days (12); then followed the Pasover; the cleansing of the temple (13–22); the belief of many on Jesus (23–25); the discourse with Nicodemus (iii. 1–21); the baptizing by Jesus (i.e. his disciples) (22–24); the question about purifying, and testimony of the Baptist (25–36); the journey through Samaria into Galilee, and discourse with the woman of Samaria (iv. 1–42); the return to Cana, and healing of the ruler's son in Capernaum (43–54); and the journey to Jerusalem related in John v. 1. After that chapter St. John breaks off the first part of his narrative; and between his v. 47 and vi. 1, comes in the synoptic narrative, Matt. iv. 12–xiv. 15: Mark i. 14–vi. 30: Luke

iv. 14–ix. 10. This omission is in remarkable consistency with St. Matthew's account of his own calling in ch. ix. 9. Being employed in his business in the neighbourhood of Capernaum, he now first becomes personally acquainted with the words and actions of our Lord. From what circumstance the former miracle in Capernaum had not attracted his attention, we cannot, of course, definitely say; we can, however, easily conceive. Our Lord was not then in Capernaum; for the ruler sent to Him, and the cure was wrought by word at a distance. If Matthew's attention had not been called to Jesus before, he might naturally omit such a narrative, which John gives probably from personal knowledge. The *synoptic narrative generally* omits this whole section of our Lord's travels and ministry. Its sources of information, until the last visit to Jerusalem, seem to have been *exclusively Galilean*, and *derived from persons who became attached to Him at a later period than any of the events recorded in that first portion of John's Gospel*. The objections to this view are, the narrative, in the three Gospels, of the baptism and temptation: but the former of these would be abundantly testified by John's disciples, many of whom became disciples of Jesus; and the latter could only have been derived from the mouth of our Lord Himself.

<sup>12. delivered up</sup>] This seems to have been the usual and well-known term for the imprisonment of John. The same word in the original is also the usual one for the betrayal and apprehension of our Lord Himself. <sup>departed</sup>] retired, withdrew; see ch. ii. 22, and note. No notice is given *whence* this withdrawal took place. The narrative is evidently taken up after an interval, and without any intention that it should follow closely on ver. 11. Wieseler sees in this a proof that St. Matthew recognized a ministry in Judaea during the interval. I cannot quite think this, but certainly he does not *exclude* it.

<sup>13. leaving Nazareth</sup>] Not on account of the behaviour of the Nazarenes to Him after the preaching in

he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: <sup>14</sup> that it might be fulfilled which was spoken by Esaias the prophet, saying, <sup>15</sup> <sup>d Isa. ix. 1, 2.</sup> "The land of Zabulon, and the land of Nephthalim, [<sup>t by</sup>] the way of the sea, beyond Jordan, Galilee of the Gentiles; <sup>16</sup> the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. <sup>17</sup> From that time Jesus began to preach, and to say, <sup>e</sup> Repent: for the kingdom of heaven is at hand. <sup>18</sup> And Jesus, walking by the sea of Galilee, saw two brethren, Simon <sup>f</sup> called Peter, and <sup>f John 1. 42.</sup> Andrew his brother, casting a net into the sea: for they

<sup>t</sup> not expressed in the original.

the Synagogue, Luke iv. 28, 29, as sometimes supposed; see notes, ib. ver. 31.

Capernaum] This town, on the borders of the lake of Genesareth, was central in situation, and in the most populous and frequented part of Galilee. It besides was the residence of four at least of the Apostles, Andrew and Peter, and James and John—and probably of Matthew. "*Kephar Nahum*," the village of consolation. So Josephus. It is from this time called '*His own city*,' ch. ix. 1, see also ch. xvii. 24.

15.] This prophecy is spoken with direct reference to the days of the Messiah. It is here freely rendered from the Hebrew, without any regard to the LXX, which is wholly different. This, coming so immediately after a string of quotations literally from the LXX, seems to mark the beginning of a new portion of the Gospel, agreeably to what was said before.

the way of the sea] the country round the coast of the lake. All the members of this sentence are in apposition with one another: thus *beyond Jordan* is not a description of the land before spoken of, which was not thus situated, but of a different tract. The later meaning of the phrase, as signifying the tract to the west of the Jordan, and which naturally sprung up during the captivity, is not to be thought of in Isaiah, who wrote before that event.

Galilee of the Gentiles] *Galilee superior*, near to Tyre and Sidon, which was inhabited by a variety of nations.

17. began to preach . . .] That is, *began His ministry in Galilee*. The account of Matthew, being that of an eyewitness, begins where his own experience began. It is not correct to suppose, as some of the German Commentators have done, (De Wette, Strauss,) that this

preaching of repentance was of a different character from the after-teaching of our Lord: we recognize the same formula, though only partly cited, in ch. x. 7: Luke x. 10, and find our Lord still preaching repentance, Luke xiii. 3, after repeated declarations of His Messiahship.

18. by the sea of Galilee] The lake of Genesareth or Tiberias (John vi. 1), called in the O. T. "the sea of Chinnereth," Num. xxxiv. 11, or Chinneroth, Josh. xii. 3. It is of an oval shape, about 13 geographical miles long, and 6 broad: and is traversed by the Jordan from n. to s. "Its most remarkable feature is its deep depression, being no less than 700 feet below the level of the ocean." See the interesting article by Mr. Porter in Smith's Biblical Dictionary.

If we give any consideration to the circumstances here related, we cannot fail to see that the account in John is admirably calculated to complete the narrative. We have there furnished to us the reason why these two brethren were so ready to arise and follow One, whom, if we had this account only, we should infer they had never before seen. Add to this, that there is every probability that one of the other pair of brethren, John the son of Zebedee, is there described as having gone with Andrew to the dwelling of our Lord. It also tends to confirm the chronological view here taken, that Philip, the only one mentioned expressly by John as *having been called* by Jesus, is *not mentioned here as called*: and that Andrew, and the other disciple of John the Baptist, clearly were not called by Jesus in John i. 35—40, or the words "*abode with him that day*," could not have been used: that these two continued disciples of the Baptist, is not probable; but that they were henceforth,

were fishers. <sup>19</sup> And he saith unto them, Follow me, and I will make you <sup>s</sup>fishers of men. <sup>20</sup> And they straightway left their nets, and followed him. <sup>21</sup> And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. <sup>22</sup> And they immediately left the ship and their father, and followed him.

h ch. ix. 35.  
i ch. ix. 35.  
xii. 14.  
Mark i. 14  
(various  
readings)  
only.

<sup>23</sup> <sup>b</sup> And Jesus went about all Galilee, teaching in their synagogues, and preaching the 'gospel of the 'kingdom,

but not invariably, attached to our Lord. I believe that the disciple whom Jesus loved was in His company during the whole of the events in John ii. iii. iv. and v., and on His return from Judæa with His disciples, John having for a time returned to his business, as our Lord was now resident in Capernaum, received, as here related, this more solemn and final call. We must remember, that the disciples would naturally have gone up to Jerusalem at the Passover, John ii. 23, *without a call from the Lord*, and by what they saw there would become more firmly attached to him. The circumstance related in John xxi., that even after they were assured of the Resurrection, the Apostles *returned to their occupation* as fishermen, gives additional probability to the usual explanation of the call in our text. <sup>20</sup> *left their nets, and followed him]* i. e. *from this time they were constant followers of the Lord*. But when He happened to be in the neighbourhood of their homes, they resumed their fishing; cf. Luke v. 1—11, which occurrence was, in my belief, different from, and later than the one related in our text. See notes there.

<sup>23—25.</sup> HE MAKES A CIRCUIT OF GALILEE. (Mark i. 39: Luke iv. 44, ordinarily: but qu. ? There is no necessity for believing this circuit of Galilee to be identical with those, even if we read *Galilee* in the passage in Luke. Our Lord made *many such circuits*.)

<sup>23</sup>. *synagogues]* These were the places of religious assembly among the Jews after the return from the captivity. Tradition, and the Targums, ascribe a very early origin to synagogues: and Deut. xxxi. 11, and Ps. lxxiv. 8, are cited as testimonies of it. But the former passage does not necessarily imply it: and it is doubtful whether that Psalm was not itself written after the captivity. They are generally supposed to have originated in Babylon, and thence to have been

brought, at the return, into the mother land. See Neh. viii. 1—8. At the Christian era there were synagogues in every town, and in some larger towns several. See Acts ix. 2, 20. In Jerusalem, according to the Rabbinical writings, there were upwards of 450. (See Acts vi. 9, and note.) The people assembled in them on sabbath and festival days, and in later times also on the second and fifth days of each week, for public prayer and the hearing of portions of Scripture. See Luke iv. 16: Acts xiii. 15. The officers of the synagogues were (1) the *ruler of the synagogue*, Luke viii. 49; xiii. 14: Acts xviii. 8, 17, who had the care of public order, and the arrangement of the service; (2) the *Elders*, Luke vii. 3: Mark v. 22: Acts xiii. 15, who seem to have formed a sort of council under the presidency of the Ruler; (3) the *legate or angel of the assembly*, who was the reader of prayers, and also secretary and messenger of the synagogues; (4) the *minister* (Luke iv. 20), or chapel clerk, whose office was to prepare the books for reading, to sweep, open, and shut the synagogue. Besides these, there appear to have been alms-gatherers. The synagogue was fitted up with seats, of which the first row were an object of ambition with the scribes (ch. xxiii. 6). A pulpit for the reader, lamps, and a chest for keeping the sacred books, appear to complete the furniture of the ancient synagogue. Punishments, e. g. scourging, were inflicted in the synagogues. (See ch. x. 17; xxiii. 34: Luke ix. 49: Acts xxii. 19; xxvi. 11.) The catechizing also of children seems to have taken place there, as also disputations on religious questions.—Our Lord was allowed to read and teach in the synagogues, although of mean extraction according to the flesh, because of His miracles, and His supposed character as the professed leader and teacher of a religious sect. *preaching the gospel]* For the exact meaning of

and healing all manner of sickness and all manner of disease among the people. <sup>24</sup> And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were <sup>25</sup> lunatick, and those that had the <sup>1</sup>palsy; and he healed them. <sup>25</sup> And there followed him great multitudes of people from Galilee, and from <sup>m</sup>Decapolis, and from Jerusalem, and from Judæa, and from beyond Jordan.

k eb. xvii. 15 only.  
1 ch. viii. 6; ix. 3, &c. and parallels.  
Acts viii. 7; ix. 38 only.  
m Mark v. 30; vii. 31 only.

V. <sup>1</sup> And seeing the multitudes, he went up into <sup>a</sup> a

<sup>a</sup> *render*, the.

these words, compare the declaration in the synagogue at Nazareth, Luke iv. 16—30.

<sup>24</sup> Syria] Answering to “*all the region round about Galilee*,” Mark i. 28. On the possessed with devils, see note on ch. viii. 28. The lunatick were probably *epileptics*: see an instance in ch. xvii. 14 and parallels.

<sup>25</sup> Decapolis] A district principally east of the Jordan, so called from ten cities, some of the names of which are uncertain. beyond Jordan] Peræa. The country east of the Jordan, between the rivers Jabbok and Arnon. See Jos. B. J. iii. 8. 8.

CHAPP. V. VI. VII.] THE SERMON ON THE MOUNT. In this form peculiar to Matthew.

Without attempting a solution of the many difficulties which beset the question of time, place, and arrangement of our Lord's Sermon on the Mount, I shall state the principal views of these subjects, and make some remarks upon them. One of the weightiest questions is, as to the *identity or otherwise of the Sermon with that given in Luke vi. 20—49*. There is (I) the view that they are *identical*. This is generally taken by ordinary readers of Scripture, from their similarity in many points. It is also taken by most of the modern German Commentators, who uniformly reject every attempt at harmonizing by supposing the same or similar words to have been twice uttered. This view is, however, beset by difficulties. For (a) the Sermon in Luke is expressly said to have been delivered *after* the selection of the Apostles: whereas that in the text is as expressly, by continual consecutive notes of time extending to the call of Matthew, (before which the Apostles cannot have been chosen,) placed *before* that event. And it is wholly unlikely that St. Matthew, assuming him to be the author of our Gospel, would have made a discourse, which he must

have heard immediately after his call as an Apostle, take place before that call.— Then (b) *this* discourse was spoken on a mountain,—that, after descending from a mountain, in the *plain*. Possibly this may be got over, by rendering St. Luke's expression “on a level place.” See note on Luke: and the citation from Stanley below. And again (c), the two discourses are, though containing much common matter, *widely different*. Of 107 verses in Matt., Luke contains only *thirty*: his *four* beatitudes are balanced by as many *woes*: and in his text, parts of the sermon are introduced by sayings, which do not precede them in Matt. (e.g. Luke vi. 39 ff., 45 ff.), but which naturally connect with them. (II) St. Luke *epitomized* this discourse, leaving out whatever was unsuitable for his Gentile readers, e.g. ch. v. 17—38. But this is improbable: for Luke in several verses is *fuller* than Matthew, and the whole discourse, as related by him, is connected and consecutive. (III) The two discourses are *wholly distinct*. This view is maintained by Greswell, vol. ii. Diss. xi., and principally from the arguments above noticed. But it also is not without grave difficulties, especially if we suppose, as most do, that Luke had the Gospel of Matthew before him. That two discourses wholly distinct should contain so much in common, seems unlikely and unnatural. It is hardly credible that two great public special occasions should be selected by the Lord near the commencement of His ministry, and two discourses delivered to the same audience, not *identical*, which might have been very probable, and impressive from that very circumstance,—nor consecutive, nor explanatory the one of the other, but only coinciding in fragments, and not even as two different reports at the distance of some years might be expected to do. Add

<sup>a ch. xiii. 25</sup> mountain: and when he was set, his disciples came unto  
<sup>(from Ps.</sup> him: <sup>lxviii. 25.</sup> <sup>2</sup> and he <sup>Acts viii. 3).</sup> opened his <sup>3</sup> mouth, and taught them,  
<sup>Eph. vi. 19.</sup> <sup>Job iii. 1 a.</sup>

to this, that those parts of the discourses in which Luke and Matthew agree, occur in both in almost the same order, and that the beginning and conclusion of both are the same. (IV) St. Matthew gives a *general compendium of the sayings of our Lord during this part of His ministry*, of which St. Luke's discourse formed a *portion*, or perhaps was *another shorter compendium*. But the last stated objection applies with still greater force to this hypothesis, and renders it indeed quite untenable. Besides, it labours under the chronological difficulty in all its bearings. And to one who has observed throughout the close contextual connexion of the parts in this discourse, it will be quite incredible that they should be a mere collection of sayings, set down at hazard. See notes throughout. (V) The apparent discrepancies are sometimes reconciled by remembering, that *there is no fixed time mentioned in any Evangelist for the special ordination of the Apostles*, and that it is very doubtful whether they were at any set moment so ordained all together. Thus Matthew may have been a usual hearer of our Lord, and present with the whole of the Apostles, as related in Luke, though not yet formally summoned as related in Matt. ix. 9 ff. The introduction of the discourse in Luke by the words "*And it came to pass in those days*" (which I maintain to be, on Luke vi. 12, not only *possibly*, but *expressly* indefinite, and to indicate that the event so introduced may have happened at any time during the current great period of our Lord's ministry, before, during, or after, those last narrated,) allows us great latitude in assigning Luke's discourse to any precise time. This, however, leaves the difficulties (above stated under I) in supposing the discourses identical, in force, except the chronological one.—With regard to the many sayings of this sermon which occur, dispersed up and down, in Luke, see notes in their respective places, which will explain my view as to their connexion and original times of utterance, in each several instance. See also notes on Luke vi. 20—49.

1. the mountain] Either *some hill* near Capernaum well known by this name, and called by it in the *reff.* to Mark and Luke, (tradition, not earlier probably than the Crusades, which points out a hill between Capernaum and Tiberias as the Mount of

Beatitudes, near the present Saphet, is in such a matter worthless as an authority. But the situation seems to modern travellers [see Stanley, Sinai and Palestine, p. 368] "so strikingly to coincide with the intimations of the gospel narrative, as almost to force the inference that in this instance the eye of those who selected the spot was for once rightly guided. It is the only height seen in this direction from the shores of the lake of Genesareth. The plain on which it stands is easily accessible from the lake, and from that plain to the summit is but a few minutes' walk. The platform at the top is evidently suitable for the collection of a multitude, and corresponds precisely to the 'level place' to which He would 'come down' as from one of its higher horns to address the people. Its situation is central both to the peasants of the Galilean hills, and the fishermen of the Galilean lake, between which it stands, and would therefore be a natural resort both to Jesus and His disciples when they retired for solitude from the shores of the sea, and also to the crowds who assembled 'from Galilee, from Decapolis, from Jerusalem, from Judaea, and from beyond Jordan.' None of the other mountains in the neighbourhood could answer equally well to this description, inasmuch as they are merged into the uniform barrier of hills round the lake: whereas this stands separate—'the mountain,' which alone could lay claim to a distinct name, with the exception of the one height of Tabor, which is too distant to answer the requirements," or the *mountain district*, certainly imported by the word in ch. xiv. 23.—See a full description of the locality in Tholuck, *Bergpredigt*, ed. 3, pp. 63 ff.

his disciples] in the wider sense: including those of the Apostles already called, and all who had, either for a long or a short time, attached themselves to him as hearers. See John vi. 66.  
 2. opened his mouth] as in *reff.*, a solemn introduction to some discourse or advice of importance. them] i. e. his disciples. The discourse (see vv. 13, 14, 20, 48; ch. vi. 9; vii. 6) was spoken directly to the disciples, but (see vii. 28, 29) also generally to the multitudes. It is a divine commentary on the words with which His own and the Baptist's preaching opened: "*Repent: for the kingdom of heaven is at hand.*" It divides itself into various great sections, which see below.

saying, <sup>3</sup> Blessed are the °poor in spirit: for their's is the kingdom of heaven. <sup>4</sup> Blessed are they that °mourn: for they shall be comforted. <sup>5</sup> Blessed are the °meek: for they shall inherit the earth. <sup>6</sup> Blessed are they which do hunger and thirst after righteousness: for they shall be filled. <sup>7</sup> Blessed are the merciful: for they shall obtain mercy.

Prov. xxix.  
22. Isa. lvi.  
Isa. lxi. 2, 3.  
Psa. xxxvii.  
11.  
Psa. xli. 1.

3-16.] THE DESCRIPTION OF THE LORD'S DISCIPLES, THEIR BLESSEDNESS, AND DIGNITY. 3. the poor in spirit]

"He said not, the poor in possessions, but 'in spirit' i.e. the lowly in purpose and in soul." Euthymius. "What is 'the poor in spirit?' the humble and contrite in heart." Chrys.—The meaning of *voluntary poverty*, as that of the religious orders, given by some of the Fathers, and by many Romish interpreters, is *out of the question*. As little can the *bare literal* sense of the words, which Julian scoffed at, be understood: viz. those who are *ill-furnished in mind*, and uneducated. See Rev. iii. 17. The idea (De Wette) is not improbable, that our Lord may have had a reference to the poor and subjugated Jewish people around him, once members of the theocracy, and now expectants of the Messiah's temporal kingdom; and, from their condition and hopes, taken occasion to preach to them the deeper spiritual truth. *their's is the kingdom of heaven*] See Luke iv. 17-21: James ii. 5. The kingdom must here be understood in its widest sense: as the combination of all rights of Christian citizenship in this world, and eternal blessedness in the next, ch. vi. 33. But Tholuck well observes, that all the senses of "*the kingdom of God*," or "*of heaven*," or "*of Christ*," are only different sides of the same great idea—the *subjection of all things to God in Christ*.

4.] The spiritual qualification in the former verse must be carried on to this, and the mourning understood to mean not only that on account of sin, but *all such as happens to a man in the spiritual life*. All such mourners are blessed: for the Father of mercies and God of all consolation being their covenant God, His comfort shall overbear all their mourning, and taste the sweeter for it. In Luke ii. 25, the Messiah's coming is called "*the consolation of Israel*."—This beatitude is by many editors placed after ver. 5. But the authority is by no means decisive, and I cannot see how the logical coherence of the sentence is improved by it.—In placing these two beatitudes first, the Lord follows the order in Isa. lxi. 1, which He proclaimed

in the synagogue at Nazareth, Luke iv. 18.

5. the meek] A citation from Ps. xxxvii. 11. The usual dividers and allotters of the earth being mighty and proud conquerors, and the Messiah being expected as such a conqueror, this announcement that the meek should inherit the earth, struck at the root of the temporal expectations of power and wealth in the Messiah's kingdom. This meekness is not mere outward lowliness of demeanour, but that true *meekness* of Eph. iv. 2, whose active side is love, and its passive side long-suffering. On the promise, compare Isa. lvii. 13-15; lx. 21; 1 Cor. iii. 22. That kingdom of God which begins in the hearts of the disciples of Christ, and is not "*of (sprung from) this world*," shall work onwards till it shall become *actually a kingdom over this earth*, and its subjects shall *inherit the earth*: first in its millennial, and finally in its renewed and blessed state for ever.

6.] See Ps. cvii. 9; lvi. 4; xxii. 26: Isa. xli. 17. This *hunger and thirst* is the true sign of that new life on which those born of the Spirit (John iii. 3, 5) have entered; and it is after *righteousness*, i.e. *perfect conformity to the holy will of God*. This was *His meat*, John iv. 34. They shall be *satisfied—in the new heaven and new earth, in which dwelleth righteousness*, 2 Pet. iii. 13. Compare the remarkable parallel Ps. xvii. 15. This hunger and thirst after righteousness, is admirably set forth in the three first petitions of the Lord's prayer,—"*Hallowed be Thy name—Thy kingdom come—Thy will be done on earth, as it is in heaven*."

7. merciful] "We may shew mercy, not by alms only, but by words: and if we have no other way, by tears. For manifold is the form of mercy, and wide is this command: They shall obtain mercy, here, from men; and there, from God," Euthymius, expanding Chrysostom. This beatitude comprises every degree of sympathy and mutual love and help; from that fulness of it which is shed abroad in those who have been forgiven much, and therefore love much,—down to those first beginnings of the new birth, even among those who know not the Lord,



8 Blessed are the 'pure in heart: for they shall see God.  
 9 Blessed are the peacemakers: for they shall be called *the children* of God. 10 Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. 11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. 12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. 13 Ye

▼ *render, SONS.*

which are brought out in ch. xxv. 37—40, where see notes.

8. *pure in heart*] See Pa. xxiv. 4, 6. It is no Levitical cleanness, nor mere moral purity, that is here meant; but that *inner purity*, which (Acts xv. 9) is brought about by faith, has its fruit (1 Tim. i. 5) in *love*; which is opposed to all "*double mindedness*" (James i. 8), and all hypocrisy and outward colouring; so that the pure in heart are those who have their "*hearts sprinkled from an evil conscience*." There is an allusion to the nearer vision of God attained by progressive sanctification, of which St. Paul speaks, 2 Cor. iii. 18,—begun indeed in this life, but not perfected till the next, 1 Cor. xiii. 12.

9. *peacemakers*] More than '*the peaceful*' (Vulg.). It is doubtful whether the word ever has this meaning. Thus Euthymius, mostly after Chrysostom: They who not only are themselves not men of strife, but make peace between others when at strife. They shall be called sons of God, because they have imitated His only Son; whose office it is to bring together the separated and to reconcile those at variance. But even thus we do not seem to reach the full meaning, which probably is, "*they that work peace*;" not confining the reference to the reconciliation of persons at variance: see note on James iii. 18.

shall be called] *implies* the reality, as in ver. 19; shall (not only be, but also) be called, i. e. recognized, in the highest sense, both generally, and by the Highest Himself, as such. Let it ever be remembered, according to the order of these beatitudes, and the assertion of James iii. 17, that the wisdom from above is *first pure, then peaceable*, implying no compromise with evil. And it is in the working out of this purity that Luke xii. 51 is especially true. St. Augustine remarks, that martyrs are made not by the mere fact of suffering, but by the *cause* for which they suffer. And therefore it is added, '*for righteousness' sake*,' 10. *persecuted*]

See 1 Pet. iii. 14; iv. 14, which probably refers to this verse. The repetition of the promise in ver. 8 is a close of the string of promises as it began.

11.] With the preceding verse the beatitudes end, in their general reference, and in this our Lord addresses *His disciples* particularly. The actions described in this verse are the expansion of persecuted in the last.

12. *your reward*] A reward, not of debt, but of grace, as the parable in ch. xx. 1 ff. clearly represents it. 'An expression,' as De Wette observes, 'taken from our earthly commerce, and applied to spiritual things;' in which however we must remember, that the principal reference is to God as the giver, and not to us as the deservors: see the parable above cited, where the reward is not what was *earned*, but what was *covenanted*. These words, *in heaven*, must not be taken as having any bearing on the question as to the *future habitation* of the glorified saints. Their use in this and similar expressions is not *local*, but *spiritual*, indicating the blessed state when the kingdom of heaven shall have fully come. The local question is to be decided by wholly different testimonies of Scripture;—by the general tenor of prophecy, and the analogies of the divine dealings: and all of these seem to point rather to this earth, purified and renewed, than to *the heavens* in any ordinary sense of the term, as the eternal habitation of the blessed.

so persecuted they] For instance, Jeremiah was scourged, Jer. xx. 2; Zechariah son of Jehoiada was stoned, 2 Chron. xxiv. 21; Isaiah, according to Jewish tradition, was sawn asunder by Manasseh.—The reasoning implied in 'for' may be thus filled up: "and great will be *their* reward in heaven."

13.] The transition from the preceding verses is easy and natural, from the "*persecuted for righteousness' sake*," of which vv. 11, 12 were a sort of application, and the allusion to the ancient Prophets, to "*ye are the salt of the earth*."—Elisha *healed the unwholesome*

are the salt of the earth: but 'if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. <sup>14</sup> Ye are the light of the world. A city that is set on an hill cannot be hid. <sup>15</sup> Neither do men

<sup>†</sup> Mark ix. 50.  
Luke xiv. 34.  
35.

<sup>‡</sup> Phil. ii. 15.  
<sup>§</sup> Mark iv. 21.  
Luke viii. 16:  
xi. 32.

water by means of salt (2 Kings ii. 20), and the ordinary use of salt for culinary purposes is to *prevent putrefaction*: so (see Gen. xviii. 23—33) are the righteous, the people of God, in this corrupt world.

It hardly seems necessary to find instances of the *actual occurrence* of salt losing its savour, for this is merely hypothetical. Yet it is perhaps worth noticing, that Maundrell, in his travels, found salt in the Valley of Salt, near Gehul, which had the appearance, but not the taste, having lost it by exposure to the elements (see the citation below);—and that Schöttgen maintains that a kind of bitumen from the Dead Sea was called 'salt of Sodom,' and was used to sprinkle the sacrifices in the temple; which salt was used, when its savour was gone, to strew the temple pavement, that the priests might not slip. This, however, is but poorly made out by him. Dr. Thomson, 'The Land and the Book,' p. 381, mentions a case which came under his own observation: where a merchant of Sidon had stored up a quantity of salt in cottages with earthen floors, in consequence of which the salt was spoiled, and Dr. T. saw "large quantities of it literally thrown into the street, to be trodden under foot of men and beasts." He adds, "It is a well-known fact that the salt of this country, when in contact with the ground, or exposed to rain and sun, does become insipid and useless. From the manner in which it is gathered, much earth and other impurities are necessarily collected with it. Not a little of it is so impure that it cannot be used at all: and such salt soon effloresces and turns to dust—not to fruitful soil, however. It is not only good for nothing itself, but it actually destroys all fertility wherever it is thrown: and this is the reason why it is cast into the street."

the earth means *man-kind, and all creation*: but with a more inward reference, as to the working of the salt, than in "the world," ver. 14, where the *light* is something *outwardly shewn*. shall it be salted] it, i.e. the salt. The sense is: 'If you become untrue to your high calling, and spiritually effete and corrupted, there are no ordinary means by which you can be re-converted and brought back to your former state, inasmuch as you have no teachers and guides over you, but ought yourselves to

be teachers and guides to others.' But we must not from this suppose that our Lord denies all repentance to those who have thus fallen: the scope of His saying must be taken into account, which is not to crush the fallen, but to quicken the sense of duty, and cause His disciples to walk worthily of their calling. (See Heb. vi. 4—6, and note on Mark ix. 49, 50.)

The *salt in the sacrifice* is the type of God's *covenant of sanctification*, whereby this earth shall be again hallowed for Him: His people are the *instruments*, in His hand, of this wholesome salting; all His servants in general, but the teachers and ministers of His covenant in particular. There does not appear to be any allusion to *ecclesiastical excommunication*. 14. the light of the world.] And yet only in a lower and derivative sense; Christ Himself being "the true light which lighteth every man," John i. 9; "the light of the world," viii. 12. His ministers are "candles," John v. 35, and "lights," Phil. ii. 15, receiving their light, and only burning for a time: lights lighted, whereas He is the Light lighting, as Augustine. And here too, light in this verse = candle in ver. 15, where the comparison is resumed. So also Eph. v. 8:—light, as partaking of His Light: for every thing lighted (see note, ib. ver. 13) is light. cannot be hid] Of course it is possible that our Lord may have had some town before Him thus situated, but not Bethulia, whose very existence is probably fabulous, being only mentioned in the apocryphal book of Judith. Recent travellers, as Dr. Stanley and Thomson (Sinai and Palestine, p. 429: The Land and the Book, p. 278), have thought that, notwithstanding the fact shewn by Robinson, that the actual city of Safed was not in existence at this time, some ancient portion of it, at all events its fortress, which is 'as aged in appearance as the most celebrated ruins in the country' (Thomson), may have been before the eye of our Lord as He spoke. It is 'placed high on a bold spur of the Galilean Anti-Lebanon,' and answers well to the description of a city 'lying on the mountain top.' 'The only other in view would be the village and fortress of Tabor, distinctly visible from the mount of Beatitudes, though not from the hills on the lake side. Either or both of these would

light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

w 1 Pet. ii. 12. <sup>16</sup> Let your light so shine before men, that they may <sup>w</sup> see your good works, and glorify your Father which is in heaven. <sup>17</sup> Think not that I am come to destroy the law, or the prophets: <sup>x</sup> I am not come to destroy, but to fulfil. <sup>y</sup> Luke xvi. 17. <sup>18</sup> For verily I say unto you, <sup>y</sup> Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till

suggest the illustration, which would be more striking from the fact, that the situation of cities on the tops of the hills is as rare in Galilee, as it is common in Judaea. Stanley, as above. But the CHURCH of GOD, the city on a hill (Isa. ii. 2: Gal. iv. 26: see also Heb. xii. 22), in allusion to their present situation, on a mountain, is most probably the leading thought. <sup>15.</sup> do men light] literally, do they light: shewing, in the spiritual reference of the parable, that these lights of the world are 'lighted' by Him for whose use they are. See above. <sup>16.</sup> so] i. e. like a candle on a candlestick—like a city on a hill; not merely, 'so . . . that,' as our English version seems rather to imply. By rendering in like manner, the ambiguity will be avoided. The sense of this verse is as if it were "that, seeing your good works they may &c." . . . the latter verb, and not the former, carrying the purpose of the action. Thus the praise and glory of a well-lighted and brilliant feast would be given, not to the lights, but to the master of the house; and of a stately city on a hill, not to the buildings, but to those who built them.

The whole of this division of our Lord's sermon is addressed to all His followers, not exclusively to the ministers of his word. All servants of Christ are the salt of the earth, the light of the world (Phil. ii. 15). And all that is here said applies to us all. But *a fortiori* does it apply in its highest sense, to those who are, among Christians, selected to teach and be examples; who are as it were the towers and pinnacles of the city, not only not hid, but seen far and wide above the rest. <sup>17—48.</sup> THE SECOND PART OF THE SERMON, in which our Lord sets forth His relation, as a lawgiver, to the law of Moses, especially as currently interpreted according to the letter only. <sup>17.</sup>

I am come] more properly, I came. Observe how our Lord, through the whole sermon, sets forth Himself, in his proceeding forth from God, as truly "He that was to come." the law, or the prophets] It is a question whether our Lord includes the *prophecies*, properly so called,

in His meaning here. I think *not*: for no person professing himself to be the Messiah would be thought to contradict the *prophecies*, but to fulfil them. Neither, it appears, does He here allude to the *sacri-ficial* and *typical* parts of the law, but to the *moral* parts of both the law and the prophets; which indeed he proceeds to cite and particularize. If however we prefer to include both ceremonial and moral in this assertion, we may understand it in its more general sense, as applying, beyond the instances here given, to His typical fulfilment of the law, which could not as yet be unfolded.

to fulfil] This verb implies more than the mere fulfilling: it has the sense of filling out or expanding: i. e. here, giving a deeper and holier sense to—fulfilling in the *spirit*, which is nobler than the letter. Theophylact compares the ancient law to a *sketch*, which the painter does not wipe out, but fills in. The gnostic Marcion characteristically enough maintained that the Judaizing Christians had altered this verse, and that it originally stood,—think ye that I came to fulfil, &c.? I came to destroy, not to fulfil.

<sup>18.</sup> verily] literally, Amen: equivalent to "truly" in St. Luke, ix. 27; xii. 44; xxi. 3. jot (iota) is the Hebrew Jod, the smallest letter in the alphabet: titles, literally horns, horn-like projections, are the little turns of the strokes by which one Hebrew letter differs from another similar to it. The Rabbinical writings have many sayings similar in sentiment to this, but spoken of the *literal* written law.

It is important to observe in these days how the Lord here includes the O. T. and all its unfolding of the divine purposes regarding Himself, in His teaching of the citizens of the kingdom of heaven. I say this, because it is always in contempt and setting aside of the O. T. that rationalism has begun. First, its *historical truth*—then its *theocratic dispensation* and the *types* and *prophecies* connected with it, are swept away; so that Christ came to fulfil nothing, and becomes only a teacher or a martyr: and thus the way is paved for a similar rejection of the N. T.;—beginning with the narratives of the birth

all be fulfilled. <sup>19</sup> Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven : but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. <sup>20</sup> For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the king-

dom and infancy, as theocratic myths—advancing to the denial of His miracles—then attacking the truthfulness of His own sayings which are grounded on the O. T. as a revelation from God—and so finally leaving us nothing in the Scriptures but, as a German writer of this school has expressed it, ‘a mythology not so attractive as that of Greece.’ That this is the course which unbelief *has run* in Germany, should be a pregnant warning to the decriers of the O. T. among ourselves. It should be a maxim for every expositor and every student, that Scripture is a *whole*, and stands or falls together. That this is now beginning to be deeply felt in Germany, we have cheering testimonies in the later editions of their best Commentators, and in the valuable work of Stier on the discourses of our Lord. [Since however these words were first written, we have had lamentable proof in England, that their warnings were not unneeded. The course of unbelief which has issued in the publication of the volume entitled “Essays and Reviews,” has been in character and progress, exactly that above described : and owing to the injudicious treatment which has multiplied tenfold the circulation of that otherwise contemptible work, its fallacies are now in the hands and mouths of thousands, who, from the low standard of intelligent Scriptural knowledge among us, will never have the means of answering them. 1862. To this it may now be added, that even a Bishop of the Church of England has come before the world as a champion of that unbelief, in its first phase as described above. We may hope that his work, judging from the blunders already detected in the renderings of Hebrew words on which his arguments are founded, will soon be added to the catalogue of attacks by which the enemies of our holy faith have damaged nothing save their own reputation and influence. 1863.]

<sup>19.</sup> There is little difficulty in this verse, if we consider it in connexion with the verse preceding, to which it is bound by the *therefore* and the *these*, and with the following, to which the *for* (ver. 20) unites it. Bearing this in mind, we see (1) that break, on account of what follows in ver.

20 and after, must be taken in the higher sense, as referring to the *spirit* and not the letter : *whosoever shall break* (have broken), in the sense presently to be laid down. (2) That *these least commandments* refers to one jot or tittle above, and means one of these minute commands which seem as insignificant, in comparison with the greater, as the *jot* and *tittle* in comparison with great portions of writing. (3) That *shall be called least* does not mean ‘*shall be excluded from*,’ inasmuch as the question is not of *keeping* or *not keeping* the commandments of God in a legal sense, but of *appreciating*, and *causing others to appreciate*, the import and weight of even the most insignificant parts of God’s revelation of Himself to man ; and rather therefore applies to teachers than to Christians in general, though to them also through the “*break*” and “*do*.” (4) That *no deduction can be drawn from these words, binding the Jewish law, or any part of it, as such, upon Christians*. That this is so, is plainly shewn by what follows, where our Lord proceeds to pour upon the letter of the law the fuller light of the spirit of the Gospel : thus lifting and expanding (not destroying) every jot and tittle of that precursory dispensation into its full meaning in the life and practice of the Christian ; who, by the indwelling of the divine Teacher, God’s Holy Spirit, is led into all truth and purity. (5) That *these words of our Lord are decisive against such persons*, whether ancient or modern, as would set aside the *Old Testament* as without significance, or inconsistent with the *New*. See the preceding note, and the Book of Common Prayer, Article vii. On *shall be called*, see note on ver. 9. <sup>20.</sup> An expansion of the idea contained in fulfil, ver. 17, and of the difference between *break*, which the Scribes and Pharisees did by enforcing the letter to the neglect of the spirit—and *do and teach*, in which particulars Christians were to exceed the Pharisees, the punctilious observers, and the Scribes, the traditional expounders of the law. *righteousness, purity of heart and life*, as set forth by example in the doing, and by precept in the teaching.

dom of heaven. <sup>21</sup> Ye have heard that it was said by them of old time, \*Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: <sup>22</sup> but I say unto you,

\* EXOD. XX. 13.  
DEUT. V. 17.

The whole of the rest of our Lord's sermon is a comment on, and illustration of, the assertion in this verse.

**scribes]** Persons devoted to the work of reading and expounding the law, whose office seems first to have become frequent after the return from Babylon. They generally appear in the N. T. in connexion with the Pharisees: but it appears from Acts xxiii. 9, that there were Scribes attached to the other sects also. In Matt. xxi. 15, they appear with the chief priests; but it is in the temple, where (see also Luke xx. 1) they acted as a sort of police. In the description of the assembling of the great Sanhedrim (Matt. xxvi. 3: Mark xiv. 53; xv. 1) we find it composed of *chief priests, elders, and Scribes*: and in Luke xxii. 66, of *chief priests and Scribes*. The Scribes uniformly opposed themselves to our Lord; watching Him to find matter of accusation, Luke vi. 7; xi. 53, 54; perverting His sayings, Matt. ix. 3, and His actions, Luke v. 30; xv. 2; seeking to entangle Him by questions, Matt. xxii. 35 (see note there); Luke x. 25; xx. 21; and to embarrass Him, Matt. xii. 38. Their authority as expounders of the law is recognized by our Lord Himself, Matt. xxiii. 1, 2; their adherence to the oral traditionary exposition proved, Matt. xv. 1 ff.; the respect in which they were held by the people shewn, Luke xx. 46; their existence indicated not only in Jerusalem, but also in Galilee, Luke v. 17,—and in Rome, Josephus, Antt. xviii. 3. 5. They kept schools and auditories for teaching the youth, Luke ii. 46; Acts v. 34, compared with xxii. 3; are called by Josephus *expounders of our patriarchal laws*, Antt. xvii. 6. 2; *sophists*, B. J. i. 33. 2. The literal rendering is "shall abound more than the Scribes and Pharisees," i.e. more than that of the S. and P. Notice, that not only the *hypocrites* among the Scribes and Pharisees are here meant; but the declaration is, "Your righteousness must be of a *higher order* than any yet attained, or conceived, by Scribe or Pharisee."

*ye shall in no case enter, &c.]* A very usual formula (see ch. vii. 21; xviii. 3; xix. 17, 23, 24: John iii. 5 al.); implying exclusion from the blessings of the Christian state, and from the inheritance of eternal life.

<sup>21-48.]</sup> *Six examples of the true fulfilment of the law by Jesus.—FIRST EXAMPLE. The law of murder.*

<sup>21.</sup> Ye have heard] viz. by the reading of the law in the synagogues,

and the expositions of the Scribes.

by them of old time] In this case, Moses and his traditional expounders are classed together; but the words may also be rendered, 'to the ancients,'—which last interpretation seems to me to be certainly the right one. Meyer has well observed that "it was said to them of old time" corresponds to "but I say to you," and the "I" to the understood subject of "was said." He has not, however, apprehended the deeper truth which underlies the omission of the *subject of was said*, that it was the *same person* who said both. It will be noticed that our Lord does not here speak against the *abuse* of the law by tradition, but that every instance here given is either from the *law itself*, or *such traditional teaching as was in accordance with it* (e.g. the latter part of this verse is only a formal expansion of the former). The contrasts here are not between the *law misunderstood* and the *law rightly understood*, but between the *law and its ancient exposition*, which in their letter, and as given, were *empty*,—and the *same as spiritualized, fulfilled, by Christ*: not between *two lawgivers*, Moses and Christ, but between *they of old time* and *you*; between (the idea is Chrysostom's) the children by the same husband, of the *bondswoman* and of the *freewoman*.

The above remarks comprise a brief answer to the important but somewhat misapprehended question, whether our Lord impugned the Mosaic law itself, or only its inadequate interpretation by the Jewish teachers? There is no inconsistency in the above view with the assertion in ver. 19: the just and holy and true law was necessarily restricted in meaning and degraded in position, until He came, whose office it was to fulfil and glorify it.

**the judgment]** viz. the courts in every city, ordered Deut. xvi. 18, and explained by Josephus Antt. iv. 8. 14 to consist of seven men, and to have the power of life and death. But "*the judgment*" in the next verse (see note) is the court of judgment in the Messiah's kingdom.

<sup>23.]</sup> The sense is: 'There were among the Jews three well-known degrees of guilt, coming respectively under the cognizance of the local and the supreme courts; and after these is set the Gehenna of fire, the end of the malefactor, whose corpse, thrown out into the valley of Hinnom, was devoured by the worm or the flame. Similarly, in the spiritual kingdom of Christ, shall the sins even of

That "whosoever is angry with his brother [<sup>w</sup> without a <sup>a 1 John III. 18.</sup> cause] shall be in danger of the judgment: and whosoever shall say to his brother, <sup>b</sup> Raca, shall be in danger of the council: but whosoever shall say, <sup>x</sup> *Thou fool*, shall be in danger of hell fire. <sup>23</sup> Therefore if thou bring <sup>c</sup> thy gift to the altar, and there rememberest that thy brother hath ought against thee; <sup>24</sup> leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. <sup>25</sup> <sup>d</sup> Agree with thine ad- <sup>d Luke xii. 58.</sup>

<sup>w</sup> omitted by some of the oldest MSS. Jerome pronounces the words spurious: but the ancient authorities are much divided. <sup>x</sup> render, Moreh.

thought and word be brought into judgment and punished, each according to its degree of guilt, but even the least of them before no less a tribunal than the judgment-seat of Christ. The most important thing to keep in mind is, that there is no distinction of *kind* between these punishments, only of *degree*. In the thing compared, the "judgment" inflicted death by the sword, the "council" death by stoning, and the disgrace of the "*Gehenna of fire*" followed as an intensification of the horrors of death; but the punishment is one and the same—death. So also in the subject of the similitude, *all the punishments are spiritual; all result in eternal death; but with various degrees* (the nature of which is as yet hidden from us), as the degrees of guilt have been. So that the distinction drawn by the Romanists between venial and mortal sins, finds not only no countenance, but direct confutation from this passage. The words here mentioned must not be superstitiously supposed to have any damning power in themselves (see below), but to represent *states of anger and hostility*, for which an awful account hereafter must be given. Raca] i. e. empty; a term denoting contempt, and answering to "*O vain man*," James ii. 20. Moreh]

Two interpretations have been given of this word. Either it is (1), as usually understood, a Greek word, '*Thou fool*,' and used by our Lord Himself of the Scribes and Pharisees, ch. xxiii. 17, 19,—and "*fools*" (literally "*senseless*") of the disciples, Luke xxiv. 25; or (2) a Hebrew word signifying '*rebel*,' and the very word for uttering which Moses and Aaron were debarred from entering the land of promise: . . . 'Hear now, ye rebels,' Num. xx. 10. In presence of this doubt, it is best to leave the word untranslated, as was done with Raca before. hell fire] more properly, the Gehenna of fire. To the S.E. of Jerusalem was a deep and fertile valley, called '*the vale of Hinnom*' and

rendered "*Gehenna*," Josh xviii. 16 LXX. In this valley (also called Tophet, Isa. xxx. 33: Jer. vii. 31) did the idolatrous Jews burn their children to Moloch, and Josiah (2 Kings xxiii. 10) therefore polluted it; and thenceforward it was the place for the casting out and burning all offal, and the corpses of criminals; and therefore its name, "*the Gehenna of fire*," was used to signify the place of everlasting punishment.

23 f. Therefore] An inference from the guilt and danger of all bitterness and hostility of mind towards another declared in the preceding verse. thy gift, is any kind of gift—sacrificial or eucharistic. hath ought against thee is remarkable, as being purposely substituted for the converse. It is not *what complaints we have against others* that we are to consider at such a time, but *what they have against us*; not what ground *we have given* for complaint, but what complaints *they*, as matter of fact, *make against us*.—See the other side dealt with, Mark xi. 25.

24.] be reconciled: i. e. become reconciled—*thyself*, without being influenced by the status of the other towards thee. Remove the offence, and make friendly overtures to thy brother. first belongs to "*go thy way*," not to "*be reconciled*;" "*first go thy way*" is opposed to "*then come*," the *departure* to the *return*, not "*be reconciled*" to "*offer*." No conclusion whatever can be drawn from this verse as to the admissibility of the term *altar* as applied to the Lord's table under the Christian system. The whole language is Jewish, and can only be understood of Jewish rites. The *command*, of course, applies in full force as to reconciliation before the Christian offering of praise and thanksgiving in the Holy Communion; but further nothing can be inferred. 25.] The whole of this verse is the earthly example of a spiritual duty which is understood, and runs parallel with it. The sense may be given: 'As in worldly affairs, it is prudent to

\* see Ps. xxi. 1.  
& Isa. lv. 6.

f Exod. xx. 14.  
Deut. v. 18.

g see Gen.  
xxxiv. 1.  
s Sam. xi. 2.  
h ch. xviii. 2, 3.  
Mark ix. 45-47.

versary quickly, \*whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. <sup>26</sup> Verily I say unto thee, Thou shalt by no means come out thence till thou hast paid the uttermost farthing. <sup>27</sup> Ye have heard that it was said [*by them of old time*], 'Thou shalt not commit adultery: <sup>28</sup> but I say unto you, <sup>a</sup>That whosoever looketh on a woman to lust after her hath <sup>a</sup>*committed adultery with her* already in his heart. <sup>29</sup> <sup>b</sup>And if thy right eye offend thee, pluck it out,

*Y omit.*

<sup>a</sup> render, adulterously used her.

make up a matter with an adversary before judgment is passed, which may deliver a man to a hard and rigorous imprisonment, so reconciliation with an offended brother in this life is absolutely necessary before his wrong cry against us to the Great Judge, and we be cast into eternal condemnation.'—The adversary, in its *abstract personification*, is the *offended law of God*, which will cry against us in that day for *all* wrongs done to others; but in its *concrete representation* it is the *offended brother*, who is to us that law, as long as he has its claim upon us. The *way*, in the interpretation, is the way in which all men walk, the "*way of all the earth*" of 1 Kings ii. 2, the "*way whence I shall not return*" of Job. xvi. 22. In the civil process, it represents the attempt at arbitration or private arrangement before coming into court. <sup>26</sup>] These words, as in the earthly example they imply future liberation, because an earthly debt can be paid in most cases, so in the spiritual counterpart they amount to a negation of it, because the debt can never be discharged. We have "*until he should pay what was due*," in ch. xviii. 30, where the payment was clearly impossible. The minister is the officer of the court who saw the sentences executed. If we are called on to assign a meaning to it in the interpretation, it must represent the chief of those who in ch. xviii. 34, are hinted at by "*the tormentors*," viz. the great enemy, the minister of the divine wrath. *farthing*, the fourth part of an *as*.

<sup>27</sup>—<sup>30</sup>.] SECOND EXAMPLE. *The law of adultery.* <sup>28</sup>. *whosoever looketh...* The precise meaning should in this verse be kept in mind, as the neglect of it may lead into error. Our Lord is speaking of the sin of *adultery*, and therefore, however the saying may undoubtedly apply by implication to cases where this sin is out of the question—e. g. to the impure beholding of

an *unmarried* woman with a view to fornication (it being borne in mind that spiritually, and before God, all fornication is adultery, inasmuch as the unmarried person is bound in loyalty and chastity to *Him*: see Stier below)—yet the *direct* assertion in this verse must be understood as applying to the cases where *this* sin is in question. And, again, the *looketh on...* to lust after, must not be interpreted of the casual evil thought which is checked by holy watchfulness, but the gazing *with a view to feed that desire*. And again, *hath adulterously used her already in his heart*, whatever it may undoubtedly *imply* respecting the guilt incurred in God's sight, does not *directly state* any thing; but plainly understood, affirms that the man who can do this—viz. 'gaze with a view to feed unlawful desire'—has already in his heart passed the barrier of criminal intention; made up his mind, stifled his conscience; in thought, committed the deed. But perhaps there is justice in Stier's remark, that our Lord speaks here after the O. T. usage, in which, both in the seventh commandment and elsewhere, *adultery* also *includes fornication*; for marriage is the becoming one flesh,—and therefore every such union, except that after the manner and in the state appointed by God, is a violation and contempt of that holy ordinance. The rendering of the A. V., "*hath committed adultery with her*," is objectionable, as making her a party to the sin, which the original does not. <sup>29</sup>.] Chrysostom observes, that these commands relate not to the limbs themselves, which are not in fault, but to the evil desire, which *is*. An admonition, arising out of the truth announced in the last verse, to *withstand the first springs and occasions of evil desire, even by the sacrifice of what is most useful and dear to us*. We may observe here, that our Lord grounds His precept of the most rigid and decisive *self-denial* on the

and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. <sup>30</sup> And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

<sup>31</sup> It hath been said, <sup>1</sup> Whosoever shall put away his wife, <sup>1</sup> Daut. xxiv. 1. ch. xix. 8, &c. let him give her a writing of divorcement: <sup>32</sup> but I say unto you, <sup>2</sup> That whosoever shall put away his wife, saving for <sup>2</sup> ch. xix. 9. Luke xvi. 18. the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

<sup>33</sup> Again, ye have heard that it hath been said by them

considerations of the *truest self-interest*,—it is profitable for thee. See ch. xviii. 8, 9, and notes.

<sup>31, 32.]</sup> THIRD EXAMPLE. *The law of divorce.* See note on ch. xix. 7—9. Lightfoot gives a form of the "*writing of divorcement*" which was a divorcement *a mens et thoro*, and placed the woman absolutely in her own power, to marry whom she pleased. In Deut. xxiv. 1, the allowable reason of divorce is 'some uncleanness.' This the disciples of Shammai interpreted only of adultery; those of Hillel of any thing which amounted to uncleanness in the eyes of the husband.

<sup>32.]</sup> fornication must be taken to mean sin, not only before marriage, but after it also, in a wider sense, as including adultery likewise. In the similar places, Mark x. 11; Luke xvi. 18, this exception does not occur; see however our ch. xix. 9. The figurative senses of fornication cannot be admissible here, as the law is one having reference to a definite point in actual life; and this, its aim and end, restricts the meaning to that kind of fornication immediately applicable to the case. Otherwise this one strictly guarded exception would give indefinite and universal latitude.

*causeth her to commit adultery* viz. by her second marriage, thus put within her power. *and whosoever* How far the marriage of the innocent party after separation (on account of fornication) is forbidden by this or the similar passage ch. xix. 9, is a weighty and difficult question. By the Roman Church such marriage is *strictly forbidden*, and the authority of Augustine much cited, who strongly upholds this view, but not without misgivings later in life. On the other hand, the Protestant and Greek Churches allow such marriage. Cer-

tainly it would appear, from the literal meaning of our Lord's words, that it *should not be allowed*: for if by such divorce the marriage be altogether dissolved, how can the woman be said to commit adultery by a second marriage? or how will St. Paul's precept (1 Cor. vii. 11) find place? for stating this as St. Paul does, prefaced by the words "*not I, but the Lord*," it must be understood, and has been taken, as referring to *this very verse*, or rather (see note there) to ch. xix. 6 ff., and consequently can only suppose fornication as the cause. Besides which, the tenor of our Lord's teaching in other places (see above) seems to set before us the state of marriage as absolutely *indissoluble as such*, however he may sanction the expulsion a *mens et thoro* of an unfaithful wife. Those who defend the other view suppose divorced to mean, *unlawfully divorced*, not for fornication: and certainly this is not improbable. We may well leave a matter in doubt, of which Augustine could say, that it was so obscure, that error on either side is venial.

<sup>33—37.]</sup> FOURTH EXAMPLE. *The law of oaths.* <sup>33, 34.]</sup> The exact meaning of these verses is to be ascertained by two considerations. (1) That the Jews held all those oaths *not to be binding*, in which the sacred name of God did not directly occur:—see Philo and Lightfoot cited in my Gr. Test. A stress is to be laid on this technical distinction in the quotation made by our Lord; and we must understand as belonging to the quotation, 'but whatever thou shalt swear not to the Lord may be transgressed.'

(2) Then our Lord passes so far beyond this rule, that He lays down (including in it the understanding that all oaths must be kept if made, for that they are all ultimately



of old time, <sup>1</sup>Thou shalt not forswear thyself, but <sup>m</sup> shalt perform unto the Lord thine oaths: <sup>34</sup> but I say unto you, <sup>n</sup> Swear not at all; neither by heaven; for it is <sup>o</sup> God's throne: <sup>35</sup> nor by the earth; for it is his <sup>o</sup> footstool: <sup>t</sup> neither by Jerusalem; for it is the 'city of the great King. <sup>36</sup> Neither shalt thou swear by thy head, because thou canst not make one hair white or black. <sup>37</sup> But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

<sup>u</sup> <sup>Exod. xxi. 24.</sup>  
<sup>Levit. xiv.</sup>  
<sup>20. Deut.</sup>  
<sup>xix. 21.</sup>

<sup>38</sup> Ye have heard that it hath been said, <sup>u</sup> An eye for an

mately referable to swearing by God) the rule of the Christian community, which is *not to swear at all*; for that every such means of strengthening a man's simple affirmation arises out of the evil in human nature, is rendered requisite by the distrust that sin has induced, and is, therefore, out of the question among the just and true and pure of heart. See James v. 12, and note there, as explanatory why, in both cases, swearing by the name of God is not specified as forbidden. In the words, 'Swear not at all,' our Lord does not so much make a positive enactment by which all swearing is to individuals forbidden, e. g. on solemn occasions, and for the satisfaction of others, (for that would be a mere technical Pharisaism, wholly at variance with the spirit of the Gospel, and inconsistent with the example of *God himself*, Heb. vi. 13—17; vii. 21; *of the Lord when on earth*, whose "*verily verily I say unto you*" was a solemn asseveration, and who at once respected the solemn adjuration of Caiaphas, ch. xxvi. 63, 64; *of His Apostles*, writing under the guidance of His Spirit, see Gal. i. 20: 2 Cor. i. 23: Rom. i. 9: Phil. i. 8, and especially 1 Cor. xv. 31; *of His holy angels*, Rev. x. 6,) as declare to us, that the *proper state* of Christians is, *to require no oaths*; that when *evil* is expelled from among them, every *yea* and *nay* will be as decisive as an oath, every promise as binding as a vow. We observe (a) that these verses imply the unfitness of *vows* of every kind as rules of Christian action; (b) that the greatest regard ought to be had to the scruples of those, not only sects, but individuals, who object to taking an oath, and every facility given in a Christian state for their ultimate entire abolition. <sup>34, 35.</sup> Compare ch. xxiii. 16—22. Dean Trench observes (Serm. on Mount, p. 55), 'Men had learned to think that, if only God's name were avoided, there was no irreverence in the frequent oaths by heaven, by

the earth, 'by Jerusalem, by their own heads, and these brought in on the slightest need, or on no need at all; just as now-a-days the same lingering half-respect for the Holy Name will often cause men, who would not be wholly profane, to substitute for that name sounds that nearly resemble, but are not exactly it, or the name, it may be, of some heathen deity.'

<sup>36.</sup> Thou hast no control over the appearance of grey hairs on thy head—thy head is not thine own;—thou swearest then by a creature of God, whose destinies and changes are in God's hand; so that *every oath is an appeal to God*. And, indeed, men generally regard it as such now, even unconsciously.

*Yea, yea; Nay, nay.* The similar place, James v. 12, admirably illustrates this—"let your *yea* be *yea*, and your *nay* *nay*."—let these only be used, and they in simplicity and unreservedness. <sup>cometh of evil</sup>] The gender of *evil* is ambiguous, as it may be also in the Lord's prayer, ch. vi. 13: but see note there. It is quite immaterial to the *sense*, in which gender we understand it; for the evil of man's corrupt nature is in Scripture spoken of as the *work* of "*the evil One*," and is *itself* "*that which is evil*." See John viii. 44: 1 John iii. 8.

<sup>38—41.</sup> FIFTH EXAMPLE. *The law of retaliation.*

<sup>38.</sup> That is, *such was the public enactment of the Mosaic law*, and, as such, it implied a private spirit of retaliation which should seek such redress; for the example evidently refers to *private* as well as public retribution. Here again our Lord appears to speak of the *true state and perfection of a Christian community*,—not to forbid, in those mixed and but half-Christian states, which have ever divided so-called Christendom among them, the infliction of judicial penalties for crime. In fact Scripture speaks, Rom. xiii. 4, of the *minister of such infliction as the minister*

eye, and a tooth for a tooth: <sup>39</sup> but I say unto you, <sup>v</sup> That ye resist not evil: but whosoever shall smite thee on thy right cheek, <sup>v</sup> turn to him the other also. <sup>40</sup> And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. <sup>41</sup> And whosoever shall compel thee to go a mile, go with him twain. <sup>42</sup> Give to him that asketh thee, and <sup>z</sup> from him that would borrow of thee turn not thou away.

*of God.* But as before, our Lord shews us the *condition to which* a Christian community should *tend*, and to further which every private Christian's own endeavours should be directed. It is quite beside the purpose for the world to say, that these precepts of our Lord are too highly pitched for humanity, and so to find an excuse for violating them. If we were disciples of His in the true sense, these precepts would, in their *spirit*, as indicative of frames of mind, be *strictly observed*; and, *as far* as we are His disciples, we shall *attain to such their observance*.

Here again, our Lord does not *contradict* the Mosaic law, but *expands* and *fulfils* it, declaring to us that the necessity for it would be altogether removed in the complete state of that kingdom which He came to establish.

Against the notion that *an eye for an eye* &c. sanctioned all kinds of private revenge, Augustine remarks that the ancient precept was rather intended to allay, than to stimulate anger; as a limit to vindictiveness, not a licence.

<sup>39.]</sup> Here again, we have our divine Lawgiver legislating, not in the bondage of the letter, so as to stultify His disciples, and in many circumstances to turn the salt of the earth into a means of corrupting it,—but in the freedom of the spirit, laying down those great principles which ought to regulate the inner purposes and consequent actions of His followers. Taken *slavishly* and *literally*, neither did our Lord Himself conform to this precept (John xviii. 22, 23), nor His Apostles (Acts xxiii. 8). But *truly*, and in the *spirit*, our blessed Redeemer obeyed it: 'He gave his back to the smiters, and his cheeks to them that plucked off the hair, and hid not his face from shame and spitting' (Isa. l. 6): and his Apostles also, see 1 Cor. iv. 9—13.

*evil*] i. e. here the evil man; 'him who injures thee.' Or, perhaps, in the indefinite sense, as before, *evil*, generally, 'when thus directed against thee.' Only, the other possible meaning there, '*the evil One*,' is precluded here. "*Resist the devil*," James iv. 7: but not *this par-*

*ticular form* of his working (viz. malice directed against thyself) so as to revenge it on another.

<sup>40, 41.]</sup> See note on ver. 39. This is of *legal contention only*, and is thus distinguished from the violence in ver. 39.

*take away*, i. e. in pledge for a debt: see Exod. xxii. 6.

*coat*, the inner and less costly garment; *cloke*, the outer and more valuable, used also by the poor as a coverlet by night (Exod. as above). In Luke vi. 29 the order is inverted, and appears to be that in which the two garments would be taken from the body, that verse referring to abstraction by violence. See the apostolic comment on this precept, 1 Cor. vi. 7.

*compel*] The original word is one derived from the Persian name of the post-couriers who carried the government despatches: and is thence used of any compulsory "*pressing*" to go on service. 'The Jews particularly objected to the duty of furnishing posts for the Roman government; and Demetrius, wishing to conciliate the Jews, promised, among other things, that their beasts of burden should not be pressed for service. Hence our Saviour represents this as a burden.' Josephus. The billeting of the Roman soldiers and their horses on the Jews was one kind of this compulsion.

<sup>42.]</sup> The proper understanding of the command in this verse may be arrived at from considering the way in which the Lord Himself, who declares, 'If ye shall ask any thing in my name, I will do it' (John xiv. 14), performs this promise to us. It would obviously be, not a promise of love, but a sentence of condemnation to us, understood in its bare literal sense; but our gracious Saviour, knowing what is good for us, so answers our prayers, that we never are sent empty away; not always, indeed, receiving *what* we ask,—but that which, in the very disappointment, we are constrained thankfully to confess is better than our wish. So, in his humble sphere, should the Christian give act. To give every thing to every one—the sword to the madman, the alms to the impostor, the criminal request to the temptress—would be to act as the enemy of others

<sup>y</sup> Deut. xxiii.  
3—7.

43 Ye have heard that it hath been said, 'Thou shalt love thy neighbour, and 'hate thine enemy. 44 But I

<sup>z</sup> Rom. xii. 14,  
20.

<sup>a</sup> Luke xxiii.  
34. Acts vii.  
60.

say unto you, 'Love your enemies, [<sup>a</sup>*bless them that curse you, do good to them that hate you,*] and 'pray for them which [<sup>a</sup>*despitefully use you, and*] persecute you; 45 that ye may be <sup>b</sup>*the children of your Father* which is in

<sup>b</sup> Job xxv. 3.

heaven: for he maketh his <sup>b</sup>sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. 46 For if ye love them which love you, what reward have ye? do not even the publicans the same? 47 And if ye salute your brethren only, what do ye more than others? do not even the <sup>c</sup>*publicans* so?

<sup>c</sup> Gen. xvii. 1.  
Levit. xi. 46:  
xix. 3.

48 <sup>c</sup> Be ye therefore perfect, even as your Father which is

<sup>a</sup> omit.

<sup>b</sup> render, sons.

<sup>c</sup> *The oldest and best authorities have Gentiles the same.*

and ourselves. Ours should be a higher and deeper charity, flowing from those inner springs of love, which are the sources of outward actions sometimes widely divergent; whence may arise both the timely concession, and the timely refusal. <sup>boorrrw</sup> without *usury*, which was forbidden by the law, Exod. xxii. 25: Levit. xxv. 37: Deut. xxiii. 19, 20.

43—48.] SIXTH EXAMPLE. *The law of love and hatred.* 43.] The Jews called all Gentiles indiscriminately '*enemies*.' In the Pharisaic interpretation therefore of the maxim (the latter part of which, although a gloss of the Rabbis, is a true representation of the spirit of the law, which was enacted for the Jews as a theocratic people), it would include the "*hatred for mankind*," with which the Jews were so often charged. But our Lord's '*fulfilment*' of neighbourly love extends it to all mankind—not only foreign nations, but even those who are actively employed in cursing, reviling, and persecuting us; and the hating of enemies is, in His *fulfilment* of it, no longer an individual or national aversion, but a coming out and being separate from all that rebel.

45. *sons*] i.e. in being like Him. Of course there is allusion to our *state of children by covenant and adoption*; but the *likeness* is the point especially here brought out. So *imitators of God*, Eph. v. 1. The more we lift ourselves above the world's view of the duty and expediency of revenge and exclusive dealing, into the mind with which the 'righteous Judge, strong and patient, who is provoked every day,' yet does good to the

unthankful and evil,—the more firmly shall we assure, and the more nobly illustrate, our place as sons in His family, as *having entered into the kingdom of heaven.* for] i.e. because, 'in that:'

gives the particular in which the conformity implied by "*sons*" consists. There is a sentiment of Seneca remarkably parallel: "If thou wouldest imitate the gods, confer benefits even on the ungrateful: for the sun rises on the wicked as well as on others, and the seas are open for pirates' use." 46. *publicans*] This

race of men, so frequently mentioned as the objects of hatred and contempt among the Jews, and coupled with sinners, were not properly the *publicans*, who were wealthy Romans, of the rank of knights, farming the revenues of the provinces; but their underlings, heathens or renegade Jews, who usually exacted with recklessness and cruelty. "The Talmud classes them with thieves and assassins, and regards their repentance as impossible." Wordsw. In interpreting these verses we must carefully give the persons spoken of their correlative value and meaning: *ye*, Christians, sons of God, the true theocracy, the *Kingdom of heaven*,—these, "*publicans*" or "*Gentiles*," men of this world, actuated by worldly motives,—'what thank have ye in being like them?'

47. *salute*] Here, most probably in its literal sense, Jews did not salute Gentiles: Mohammedans do not salute Christians even now in the East. 48. *Be ye*] The original is *Ye shall be*: not altogether imperative in meaning, but including the imperative sense: such shall be the state,

in heaven is perfect. VI. <sup>1</sup> Take heed that ye do not your <sup>a</sup> *alms* before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

<sup>2</sup> Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. <sup>3</sup> But when thou doest alms, let not thy left hand know what thy right hand doeth: <sup>4</sup> that thine alms may be in secret:

<sup>d</sup> some MSS. have "But take heed."

<sup>e</sup> read, righteousness.

the aim of Christians. perfect] complete, in your love of others; not one-sided, or exclusive, as these just mentioned, but all-embracing, and God-like, = "*merciful*," Luke vi. 36. <sup>ye</sup> is emphatic. No countenance is given by this verse to the ancient Pelagian or the modern heresy of perfectibility in this life. Such a sense of the words would be utterly at variance with the whole of the discourse. See especially vv. 22, 29, 32, in which the imperfections and conflicts of the Christian are fully recognized. Nor, if we consider this verse as a solemn conclusion of the second part of the Sermon, does it any the more admit of this view, asserting as it does that likeness to God in inward purity, love, and holiness, must be the continual aim and end of the Christian in all the departments of his moral life. But how far from having attained this likeness we are, St. Paul shews us (Phil. iii. 12); and every Christian feels, just in the proportion in which he has striven after it.

CHAP. VI. 1—18.] *The THIRD DIVISION OF THE SERMON, in which the disciples of Christ are warned against hypocritical display of their good deeds, by the examples of abuses of the duties of almsgiving (ver. 2), praying (ver. 5), and fasting (ver. 16).*

1.] The discourse of our Lord now passes from actions to motives; not that He has not spoken to the heart before, but then it was only by inference, now directly. righteousness] not "*benevolence*," or "*alms*," as in rabbinical usage,—for this meaning is never found in the N. T., and here we have doing alms treated of as a distinct head below. It is best then to understand righteousness as in ch. v. 20, as a general term, including the three duties afterwards treated of. The words to be seen of (by) them clearly define the course of action ob-

jected to:—not the open benevolence of the Christian who lets his light shine that men may glorify God, but the ostentation of him whose object is the praise and glory coming from man. "For," says Chrysostom, "a man may do his good deeds before men, but not in order to be seen by them; and a man may do them not before men, but in order to be seen by them."

2—4.] FIRST EXAMPLE. *Almsgiving. 2. sound a trumpet*] A proverbial expression, not implying any such custom of the hypocrites of that day, but the habit of self-laudation, and display of good works in general. Many Commentators, among whom are Calvin and Bengel, think that the words are to be taken literally: and Euthymius mentions this view. But Lightfoot says, that he finds no trace of such a practice among the customs in almsgiving. before thee] According to the way in which the former verse is taken, these words are variously understood to apply to the trumpet being held up before the mouth in blowing, or to another person going before. synagogues] If this bears the ordinary meaning of places of worship, the literal meaning of the previous words cannot well be maintained. The synagogues, as afterwards the Christian churches, were the regular places for the collection of alms.

have] literally, have in full,—exhaust: not have their due reward. 3.] thy, emphatic: see ch. v. 48. This is another popular saying, not to be pressed so as to require a literal interpretation of it in the act of almsgiving, but implying simplicity, both of intention and act. Equally out of place are all attempts to explain the right and left hand symbolically, as was once the practice. The sound sense of Chrysostom preserves the right interpretation, where even Augustine strays into symbolism.

and thy Father which seeth in secret [<sup>f</sup>*himself*] shall reward thee [<sup>f</sup>*openly*].

<sup>5</sup> And when <sup>g</sup>thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. <sup>6</sup> But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall <sup>d</sup>reward thee [<sup>f</sup>*openly*]. <sup>7</sup> But when ye pray, <sup>e</sup>use not vain repetitions, as the heathen do: <sup>f</sup>for they think that they shall be heard for their much speaking. <sup>8</sup> Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. <sup>9</sup> After this manner therefore pray ye: <sup>g</sup>Our

<sup>d</sup> Luke xiv. 14.

<sup>e</sup> Eccles. v. 2.

<sup>f</sup> 1 Kings xviii. 26, 29.

<sup>g</sup> Luke xi. 2. &c.

<sup>f</sup> omit.

<sup>g</sup> some old authorities have, "ye pray, ye shall not be."

4. openly] before men and angels; at the resurrection of the just.

5—15.] SECOND EXAMPLE. Prayer.

5. standing] No stress must be laid on this word as implying ostentation; for it was the ordinary posture of prayer. See 1 Sam. i. 26: 1 Kings viii. 22. The command in Mark (xi. 25) runs, "*when ye stand praying . . .*" See also Luke xviii. 11, 13. Indeed, of the two positions of prayer, considering the place, kneeling would have been the more singular and savouring of ostentation. The *synagogues* were *places of prayer*; so that, as Theophylact, it is not the *place* which matters, but the *manner and intent*. 6. enter, &c.]

Both Chrysostom and Augustine caution us against taking this merely literally: and warn us, as above, that there may be ostentation even in the secret chamber, as there may be the avoiding of it in the open church.

7.] On the original meaning of the word rendered "*use vain repetitions*," see in my Gr. Test. Taking the word in its largest meaning, that of *saying things irrelevant and senseless*, it may well include all the various senses contended for. What is forbidden is not *much* praying, for our Lord Himself passed whole nights in prayer: not *praying in the same words*, for this He did in the very intensity of His agony at Gethsemane; but the making number and length a *point of observance*, and imagining that prayer will be heard, not because it is the genuine expression of the

desire of faith, but because it is of *such a length*, has been *such a number of times* repeated. The repetitions of Paternosters and Ave Marias in the Romish Church, as practised by them, are in *direct violation* of this precept; the *number* of repetitions being *prescribed*, and the *efficacy* of the *performance made to depend on it*. But the repetition of the Lord's Prayer in the Liturgy of the Church of England is not a violation of it, nor that of the Kyrie Eleison, because it is not the number of these which is the object, but each has its *appropriate place and reason* in that which is pre-eminently a reasonable service. Our Lord was also denouncing a *Jewish* error. Lightfoot quotes from the Rabbinical writings, "*Every one who multiplies prayer, is heard.*"

9—13.] THE LORD'S PRAYER.

9.] There is very slender proof of what is often asserted, that our Lord took nearly the whole of this prayer from existing Jewish formulae. Not that such a view of the matter would contain in it any thing irreverent or objectionable; for if pious Jews had framed such petitions, our Lord, who came to fulfil every thing that was good under the Old Covenant, might, in a higher sense and spiritual meaning, have recommended the same forms to His disciples. But such does not appear to have been the fact. Lightfoot produces only the most general common-place parallels for the petitions, from the Rabbinical books.

With regard to the prayer itself

Father which art in heaven, Hallowed be thy name.

10 Thy kingdom come. \*Thy will be done in earth, as it <sup>a ch. xvi. 20,  
42. Acts xxi.  
14.</sup>

we may remark, 1. The whole passage, vv. 7—15, is digressive from the subject of the first part of this chapter, which is the discouragement of the performance of religious duties to be seen of men, and is resumed at ver. 16. Neander therefore supposes that this passage has found its way in here as a sort of accompaniment to the preceding verses, but is in reality the answer of our Lord to the request in Luke xi. 1, more fully detailed than by that Evangelist. But to this I cannot assent, believing our Lord's discourses as given by this evangelist to be no collections of scattered sayings, but veritable reports of continuous utterances. That the request related in Luke should afterwards have been made, and similarly answered, is by no means improbable. (That he should have thus related it *with this gospel before him*, is more than improbable.) 2. It has been questioned whether the prayer was regarded in the very earliest times as a set form delivered for liturgical use by our Lord. The variations in Luke have been regarded as fatal to the supposition of its being used liturgically at the time when these Gospels were written. But see notes on Luke xi. 1. It must be confessed, that we find very few traces of such use in early times. Tholuck remarks, "It does not occur in the Acts, nor in any writers before the third century. In Justin Martyr we find, that the minister prays 'according to his power' . . . Cyprian and Tertullian make the first mention of the prayer as a '*lawful and ordinary prayer*.'" An allusion to it has been supposed to exist in 2 Tim. iv. 18, where see note. 3. The view of some that our Lord gave this, selecting it out of forms known and in use, as a prayer *ad interim*, till the effusion of the Spirit of prayer, is inadmissible, as we have no traces of any such temporary purpose in our Saviour's discourses, and to suppose any such would amount to nothing less than to set them entirely aside. On the contrary, one work of the Holy Spirit on the disciples was, to bring to their mind all things whatsoever He had said unto them, the depth of such sayings only then first being revealed to them by Him who took of the things of Christ and shewed them to them, John xiv. 26. After this manner] thus. Considering that other manners of praying have been spoken of above, the "*vain repetition*" and the "*much speaking*," the word, especially in its present position of

primary emphasis, cannot well be otherwise understood than '*in these words*,' as a specimen of the Christian's prayer (the *ye* holds the second place in emphasis), no less than its pattern. This, which would be the inference from the context here, is decided for us by Luke xi. 2, when *ye pray, say*—

Our Father] This was a form of address almost unknown to the Old Covenant: now and then hinted at, as reminding the children of their rebellion (Isa. i. 2: Mal. i. 6), or mentioned as a last resource of the orphan and desolate creature (Isa. lxiii. 16); but never brought out in its fulness, as indeed it could not be, till He was come by whom we have received the adoption of sons. "The prayer is a fraternal one; He saith not, My Father, as if prayed for himself only: but Our Father, as embracing in one prayer all who are known as brethren in Christ."

Aug. which art in heaven] These opening words of the Lord's Prayer set clearly before us the state of the Christian, as believing in, depending upon, praying to, a real *objective personal* God, lifted above himself; to approach whom he must lift up his heart, as the eye is lifted up from earth to heaven. This strikes at the root of all *panteistic* error, which regards the spirit of man as identical with the Spirit of God,—and at the root of all *deism*, testifying as it does our relation to and covenant dependence on our heavenly Father. The local heavens are no further to be thought of here, than as Scripture, by a parallelism of things natural and spiritual deeply implanted in our race, universally speaks of *heaven* and *heavenly*, as applying to the habitation and perfections of the High and Holy One who inhabiteth Eternity.

Hallowed be thy name] De Wette observes: 'God's Name is not merely His appellation, which we speak with the mouth, but also and principally the idea which we attach to it,—His Being, as far as it is confessed, revealed, or known.' The 'Name of God' in Scripture is used to signify that revelation of Himself which He has made to men, which is all that we know of Him: into the depths of His Being, as it is, no human soul can penetrate. See John xvii. 6: Rom. ix. 17. Hallow here is in the sense of keep holy, sanctify in our hearts, as in ref. 1 Pet.

10. Thy kingdom come] Thy kingdom here is the fulness of the accomplishment of the kingdom of God, so often spoken of in prophetic Scripture;

is in heaven. <sup>11</sup> Give us this day our daily bread. <sup>12</sup> And

<sup>b</sup> ch. xviii. 21, <sup>b</sup> forgive us our debts, as we <sup>h</sup> forgive our debtors. <sup>13</sup> And

<sup>c</sup> ch. xxvi. 41, <sup>c</sup> lead us not into temptation, but <sup>d</sup> deliver us from evil:

<sup>d</sup> John xvii. 15, <sup>i</sup> for thine is the kingdom, and the power, and the glory, for

<sup>h</sup> read, have forgiven.

<sup>i</sup> omit.

and by implication, all that process of events which lead to that accomplishment. Meyer, in objecting to all ecclesiastical and spiritual meanings of 'Thy kingdom,' forgets that the one for which he contends exclusively, *the Messianic kingdom*, does in fact include or imply them all.

Thy will be done] i.e. not, 'may our will be absorbed into thy will;' but may it be conformed to and subordinated to thine. The literal rendering is, *Let thy will be done, as in heaven, (so) also on earth.*

These last words, "*as in heaven, so also on earth,*" may be regarded as applying to the whole of the three preceding petitions, as punctuated in the text. A slight objection may perhaps be found in the circumstance, that the kingdom of God cannot be said to have come in heaven, seeing that it has always been fully established there, and thus the accuracy of correspondence in the particulars will be marred. It is true, this may be escaped by understanding, *May thy kingdom come on earth*, so as to be as fully established, as it is already in heaven. So that I conceive we are at liberty to take the prayer either way.

11. our daily bread] our—as '*created for us,*' provided for our use by Thee.' The word rendered *daily* has been very variously explained. For a discussion of the probable derivations and meanings, I must refer to my Gr. Test. I have there seen reason to prefer the sense required for our subsistence—proper for our sustenance. So that the expression will be equivalent to St. James's "*things which are needful for the body*" (ii. 16), and the expressions are rendered in the Syriac version by the same word. Thus only, *this day* has its proper meaning. The "*day by day*" in Luke xi. 3 is different; see there. It is a question, how far the expression may be understood *spiritually*—of the Bread of Life. The answer is easy: viz. that we may safely thus understand it, provided we keep in the foreground its primary physical meaning, and view the other as involved by implication in that. To understand the expression of the Eucharist *primarily*, or even of spiritual feeding on Christ, is to miss the plain reference of the petition to our daily physical wants. But not to re-

cognize those spiritual senses, is equally to miss the great truth, that the "*we*" whose bread is prayed for, are not mere animals, but composed of body, soul, and spirit, all of which want daily nourishment by Him from whom all blessings flow.

12. our debts] i.e. sins, short-comings, and therefore 'debts': answers to "*trespasses*," ver. 14. Augustine remarks, that those sins are not meant which are remitted in the regeneration of baptism, but those which are contracted day by day from the bitter fruits of worldly contact by our infirmity.

as we] Not '*for we also,*' &c. (as in Luke), nor '*in the same measure as we also,*' &c., but like as we also, &c.; implying similarity in the two actions, of kind, but no comparison of degree. 'Augustine uses the testimony of this prayer against all proud Pelagian notions of an absolutely sinless state in this life' (Trench); and answers the various excuses and evasions by which that sect escaped from the conclusion. have forgiven here implies that (see ch. v. 23, 24) the act of forgiveness of others is completed before we approach the throne of grace.

13.] The sentiment is not in any way inconsistent with the Christian's joy when he "*falls into divers temptations,*" James i. 2, but is a humble self-distrust and shrinking from such trial in the prospect. The leading into temptation must be understood in its plain literal sense: so will make with the temptation also a way to escape, 1 Cor. x. 13. There is no discrepancy with James i. 13, which speaks not of the providential bringing about of, but the actual solicitation of, the temptation. Some have attempted to fix on *leading into* and *entering into* temptation, the meaning of *bringing into the power of*, and *entering into*, so as to be overcome by, temptation. But this surely the words will not bear.

But must not be taken as equivalent to '*but if thou dost, deliver,*' &c.; but is rather the opposition to the former clause, and forms in this sense, but one petition with it,—'*bring us not into conflict with evil, nay rather deliver (rid) us from it altogether.*' In another view, however, as expressing the deep desire of all Christian hearts to be delivered from all evil (for the adjective is here certainly

ever. Amen.] <sup>14</sup> For if ye forgive men their trespasses, your heavenly Father will also forgive you: <sup>15</sup> but <sup>e ch xviii. 35.</sup> if ye <sup>James ii. 13.</sup> forgive not men their trespasses, neither will your Father forgive your trespasses.

<sup>16</sup> Moreover <sup>f Isa. lviii. 5.</sup> when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. <sup>17</sup> But thou, when thou fastest, <sup>g Dan. x. 2.</sup> anoint thine head, and wash thy face; <sup>18</sup> that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee [<sup>j openly</sup>].

<sup>j</sup> omit.

neuter; the introduction of the mention of the 'evil one' would seem here to be incongruous. Besides, compare the words of St. Paul, 2 Tim. iv. 18, which look very like a reminiscence of this prayer: see note there) these words form a seventh and most affecting petition, reaching far beyond the last. They are the expression of the yearning for redemption of the sons of God (Rom. viii. 23), and so are fitly placed at the end of the prayer, and as the sum and substance of the personal petitions.

The *doxology* must on every ground of sound criticism be omitted. Had it formed part of the original text, it is absolutely inconceivable that almost all the ancient authorities should with one consent have omitted it. They could have had no reason for doing so; whereas the habit of terminating liturgical prayers with ascriptions of praise would naturally suggest some such ending, and make its insertion almost certain in course of time. And just correspondent to this is the evidence. We find, *absolutely no trace of it in early times*, in any family of MSS. or in any expositors. The ancient Syriac version *has* it, but whether it *always had*, is another question. It is quite open for us to regard it with Euthymius as "*a solemn ending, added by the holy lights and leaders of the Church,*" and to retain it as such in our liturgies; but in dealing with the sacred text we must not allow any *à priori* considerations, of which we are such poor judges, to outweigh the almost unanimous testimony of antiquity. The inference to be drawn from the words of St. Paul, 2 Tim. iv. 18, is rather against, than for the genuineness of the *doxology*. The fact that he there adds a *doxology*, different from that commonly read here, seems to

testify to the practice, begun thus early, of concluding the Lord's prayer with a solemn ascription of glory to God. This eventually fell into one conventional form, and thus got inserted in the sacred text.

14, 15.] Our Lord returns (for) to explain the only part of the prayer which *peculiarly* belonged to the new law of love, and enforces it by a solemn assurance. On the sense, see Mark xi. 25, and the remarkable parallel, Ecclesiasticus xxviii. 2: "*Forgive thy neighbour the hurt that he hath done unto thee, so shall thy sins also be forgiven when thou prayest.*"

16—18.] THIRD EXAMPLE. *Fasting*. Another department of the spiritual life, in which *reality* in the sight of God, and not appearance in the sight of man, must be our object. While these verses determine nothing as to the manner and extent of Christian fasting, they clearly recognize it as a solemn duty, ranking it with almsgiving and prayer; but requiring it, like them, (see ch. ix. 14—17,) to spring out of reality, not mere formal prescription.

16. *disfigure*] The word literally means *make to disappear*. Hence some have explained it, *hide, cover up*, viz. in mourning costume. But in later Greek the meaning was to *disfigure*. One writer uses it of women who paint their faces. The allusion is therefore not to *covering* the face, which could only be regarded as a sign of *mourning*, but to the squalor of the uncleaned face, and hair of the head and beard, as the contrast of washing and anointing shews.

17.] i.e. '*appear as usual*:' 'seem to men the same as if thou wert not fasting.' It has been observed that this precept applies only to voluntary and private fasts, (such as are mentioned Luke xviii. 12,) not to public and enjoined ones. But this distinction



<sup>19</sup> Lay not up for yourselves treasures upon earth, where <sup>h</sup> moth and rust doth corrupt, and where thieves break through and steal: <sup>20</sup> but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: <sup>21</sup> for where your treasure is, there will your heart be also. <sup>22</sup> The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. <sup>23</sup> But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, <sup>k</sup> how great is that darkness! <sup>24</sup> <sup>k</sup> No man can serve two masters: for either <sup>k</sup> render, how dark is the darkness!

does not seem to be necessary; the one might afford just as much occasion for ostentation as the other.

19—34.] From cautions against the hypocrisy of formalists, the discourse naturally passes to the *entire dedication of the heart to God*, from which all duties of the Christian should be performed. In this section this is enjoined, 1. (vv. 19—24) with regard to earthly *treasures*, from the impossibility of serving God and Mammon: 2. (vv. 25—34) with regard to earthly *cares*, from the assurance that our Father careth for us.

19, 20. *rust*] The word is more general in meaning than mere *rust*: it includes the '*wear and tear*' of time, which eats into and consumes the fairest possessions. The *laying up treasures in heaven* would accumulate the '*bags that was not old, a treasure that faileth not*,' of Luke xii. 33, corresponding to the '*reward*' of ch. v. 12, and the '*shall reward thee*' of vv. 4, 6, 18. See 1 Tim. vi. 19: Tobit iv. 9.

*break through*] usually joined with '*a house*,' as in ch. xxiv. 43, where the word in the original is the same. 21.] The connexion with the foregoing is plain enough to any but the shallowest reader. 'The heart is, where the treasure is.' But it might be replied, 'I will have a treasure on earth and a treasure in heaven also: a divided affection.' This is dealt with, and its impracticability shewn by a parable from nature.

22, 23. The *light*] as lighting and guiding the body and its members: not as containing light in itself. Similarly the inner light, the conscience, lights the spirit and its faculties, but by light supernal to itself.

<sup>single</sup>, i. e. clear, untroubled in vision, as the eye which presents a well-defined and single image to the brain.

*evil*, i. e. *perverse*, as the eye which dims and distorts the visual images. *full of light*, rather, in *full light*, as an object in the bright sunshine; *full of darkness*, rather, as an object in the deep shade.

If therefore &c.] *Render*, as in margin, *If then the light which is in thee is darkness, how dark is the DARKNESS!* i. e. 'if the *conscience*, the eye and *light* of the soul, be *darkened*, in how much grosser darkness will all the *passions and faculties* be, which are of themselves *naturally dark!*' This interpretation is that of nearly all the ancient fathers and versions. Stier expands it well: "As the body, of itself a dark mass, has its light from the eye, so we have here compared to it the sensuous, bestial life of men, their appetites, desires, and aversions, which belong to the lower creature. This dark region—human nature under the gross dominion of the flesh—shall become spiritualized, enlightened, sanctified, by the spiritual light: but if *this light* be darkness, how great must then the darkness of the *sensuous life* be!" The A. V., which agrees with the usual modern interpretation, makes the words a mere expression of the greatness of the darkness thereby occasioned, and thus loses the force of the sentence.

24.] And this division in man's being *cannot take place*—he is and must be *one*—light or dark—serving God or Mammon.

*serve*] Not merely '*serve*,' as we now understand it, but in that closer sense, in which he who serves is the *slave* of, i. e. belongs to and obeys entirely. See Rom. vi. 16, 17.

*for either . . . or*] is not a repetition; but the suppositions are the reverse of one another: as Meyer expresses it, "He will either hate A and love B, or cleave to A and despise B:" the one and the other

he will hate the one, and love the other; or else he will hold to the one, and despise the other. <sup>1</sup>Ye cannot serve <sup>1</sup>Gal. i. 10. God and mammon. <sup>25</sup> Therefore I say unto you, <sup>m</sup> <sup>1</sup>Take <sup>James iv. 4.</sup> *no thought* for your life, what ye shall eat, or what ye shall <sup>1</sup>John ii. 15. drink; nor yet for your body, what ye shall put on. Is <sup>m</sup> <sup>Phil. iv. 6.</sup> not the life more than meat, and the body than raiment? <sup>1</sup>Pet. v. 7. <sup>26</sup> Behold the <sup>a</sup> fowls of the air: for they sow not, neither <sup>a</sup> Job xxxviii. do they reap, nor gather into barns; yet your heavenly <sup>civil. 9.</sup> Father feedeth them. Are ye not much better than they? <sup>27</sup> Which of you by taking <sup>m</sup> *thought* can add one cubit unto his <sup>a</sup> *stature*? <sup>28</sup> And why take ye <sup>o</sup> *thought* for raiment? Consider the lilies of the field, how they grow;

<sup>1</sup> render, Take not anxious thought.

<sup>m</sup> render, anxious thought.

<sup>a</sup> render, age.

<sup>o</sup> render, anxious thought.

keeping their individual reference in both members. *hate* and *love* must be given their full meaning, or the depth of the saying is not reached: the sense *love less, disparage*, for *hate*, would not bring out the opposition and division of the nature of man by the attempt. *mammon*] the Chaldee word for riches. Mammon does not appear to have been the name of any Syrian deity, as some assert.

<sup>25</sup> Therefore] A direct inference from the foregoing verse: the plainer, since the verb signifies 'to be distracted,' 'to have the mind drawn two ways.' The A. V., '*Take no thought*,' does not express the sense, but gives rather an exaggeration of the command, and thus makes it unreal and nugatory. *Take not anxious thought*, is far better. In Luke xii. 29 we have "*live not in careful suspense*" (A.V. marg.). Is not the life] The argument is, 'Shall not He who gave us the greater, also give us the less?'

<sup>26</sup>] The two examples, of the birds and the lilies, are not parallel in their application. The first is an argument from the less to the greater; that our heavenly Father, who feeds the birds, will much more feed us: the second, besides this application, which (ver. 30) it also contains, is a reproof of the vanity of anxiety about clothing, which, in all its pomp of gorgeous colours, is vouchsafed to the inferior creatures, but not attainable by, as being unworthy of, us. Notice, it is not said, "*Sow not, reap not, gather not into barns*;"—the birds are not our example to follow in their habits, for God hath made us to differ from them—the doing all these things is part of our "how much better are ye," and increases the force of the *à fortiori*; but it is said, "*be not*

*anxious*,"—"be not in suspense" Luke xii. 24). *your Father*, not *their* Father:—thus by every accessory word does our Lord wonderfully assert the truths and proprieties of creation, in which *we*, his sons, are His central work, and the rest for us. of the air, and afterwards of the field, as Tholuck remarks, are not superfluous, but serve to set forth the wild and uncaring freedom of the birds and plants. I may add,—also to set forth their lower rank in the scale of creation, as *belonging* to the air and the field. Who could say of all mankind, "*the men of the world*?" Thus the *à fortiori* is more plainly brought out.

<sup>27</sup>] These words do not relate to the *stature*, the adding a cubit to which (= a foot and a half) would be a very great addition, instead of a very small one, as is implied here, and expressed in Luke xii. 26, "*if then ye be not able to do that thing which is least*,"—but to the *time of life* of each hearer; as Theophylact on Luke xii. 26, "The measure of life is with God alone, and each man cannot set the measure of his own age." So the best Commentators: and the context seems imperatively to require it; for the object of food and clothing is not to *enlarge the body*, but to prolong life. The application of measures of space to time is not uncommon. See Ps. xxxix. 5: Job ix. 25: 2 Tim. iv. 7. Mimnermus, a Greek poet, speaks of "*a cubit's length of time*." See other examples in my Gr. Test.

<sup>28</sup>] Consider, implying more attention than "*Behold*." The birds fly by, and we can but look upon them: the flowers are ever with us, and we can watch their growth. These *lilies* have been supposed to be the crown imperial, (*fritillaria imperialis*), which grows wild in Palestine, or

they toil not, neither do they spin: <sup>29</sup> and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. <sup>30</sup> Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? <sup>31</sup> Therefore *P* take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? <sup>32</sup> (for after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. <sup>33</sup> But *o* seek ye first *q* the kingdom of God, and his righteousness; and all these things shall be added unto you. <sup>34</sup> Take therefore no *r* thought for the morrow: for the morrow shall take

<sup>o</sup> see 1 Kings  
iii. 11—13.  
Mark x. 29.  
30. 1 Tim.  
iv. 8.

*P* render, take not anxious thought.

*q* The Vatican MS. reads, His righteousness and kingdom: the Sinaitic, His kingdom and righteousness.

*r* render, anxious thought.

the amaryllis lutea, (Sir J. E. Smith,) whose golden liliaceous flowers cover the autumnal fields of the Levant. Dr. Thomson, "The Land and the Book," p. 256, believes the Huleh lily to be meant: "it is very large, and the three inner petals meet above, and form a gorgeous canopy, such as art never approached, and king never sat under, even in his utmost glory. And when I met this incomparable flower, in all its loveliness, among the oak woods around the northern base of Tabor, and on the hills of Nazareth, where our Lord spent His youth, I felt assured that it was this to which He referred." Probably, however, the word here may be taken in a wider import, as signifying all wild flowers.

<sup>29.</sup>] We here have the declaration of the Creator Himself concerning the relative glory and beauty of all human pomp, compared with the meanest of His own works. See 2 Chron. ix. 15—28. And the meaning hidden beneath the text should not escape the student. As the beauty of the flower is unfolded by the divine Creator Spirit from *within*, from the laws and capacities of its *own* individual life, so must all true adornment of man be unfolded *from within* by the same Almighty Spirit. See 1 Pet. iii. 3, 4. As nothing from without can defile a man, (ch. xv. 11,) so neither can any thing from without adorn him. Our Lord introduces with "I say unto you" His revelations of omniscience: see ch. xviii. 10, 19.

<sup>30.</sup> the grass] The wild flowers which form part of the meadow-growth are counted as belonging to the grass, and are cut down with it. Cut grass, which soon

withers from the heat, is still used in the East for fringing. See "The Land and the Book," p. 341.

the oven] "a covered earthen vessel, a pan, wider at the bottom than at the top, wherein bread was baked by putting hot embers round it, which produced a more equable heat than in the regular oven." Wilkinson and Webster's note.

<sup>32.</sup> for your heavenly Father knoweth] This second "for" brings in an additional reason.

<sup>33.</sup> seek ye first] Not with any reference to seeking all these things *after* our religious duties, e. g. beginning with prayer days of avarice and worldly anxiety, but *make your great object*, as we say, *your first care*.

his righteousness] Not here the *forensic righteousness of justification*, but the *spiritual purity* inculcated in this discourse.

His righteousness answers to His perfection, spoken of in ch. v. 48, and is another reference to the being as our heavenly Father is. In the Christian life which has been since unfolded, the righteousness of justification is a *necessary condition* of likeness to God; but it is not the righteousness *here* meant.

shall be added unto you] There is a traditional saying of our Lord, "Ask ye for great things, and small things shall be added unto you: ask for heavenly things, and earthly things shall be added unto you."

<sup>34.</sup>] literally, for the morrow will care for it, viz. for itself, the morrow mentioned above: i. e. *will bring care enough about its own matters*: implying,—'after all your endeavour to avoid worldly cares, you will find quite enough and more of them when to-morrow comes, about

thought for [<sup>a</sup> *the things of*] itself. Sufficient unto the day is the evil thereof.

VII. 1<sup>p</sup> Judge not, that ye be not judged. 2 For <sup>p</sup> with what judgment ye judge, ye shall be judged: and <sup>p</sup> with what measure ye mete, it shall be measured <sup>p</sup> to you again. 3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? 4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? 5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy

<sup>a</sup> omit.

to-morrow itself: do not then increase those of to-day by introducing them before their time.' A hint, as is the following evil thereof, that in this state of sin and infirmity the command of ver. 31 will never be completely observed.

CHAP. VII. 1—12.] *Of our CONDUCT TOWARDS OTHER MEN: parenthetically illustrated, vv. 7—11, by the benignity and wisdom of God in his dealings with us.* The connexion with the last chapter is *immediately*, the word *evil*, in which a glance is given by the Saviour at the misery and sinfulness of human life at its best;—and now precepts follow, teaching us how we are to live in such a world, and among others sinful like ourselves:—*mediately*, and more generally it is, the continuing caution against hypocrisy, in ourselves and in others. 1.] This does not prohibit *all* judgment (see ver. 20, and 1 Cor. v. 12); but, as Augustine, en-

joins us to interpret others charitably in all cases where doubt may exist as to the motives of their actions. judge has been taken for “condemn” here; and this seems necessary, at least in so far that it should be taken as implying an *ill judgment*. For if the command were merely ‘not to form authoritative judgments of others,’ the second member, “*that ye be not judged*,” would not, in its right interpretation, as applying to *God's* judgment of *us*, correspond. And the “*condemn not*,” which follows in Luke vi. 37, is perhaps to be taken rather as an additional explanation of *judge*, than as a climax after it. judged] i. e. ‘*by God*,’ for so doing;—a parallel expression to ch. v. 7; vi. 15; not ‘*by others*.’ The bare passive, without the agent expressed, is solemn and emphatic. See note on Luke vi. 38; xvi. 9; and xii. 20. The

sense then is, ‘that you have not to answer before God for your rash judgment and its consequences.’ The same remarks apply to ver. 2. 3—5.] Light-

foot produces instances of this proverbial saying among the Jews. With them, however, it seems only to be used of a person retaliating rebuke; whereas our Lord gives us a further application of it, viz. to the incapability of one involved in personal iniquity to form a right judgment on others, and the clearness given to the spiritual vision by conflict with and victory over evil. There is also no doubt here a lesson given us of the true relative magnitude which our own faults, and those of our brother, ought to hold in our estimation. What is a *mote* to one looking on another, is to that other himself a *beam*: just the reverse of the ordinary estimate. 3.] beholdest, from without, a voluntary act: considerest not, apprehendest not, from within, that which is already there, and ought to have excited attention before. The same distinction is observed in Luke. 4.] how wilt thou say, is “*how canst thou say*” in Luke: Luther renders it “*how dardest thou say?*”

5. Thou hypocrite] “He calls this man a *hypocrite*, as usurping the office of a physician, when he really fills the place of a sick man: or as in pretence busying himself about another man's fault, but in reality doing it with a view to condemning him.” Euthymius. shalt thou see clearly, with purified eye. The close is remarkable. Before, to behold the mote was all—to stare at thy brother's faults, and as people do who stand and gaze at an object, attract others to gaze also:—but *now*, the object is a very different one—to cast out the mote—to help thy brother to be rid of his fault, by doing him the best and most

<sup>r</sup> Prov. xxiii. 9.  
Acta xiii. 46.  
see ch. xiii.  
10, 11.

<sup>a</sup> ch. xxi. 28  
and parallels.  
John xiv. 18;  
xv. 7; xvi.  
25, 26. James  
i. 5, 6. 1 John  
iii. 22: v. 14,  
15.

brother's eye. <sup>6</sup> Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you. <sup>7</sup> Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: <sup>8</sup> for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. <sup>9</sup> Or what man is there of you, whom if his son ask bread, will he give him a stone? <sup>10</sup> Or if he ask a fish, will he give him a serpent? <sup>11</sup> If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that

difficult office of Christian friendship. The *beholding* was vain and idle; the *seeing clearly* is for a blessed end, viz. (ch. xviii. 15) to *gain thy brother*. <sup>6</sup>] The connexion, see below.

<sup>6</sup>] *that which is holy*] Some have thought this, in the Greek, to be a mistranslation of a Chaldean word signifying an earring, or amulet; but the connexion is not at all improved by it. Pearls bear a resemblance to peas or acorns, the food of swine, but earrings none whatever to the food of dogs. The similitude is derived from "*the holy things*," *the meat offered in sacrifice*, of which no unclean person was to eat (Lev. xxii. 6, 7, 10, 14, 15, 16). Similarly in the ancient Christian Liturgies and Fathers, "*the holy things*" are the consecrated elements in the Holy Communion. Thus interpreted, the saying would be one full of meaning to the Jews. As Dean Trench observes (Serm. Mount, p. 136), "It is not that the dogs would not eat it, for it would be welcome to them; but that it would be a profanation to give it to them, Exod. xxii. 31." The other part of the similitude is of a different character, and belongs entirely to the swine, who having cast to them pearls, something like their natural food, whose value is inappreciable by them, in fury trample them with their feet, and turning against the donor, rend him with their tusks. The connexion with the foregoing and following verses is this: "*Judge not, &c.; 'attempt not the correction of others, when you need it far more yourselves':*" still, "*be not such mere children, as not to distinguish the characters of those with whom you have to do. Give not that which is holy to dogs,*" &c. Then, as a humble hearer might be disposed to reply, "*if this last be a measure of the divine dealings, what bounties can I expect at God's hand?*"

(ver. 7), '*ask of God, and He will give to each of you: for this is His own will, that you shall obtain by asking* (ver. 8),—*good things, good for each in his place and degree* (vv. 10, 11), *not unwholesome or unfitting things*. Therefore (ver. 12) *do ye the same to others, as ye wish to be done, and as God does, to you: viz. give that which is good for each, to each, not judging uncharitably on the one hand, nor casting pearls before swine on the other.*'

<sup>7</sup>] The three similitudes are all to be understood of *prayer*, and form a climax.

<sup>8</sup>] The only limitation to this promise, which, under various forms, is several times repeated by our Lord, is furnished in vv. 9—11, and in James iv. 3, "Ye ask and receive not, because ye ask *amiss*." <sup>9</sup>] There are two questions here, the first of which is broken off. See a similar construction in ch. xii. 11. The similitude of bread (a loaf) and a stone also appears in ch. iv. 3. Luke (xi. 12) adds the egg and the scorpion.

<sup>11</sup>. evil] i. e. in comparison with God. It is not necessary to suppose a rebuke conveyed here, but only a general declaration of the corruption and infirmity of man. Augustine remarks, in accordance with this view, that the persons now addressed are the same who had been taught to say '*Our Father*' just now. Stier remarks, "This saying seems to me the strongest proof of original sin in the whole of the holy scriptures." Reden Jesu, i. 236.

<sup>12</sup>. good things] principally, *His Holy Spirit*, Luke xi. 13. The same argument *à fortiori* is used by our Lord in the parable of the unjust judge, Luke xviii. 6, 7.

<sup>13</sup>] Trench (Serm. on the Mount, p. 143) has noticed Augustine's refutation of the sneer of infidels (such as Gibbon's against this precept), that some of our Lord's sayings have been before written by heathen authors.

ask him? <sup>12</sup> Therefore all things whatsoever ye would that men should do to you, do ye even so to them: 'for this is the law and the prophets.

<sup>13</sup> "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: <sup>14</sup> because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. <sup>15</sup> "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are <sup>v</sup> ravening wolves. <sup>16</sup> "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? <sup>17</sup> Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth

<sup>†</sup> Levit. xiv. 18.  
ch. xiii. 40.  
Rom. xii. 9.  
&c. Gal. v. 14.  
u Lake xiii. 24.

<sup>v</sup> Deut. xiii. 1.  
&c. Jer. xxiii. 16.  
Micah iii. 8.  
2 Cor. xi. 14.  
2 Pet. ii. 1, &c.  
<sup>w</sup> Acts xx. 20.  
x ch. xii. 33.

<sup>t</sup> Some MSS. read, But beware.

"Pythagoras said this, Plato said it. . . . Well, if any of them is found to have said a thing which Christ also said, we congratulate him, we do not follow him. But, it is said, he came before Christ. So then, if a man speaks truth, he is to be esteemed prior to truth itself."

Therefore is the inference indeed from the preceding eleven verses, but immediately from the give good things to them that ask him, just said,—and thus closing this section of the Sermon with a lesson similar to the last verse of ch. v., which is, indeed, the ground-tone of the whole Sermon—"Be ye like unto God."

even so, viz. after the pattern of all things whatsoever: not those things themselves, because what might suit us, might not suit others. We are to think what we should like done to us, and then apply that rule to our dealings with others: viz. by doing to them what we have reason to suppose they would like done to them. This is a most important distinction, and one often overlooked in the interpretation of this golden maxim.

13-27.] THE CONCLUSION OF THE DISCOURSE:—*setting forth more strongly and personally the dangers of hypocrisy, both in being led aside by hypocritical teachers, and in our own inner life.*—The gate stands at the end of the way, as in the remarkable parallel in the Table of Cebes; "Do you see a certain small door, and a certain path in front of the door, which is not much frequented, but only a few walk in it? . . . this is the way which leads to true discipline." 14.] because gives a second reason, on which that in ver. 13 depends: strive, &c., for broad is, &c., because narrow is, &c. The reason

why the way to destruction is so broad, is because so few find their way into the narrow path of life. This is not merely an arbitrary assignment of the because, but there is a deep meaning in it. The reason why so many perish is not that it is so ordained by God, who will have all to come to the knowledge of the truth,—but because so few will come to Christ, that they may have life; and the rest perish in their sins. See notes on ch. xxv. 41. strait] literally, restricted,—crushed in, in breadth. 15.] The connexion is,—*strive to enter &c.: but be not misled by persons who pretend to guide you into it, but will not do so in reality.* These false prophets, directly, refer to those who were soon to arise, to deceive, if possible, even the very elect, ch. xxiv. 24; and indirectly, to all such false teachers in all ages. in sheep's clothing] There may be allusion to the prophetic dress, ch. iii. 4; but most probably it only means that, in order to deceive, they put on the garb and manners of the sheep themselves.

16.] The fruits are both their corrupt doctrines and their vicious practices, as contrasted with the outward shews of almsgiving, prayer, and fasting, their sheep's clothing to deceive. See James iii. 12; ch. xii. 33, 34. 17. a corrupt tree] See also ch. xiii. 48. From these two verses, 17, 18, the Manichæans defended their heresy of the two natures, good and bad: but Augustine answers them, that such cannot possibly be their meaning, as it is entirely contrary to the whole scope of the passage (see for example ver. 13), and adds, "A bad tree then cannot bear good fruit: but it may, from bad, become good, in order to the bearing good

forth evil fruit. <sup>18</sup> A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

<sup>y</sup> ch. iii. 10  
and parallel.  
John xv. 2, 6.

<sup>19</sup> Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. <sup>20</sup> Wherefore by their fruits ye shall know them. <sup>21</sup> Not every one that saith unto me,

<sup>a</sup> ch. xxv. 11,  
13. Luke  
xiii. 25.  
Rom. ii. 13.  
James i. 23.

“Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

<sup>a</sup> Num. xxiv. 2.  
Eccl. John xi.  
51. 1 Cor.  
xiii. 2.

<sup>22</sup> Many will say to me in that day, Lord, Lord, have we not <sup>a</sup> prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

<sup>b</sup> ch. xxv. 12.  
Luke xiii. 25.  
27. 3 Tim.  
ii. 10.

<sup>23</sup> And then will I profess unto them, <sup>b</sup> I never knew you:

<sup>c</sup> Ps. v. 6: vi. 8.  
ch. xxv. 41.

<sup>c</sup> depart from me, ye that work iniquity. <sup>24</sup> Therefore whosoever heareth these sayings of mine, and doeth them,

<sup>a</sup> I will liken him unto a wise man, which built his house upon a rock: <sup>25</sup> and the rain descended, and the floods

<sup>a</sup> Our earliest MSS. read, shall be likened.

fruit.” On the other hand, these verses were his weapon against the shallow Pelagian scheme, which would look at men’s deeds apart from the living root in man out of which they grew, and suppose that man’s unaided will is capable of good. Trench, Sermon on the Mount, p. 150.

<sup>20</sup> ye shall know them] The original has more force; ‘ye shall thoroughly know them.’ see 1 Cor. xiii. 12.

<sup>21</sup>] The doom of the hypocritical false prophets introduces the doom of all hypocrites, and brings on the solemn close of the whole, in which the hypocrite and the true disciple are parabolically compared.—Observe that here the Lord sets Himself forth as the Judge in the great day, and at the same time speaks not of “my will,” but “the will of my Father.” an important and invaluable doctrinal landmark in this very opening of His ministry in the first Gospel. The context must rule the meaning of such wide words as saith. Here it is evidently used of mere lip homage; but in “no man can say that Jesus is the Lord,” 1 Cor. xii. 3, the “saying” has the deeper meaning of a genuine heartfelt confession. To seek for discrepancies in passages of this kind implies a predisposition to find them: and is to treat Holy Scripture with less than that measure of candour which we give to the writings of one another.

<sup>22</sup> in that day] perhaps refers to ver. 19: or it may be the expression so common in the prophets of the great day of the Lord: e.g. Isa. ii. 20; xxv. 9 al. fr. So the Jews called the great day of judgment “that day.” in thy name] perhaps better by thy name, that name having filled out our

belief, and been the object of our confession of faith.

prophesied] i.e., as so often in N. T., preached, not necessarily foretold future events. See 1 Cor. xii. 10, and note. On cast out devils, see note on ch. viii. 32.

<sup>23</sup>] See Luke xiii. 25—27. will I profess (more properly, confess) is here remarkable, as a statement of the simple truth of facts, as opposed to the false colouring and self-deceit of the hypocrites—“I will tell them the plain truth.”

I never knew you, i.e. in the sense in which it is said, John x. 14, “I know my sheep (lit. the things that are mine), and am known by them.” Neither the preaching Christ, nor doing miracles in His Name, is an infallible sign of being His genuine servants, but only the devotion of life to God’s will which this knowledge brings about.

<sup>24</sup> these sayings of mine] more probably, these sayings from me: see Acts i. 4, ye have heard of (from) me. The expression, these sayings, seems to bind together the Sermon, and prelude, as indeed does the whole structure of the Sermon, the supposition that these last chapters are merely a collection of sayings uttered at different times.

I will liken] Meyer and Tholuck take this word to signify, not ‘I will compare,’ but ‘I will make at that day like.’ But it is, perhaps, more in analogy with the usage of the Lord’s discourses to understand it, I will compare: so ch. xi. 16: Luke xiii. 18. <sup>25</sup>] This similitude must not be pressed to an allegorical or symbolical meaning in its details, e.g. so that the rain, floods, and

came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon  $\nabla$  a rock. <sup>26</sup> And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: <sup>27</sup> and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. <sup>28</sup> And it came to pass, when Jesus had ended these sayings, <sup>d</sup> the people <sup>ch. xliii. 54. Mark i. 33: vi. 2. Luke iv. 22. John vii. 46.</sup> were astonished at his doctrine: <sup>29</sup> for he taught them as one having authority, and not as  $\nabla$  the scribes.

VIII. <sup>1</sup> When he was come down from the mountain, great multitudes followed him. <sup>2</sup> And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt,

$\nabla$  render, the.

$\nabla$  read, their.

winds should mean three distinct kinds of temptation; but the Rock, as signifying Him who spoke this, is of too frequent use in Scripture for us to overlook it here: cf. 2 Sam. xxii. 2 [Ps. xviii. 2], 32, 47; xxiii. 3: Ps. xxviii. 1; xxxi. 2,  $\nabla$  al. fr.; lxi. 2: Isa. xxvi. 4 (Heb.); xxxii. 2; xlv. 8 (Heb.); 1 Cor. x. 4, &c. He founds his house on a rock, who, hearing the words of Christ, brings his heart and life into accordance with His expressed will, and is thus by faith in union with Him, founded on Him. Whereas he who merely hears His words, but does them not, has never dug down to the rock, nor become united with it, nor has any stability in the hour of trial.

In the rock,—the sand,—the articles are categorical, importing that these two were usually found in the country where the discourse was delivered;—in the rain, the floods, the winds, the same, implying that such trials of the stability of a house were common. In the whole of the similitude, reference is probably made to the prophetic passage Isa. xxviii. 15—18.

<sup>27.</sup> great] All the greater, because such an one as here supposed is a *professed disciple—hearing these sayings*—and therefore would have the further to fall in case of apostasy.

<sup>29.</sup> Chrysostom's comment is, "For He did not say what He said on the authority of others, quoting Moses or the prophets, but every where alleging Himself to be the One who had the power. For when giving the law, he ever added, 'But I say to you,' shewing that He himself was the Judge."

CHAP. VIII. 1—4.] HEALING OF A LEPER. Mark i. 40—45. Luke v. 12—14. We have now (in this and the following

chapter), as it were, a *solemn procession of miracles*, confirming the authority with which our Lord had spoken.

2.] This same miracle is related by St. Luke without any mark of definiteness, either as to time or place,—"And it came to pass, when he was in a certain city . . ." In this instance there is, and can be, no doubt that the transactions are identical: and this may serve us as a key-note, by which the less obvious and more intricate harmonies of these two narrations may be arranged. The plain assertion of the account in the text requires that the leper should have met our Lord on His descent from the mountain, while great multitudes were following Him. The accounts in St. Luke and St. Mark require no such fixed date. This narrative therefore fixes the occurrence. I conceive it highly probable that St. Matthew was himself a hearer of the Sermon, and one of those who followed our Lord at this time. From St. Luke's account, the miracle was performed in, or rather, perhaps, in the neighbourhood of, some city: what city, does not appear. As the leper is in all three accounts related to have come to Jesus ("And behold" implying it in Luke), he may have been outside the city, and have run into it to our Lord.

a leper] The limits of a note allow of only an abridgment of the most important particulars relating to this disease. Read Leviticus xiii. xiv. for the Mosaic enactments respecting it, and its nature and symptoms. See also Exod. iv. 6: Num. xii. 10: 2 Kings v. 27; xv. 5: 2 Chron. xxvi. 19, 21. The whole ordinances relating to leprosy were symbolical and typical. The disease was *not contagious*: so that the view which makes them

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thou canst make me clean. <sup>3</sup> And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. <sup>4</sup> And Jesus saith unto him, See thou tell no man; but go thy way,

mere sanitary regulations is out of the question. The fact of its non-contagious nature has been abundantly proved by learned men, and is evident from the Scripture itself: for the priests had continually to be in close contact with lepers, even to handling and examining them. We find Naaman, a leper, commanding the armies of Syria (2 Kings v. 1); Gehazi, though a leper, is conversed with by the king of Israel (2 Kings viii. 4, 5); and in the examination of a leper by the priest, if a man was *entirely* covered with leprosy, he was to be pronounced clean (Levit. xiii. 12, 13). The leper was not shut out from the synagogue, nor from the Christian churches. Besides, the analogy of the other uncleannesses under the Mosaic law, e.g. having touched the dead, having an issue, which are joined with leprosy (Num. v. 2), shews that sanitary caution was not the motive of these ceremonial enactments, but a far deeper reason. This disease was specially selected, as being the most loathsome and incurable of all, to represent the effect of the defilement of sin upon the once pure and holy body of man. "Leprosy was, indeed, nothing short of a living death, a poisoning of the springs, a corrupting of all the humours, of life; a dissolution, little by little, of the whole body, so that one limb after another actually decayed and fell away." (Trench on the Miracles, p. 213.) See Num. xii. 12. The leper was the type of one dead in sin: the same emblems are used in his misery as those of mourning for the dead: the same means of cleansing as for uncleanness through connexion with death, and which were never used except on these two occasions. Compare Num. xix. 6, 13, 18, with Levit. xiv. 4-7. All this exclusion and mournful separation imported the perpetual exclusion of the abominable and polluted from the true city of God, as declared Rev. xxi. 27. And David, when after his deadly sin he utters his prayer of penitence, 'Purge me with hyssop, and I shall be clean,' Ps. li. 7, doubtless saw in his own utter spiritual uncleanness, that of which the ceremonial uncleanness that was purged with hyssop was the type. Thus in the above-cited instances we find leprosy inflicted as the punishment of rebellion, lying, and presumption. 'I put the plague of leprosy in an house' (Levit. xiv. 34), 'Remember what the Lord thy God did to Miriam'

(Dent. xxiv. 9), and other passages, point out this plague as a peculiar infliction from God. "The Jews termed it 'the finger of God,' and emphatically 'The stroke.' They said that it attacked first a man's house; and if he did not turn, his clothing; and then, if he persisted in sin, himself. So too, they said, that a man's true repentance was the one condition of his leprosy leaving him." Trench, p. 216. The Jews, from the prophecy Isa. liii. 4, had a tradition that the Messiah should be a leper. **worshipped him]** "*falling on his face,*" Luke v. 12; "*kneeling to him,*" Mark i. 40. These differences of expression are important. See beginning of note on this verse. **Lord]** Not here merely a title of respect, but an expression of faith in Jesus as the Messiah. "This is the *right* utterance of '*Lord,*' which will never be made in vain." Stier. When Miriam was a leper, "Moses cried unto the Lord, saying, Heal her now, O God, I beseech thee," Num. xii. 13.

**3. touched him]** He who just now expansively fulfilled the law by *word and commands*, now does the same by *act and deed*: the law had forbidden the touching of the leper, Levit. v. 3. It was an act which stood on the same ground as the healing on the Sabbath, of which we have so many instances. So likewise the prophets Elijah and Elisha touched the dead in the working of a miracle on them (1 Kings xvii. 21; 2 Kings iv. 34). The same almighty power which suspends natural laws, supercedes ceremonial laws.

Here is a noble example illustrating His own precept so lately delivered, 'Give to him that asketh thee.' Again, we can hardly forbear to recognize, in His touching the leper, a deed symbolic of His taking on him, touching, laying hold of, our nature. The same remarkable word is used in the Greek in Luke xiv. 4, "and *taking hold* of him, he healed him," and in Heb. ii. 16, "He *taketh* not hold of angels, but he *taketh hold* of the seed of Abraham."

**4. See thou tell no man]** Either (1) these words were a moral admonition, having respect to the state of the man ("teaching him not to boast and seek admiration," as Chrysostom), for the injunction to silence was not our Lord's uniform practice (See Mark v. 19, || L.), and in this case they were of lasting obligation, that the cleansed leper was not

shew thyself to the priest, and \*offer the gift that Moses <sup>Levit. xiv. 5, 4, 10.</sup> commanded, for a testimony unto them.

<sup>5</sup> And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, <sup>6</sup> and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. <sup>7</sup> And Jesus saith unto him, I will come and heal him. <sup>8</sup> The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. <sup>9</sup> For I am a man under authority, having soldiers under

to make his healing a matter of boast hereafter; or (2) they were a cautionary admonition, only binding till he should have shewn himself to the priest, in order to avoid delay in this necessary duty, or any hindrance which might, if the matter should first be blazed abroad, arise to his being pronounced clean, through the malice of the priests; or (3), which I believe to be the true view, our Lord almost uniformly repressed the fame of His miracles, for the reason given in ch. xii. 15-21, that, in accordance with prophetic truth, He might be known as the Messiah not by wonder-working power, but by the great result of His work upon earth: see ch. xii. 16-19. Thus the Apostles always refer primarily to the Resurrection, and only incidentally, if at all, to the wonders and signs. (Acts ii. 22-24; iii. 18-16.) These latter were tokens of power common to our Lord and his followers; but in His great conflict, ending in His victory, He trod the winepress alone. <sup>shew thyself to the priest</sup>] Read Levit. xiv. 1-32. This command has been used in support of the theory of satisfaction by priestly confession and penance. But even then (Trench on the Miracles, p. 221, where see instances cited) the advocates of it are constrained to acknowledge that Christ alone is the cleanser. It is satisfactory to observe this drawing of parallels between the Levitical and (popularly so called) Christian priesthood, thus completely shewing the fallacy and untenableness of the whole system; all those priests being types, not of future human priests, but of Him, who abideth a Priest for ever in an unchangeable priesthood, and in Whom not a class of Christians, but *all* Christians, are in the true sense priests unto God. <sup>a testimony unto them</sup>] A testimony both *to*, and *against* them. The man disobeyed the injunction, so that our Lord could no more enter the city openly: see Mark i. 45.

5-13.] HEALING OF THE CENTURION'S SERVANT. Luke vii. 1-10, where we have a more detailed account of the former part of this miracle. On the chronological arrangement, see Introduction. The centurion did not himself *come* to our Lord, but sent elders of the Jews to Him, who recommended him to His notice as loving their nation, and having built them a synagogue. Such variations, the concise account making a man *do by himself* what the fuller one relates that he *did by another*, are common in all written and oral narrations. In such cases the fuller account is, of course, the stricter one. Augustine, answering Faustus the Manichean, who wished, on account of the words of our Lord in ver. 11, to set aside the whole, and used this variation for that purpose, makes the remark, so important in these days, "Does not our human custom furnish abundance of such instances? Shall we read, and forget how we speak? Could we expect that Scripture would speak with us otherwise than in our own manner?" On the non-identity of this miracle with that in John iv. 46 ff., see note there.

5. centurion] he was a *Gentile*, see ver. 10, but one who was deeply attached to the Jews and their religion; possibly, though this is uncertain, a proselyte of the gate (no such term as "*devout*," "*fearing God*," is used of him, as commonly of these proselytes, Acts, x. 2 al.).

6.] From Luke we learn that it was "a slave, who was precious to him." The centurion, perhaps, had *but one* slave, see ver. 9. 8.] The centurion heard that the Lord was coming, Luke vii. 6, and sent friends to Him with this second and still humbler message. He knew and felt himself, as a heathen, to be out of the fold of God, a stranger to the commonwealth of Israel; and therefore unworthy to receive under his roof the Redeemer of Israel. 9.] The meaning is, 'I know how to obey, being

me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. <sup>10</sup> When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

<sup>b</sup> Luke xiii. 29. <sup>11</sup> And I say unto you, <sup>b</sup> That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. <sup>12</sup> But <sup>c</sup> the

ch. xxi. 43.

<sup>x</sup> children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. <sup>13</sup> And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

<sup>14</sup> And when Jesus was come into Peter's house, he saw <sup>d</sup> his wife's mother laid, and sick of a fever. <sup>15</sup> And he touched her hand, and the fever left her: and she arose, and ministered unto <sup>y</sup> them.

<sup>16</sup> When the even was come, they brought unto him

<sup>x</sup> render, SONS.

<sup>y</sup> read, him.

*myself* under authority: and in turn know how others obey, having soldiers under me: inferring, 'if then I, in my subordinate station of command, am obeyed, how much more Thou, who art over all, and whom diseases serve as their Master!' That this is the right interpretation, is shewn by our Lord's special commendation of his faith, ver. 10.

<sup>10. marvelled</sup>] to be accepted simply as a fact, as when Jesus rejoiced, wept, was sorrowful; not, as some have foolishly done, to be rationalized away into a mere lesson to *teach us what to admire*. The mysteries of our Lord's humanity are too precious thus to be sacrificed to the timidity of theologians.

<sup>13. the sons</sup>] the natural heirs, but disinherited by rebellion. <sup>outer darkness</sup>] the darkness outside, i. e. outside the lighted chamber of the feast, see ch. xxii. 13, and Eph. v. 7, 8. These verses are wanting in St. Luke, and occur when our Lord repeated them on a wholly different occasion, ch. xiii. 28, 29. Compare a remarkable contrast in the Rabbinical books illustrating Jewish pride: "God said to the Israelites, In the world to come I will spread for you a vast table, which the Gentiles shall see and be confounded."

<sup>13. was healed</sup>] Of what precise disease does not appear. In Luke he was "*ready to die*"—here he is "*sick of the palsy, grievously tormented*." But though these descriptions do not agree with the

character of palsy among us, we read of a similar case in 1 Macc. ix. 55, 56: "At that time was Alcimus plagued, and his enterprises hindered: for his mouth was stopped, and he was taken with a palsy, so that he could no more speak any thing, nor order any thing concerning his house. So Alcimus died at that time with great torment." The disease in the text may have been an attack of tetanus, which the ancient physicians included under paralysis, and which is more common in hot countries than with us. It could hardly have been apoplexy, which usually bereaves of sensation.

<sup>14—17.] HEALING OF PETER'S WIFE'S MOTHER, AND MANY OTHERS.</sup> Mark i. 29—34. Luke iv. 38—41. From the other Evangelists it appears, that our Lord had just healed a demoniac in the synagogue at Capernaum: for they both state, 'when they were come out of the synagogue, they entered into the house of Simon and Andrew,' &c. Both Mark and Luke are fuller in their accounts than the text. The expression (of the fever) it left her, is common to the three, as is also the circumstance of her ministering *immediately* after: shewing that the fever left her, not, as it would have done if natural means had been used, weak and exhausted, but completely restored.

<sup>18.] at sunset,</sup> Mark ver. 32: Luke ver. 40. From St. Mark we learn that *the whole city was*

many that were possessed with devils: and he cast out the spirits with <sup>a</sup> his word, and healed all that were sick: <sup>17</sup> that it might be fulfilled which was spoken by Esaias the prophet, saying, <sup>c</sup> Himself took our infirmities, and bare our sicknesses. <sup>18</sup> Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side. <sup>19</sup> And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. <sup>20</sup> And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man

<sup>c</sup> Isa. lxi. 4.  
1 Pet. ii. 24.

<sup>a</sup> render, &: see Luke vii. 7.

collected at the door; from St. Luke, that the demons cried out and said, 'Thou art Christ the Son of God.' And from both, that our Lord permitted them not to speak, for they knew Him. They brought the sick in the evening, either because it was cool,—or because the day's work was over, and men could be found to carry them,—or perhaps because it was the sabbath (see Mark i. 21, 29, 32), which ended at sunset.

<sup>17.]</sup> The exact sense in which these words are quoted is matter of difficulty. Some understand took and bare as merely 'took away,' and 'healed.' But besides this being a very harsh interpretation of both words, it entirely destroys the force of Himself, and makes it explicative. Others suppose it to refer to the personal fatigue, (or even the spiritual exhaustion, [Olshausen,] which perhaps is hardly consistent with sound doctrine,) which our Lord felt by these cures being long protracted into the evening. But I believe the true relevancy of the prophecy is to be sought by regarding the miracles generally to have been, as we know so many of them were, lesser and typical outshewings of the great work of bearing the sin of the world, which He came to accomplish; just as diseases themselves, on which those miracles operated, are all so many testimonies to the existence, and types of the effect, of sin. Moreover in these His deeds of mercy, He was 'touched with the feeling of our infirmities:' witness His tears at the grave of Lazarus, and His sighing over the deaf and dumb man, Mark vii. 34. The very act of compassion is (as the name imports) a suffering with its object; and if this be true between man and man, how much more strictly so in His case who had taken upon Him the whole burden of the sin of the world, with all its sad train of sorrow and suffering.

<sup>18—IX. 1.]</sup> JESUS CROSSES THE LAKE. INCIDENTS BEFORE EMBARKING. HE STILL THE STORM. HEALING OF TWO DÆMONIACS IN THE LAND OF THE GADARENES. Mark iv. 35—v. 20: Luke ix. 57—60; viii. 22—39, on which passages compare the notes.

<sup>18.]</sup> It is obviously the intention of St. Matthew to bind on the following incidents to the occurrence which he had just related.

<sup>19.]</sup> Both, the following incidents are placed by St. Luke long after, during our Lord's last journey to Jerusalem. For it is quite impossible (with Greswell, Diss. iii. p. 155 sq.) in any common fairness of interpretation, to imagine that two such incidents should have twice happened, and both times have been related together. It is one of those cases where the attempts of the Harmonists do violence to every principle of sound historical criticism. Every such difficulty, instead of being a thing to be wiped out and buried up at all hazards (I am sorry to see, e.g., that Dr. Wordsworth takes no notice, either here or in St. Luke, of the recurrence of the two narratives), is a valuable index and guide to the humble searcher after truth, and is used by him as such (see Introduction).

<sup>20. the Son of man]</sup> "It is thought that this phrase was taken from Daniel vii. 13, to which passage our Saviour seems to allude in ch. xvi. 64, and probably Stephen in Acts vii. 56. It appears from John xii. 34, that the Jews understood it to mean the Messiah: and from Luke xxii. 69, 70, that they considered the Son of Man to mean the same as the Son of God." Dr. Burton. It is the name by which the Lord ordinarily in one pregnant word designates Himself as the Messiah—the Son of God manifested in the flesh of man—the second Adam. And to it belong all those conditions, of humiliation, suffering, and ex-

f see 1 Kings  
xix. 20.

hath not where to lay his head. <sup>21</sup> And another of his disciples said unto him, 'Lord, suffer me first to go and bury my father. <sup>22</sup> But Jesus said unto him, Follow me; and let the dead bury their dead.

<sup>23</sup> And when he was entered into a ship, his disciples followed him. <sup>24</sup> And, behold, there arose a great tempest in the sea, insomuch that the ship was <sup>a</sup>covered with the waves; but he was asleep. <sup>25</sup> And his disciples came to him; and awoke him, saying, Lord, save us: we perish.

g Ps. lxxv. 5-7;  
lxxxix. 9;  
cvil. 30.

<sup>26</sup> And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and <sup>a</sup>rebuked the winds and

<sup>a</sup> render, being covered.

altation, which it behoved the Son of Man to go through.

21.] In St. Luke we find, that our Lord *previously commanded him* to follow Him. Clement of Alexandria reports this as having been said to Philip. But if so, He had long ago ordered Philip to follow Him, taking St. Luke's order of the occurrence. A tradition of this nature was hardly likely to be wrong; so that perhaps the words *Follow me* are to be taken (as in John xxi. 19, 22) as an admonition occasioned by some slackness or symptom of decadence on the part of the Apostle. The attempt to evade the strong words of our Lord's command by supposing that to bury my father means, '*to reside with my father till his death*' (Theophylact), is evidently futile, since "*first to go and bury*" is plainly said of an act *waiting to be done*; and the reason of our Lord's rebuke was the peremptory and all-superseding nature of the command "*Follow me*."

22. the dead] First time, as Rev. iii. 1, *spiritually*,—second, *literally* dead. The two meanings are similarly used in one saying by our Lord in John xi. 26, 26. See Heb. vi. 1; ix, 14: and the weighty addition in Luke, ver. 62.

23.] This journey across the lake, with its incidents, is placed by St. Mark and St. Luke after the series of parables commencing with that of the sower, and recorded in ch. xiii. By Mark with a precise note of sequence: "*the same day, when the even was come*, he saith unto them," Mark iv. 35.

24. being covered] compare Mark iv. 37: Luke viii. 23. By keeping to the strict imperfect sense, we obviate all necessity for qualifying these words: the ship was becoming covered, &c. All lakes bordered by mountains, and indeed all hilly coasts, are liable to these sudden gusts of wind.

25.] Lord, save us: we perish = *Master, carest thou not that we perish*,

Mark iv. 38 = *Master, Master, we perish*, Luke viii. 24. On these and such like variations, notice the following excellent and important remarks of Augustine: "The sense of the disciples waking the Lord and seeking to be saved, is one and the same: nor is it worth while to enquire which of these three was really said to Christ. For whether they said any one of these three, or other words which no one of the Evangelists has mentioned, but of similar import as to the truth of the sense, what matters it?" We may wish that he had always spoken thus. Much useless labour might have been spared, and men's minds led to the diligent enquiry into the real difficulties of the Gospels, instead of so many spending time in knitting cobwebs. But Augustine himself in the very next sentence descends to the unsatisfactory ground of the Harmonists, when he adds. "*Though it may be also, that when many were calling upon Him, all these may have been said, one by one, another by another.*" His mind however was not one to rest contented with such sophisms; and all his deeper and more earnest sayings are in the truer and freer spirit of the above extract. The above remarks are more than ever important, now that a reaction towards the low literal harmonistic view has set in, and the inspiration of the mere letter is set up against those who seek for life in searching the real spirit of the Scriptures.

26.] The time of this rebuke in the text precedes, but in Mark and Luke follows, the stilling of the storm. See the last note. They were of *little* faith, in that they were afraid of perishing while they had on board the slumbering Saviour: they were not *faithless*, for they had recourse to that Saviour to help them. Therefore He acknowledges the faith which they had; answers the prayer of faith, by

the sea; and there was a great calm. <sup>27</sup> But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him?

<sup>28</sup> And when he was come to the other side into the country of the <sup>b</sup> *Gergesenes*, there met him two possessed with devils, coming out of the tombs, exceeding fierce,

<sup>b</sup> read, *Gadarenes*.

working a perfect calm: but rebukes them for not having the stronger, firmer faith, to trust Him even when He seemed insensible to their danger.

The symbolic application of this occurrence is too striking to have escaped general notice. The Saviour with the company of His disciples in the ship tossed on the waves, seemed a typical reproduction of the Ark bearing mankind on the flood, and a foreshadowing of the Church tossed by the tempests of this world, but having Him with her always. And the personal application is one of comfort, and strengthening of faith, in danger and doubt.

<sup>27</sup> the men]

The men who were in the ship, besides our Lord and His disciples. <sup>28</sup>.]

Among the difficulties attendant on this narrative, the situation and name of the place where the event happened are not the least. Origen discusses the three, *Gerasa*, which he found in the text in his time, but pronounces to be a city of Arabia, having no sea or lake near it,—*Gadara*, which he found in a few MSS., but disproves, as a city of Judea, not near any lake or sea with cliffs;—and *Gergesa*, which he says is a city on the lake of Tiberias, with a cliff hanging over the lake, where the spot of the miracle was shewn. Notwithstanding this, it appears very doubtful whether there ever was a town named *Gergeha* (or *-sa*) near the lake. There were the *Gergashites* (Joseph. i. 6. 2) in former days, but their towns had been destroyed by the Israelites at their first irruption, and never, that we hear of, afterwards rebuilt (see Deut. vii. 1: Josh. xxiv. 11). *Gerasa* (now *Decherasch*) lies much too far to the East. The town of *Gadara*, alluded to in the text, was a strong chief city in Perea, opposite Scythopolis and Tiberias to the East, in the mountain, at whose foot were the well-known warm baths. It was on the river Hieromax, and sixty stadia from Tiberias, a Greek city (see ref. to Josephus and Eusebius in my Gr. Test.). It was destroyed in the civil wars of the Jews, and rebuilt by Pompeius, presented by Augustus to King Herod, and after his death united to the province of Syria. It was one of the ten cities of De-

capolis. Burckhardt and others believe that they have found its ruins at Omkeis, near the ridge of the chain which divides the valley of Jordan from that of the sea of Tiberias. The territory of this city might well extend to the shore of the lake. It may be observed, that there is nothing in any of the three accounts to imply that the city was close to the scene of the miracle, or the scene of the miracle close to the herd of swine, or the herd of swine, at the time of their possession, close to the lake. Indeed the expression "*a good way off from them*," ver. 30, implies the contrary with regard to the swine. It appears, from Burckhardt, that there are many tombs in the neighbourhood of the ruins of *Gadara* to this day, hewn in the rock, and thus capable of affording shelter. It may be well in fairness to observe, that "*Gergesenes*" can hardly have arisen, as sometimes represented, entirely from Origen's conjecture, as it pervades so many MSS. and ancient (it is true, not the *most* ancient) versions. We cannot say that a part of the territory of *Gadara* may not have been known to those who, like Matthew, were locally intimate with the shores of the lake, by this ancient and generally disused name. Still however, we are, I conceive, bound in a matter of this kind to follow the most ancient extant testimony. See further on the parallel places in Mark and Luke.

two possessed with devils] In Mark v. 2, and Luke viii. 27, but *one* is mentioned. All three Evangelists have some particulars peculiar to themselves; but Mark the most, and the most striking, as having evidently proceeded from an eye-witness. The "*we are many*" of Mark is worth noticing, in reference to the discrepancy of number in the two accounts, as perhaps connected with the mention of more than one by our Evangelist, who omits the circumstance connected with that speech. exceeding fierce]

See the terribly graphic account of St. Mark (v. 3—6). The demoniac was without clothes, which though related only by St. Luke (viii. 27), yet, with remarkable consistency, appears from St. Mark's narrative, where he is described as

so that no man might pass by that way. <sup>29</sup> And, behold, they cried out, saying, What have we to do with thee, [<sup>o</sup> *Jesus*,] thou Son of God? art thou come hither to torment us before the time? <sup>30</sup> And there was a good way off from them an herd of many swine feeding. <sup>31</sup> So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. <sup>32</sup> And he said unto them, Go. And when they were come out, they went into

◦ *omit.*

sitting, *clothed*, and in his right mind, at Jesus's feet, after his cure. so that

no man] Peculiar to this Gospel. <sup>29.</sup> before the time, is peculiar to this Gospel: Son of God, common to all.

<sup>30.</sup> a good way off] The Vulgate rendering, "*not far off*," does not seem accordant with the other accounts, both of which imply distance: Mark v. 11: Luke viii. 32. These, especially the first, would seem to imply that the swine were on the hills, and the scene of the miracle at some little distance, on the plain.

<sup>31.</sup> St. Mark and St. Luke give, as the ground of this request, that they might not be sent out of the land = into the abyss, i. e. out of their permitted residence on earth to torment before the time in the abyss. See note on Luke.

<sup>32.</sup> This remarkable narrative brings before us the whole question of DEMONIAL POSSESSIONS in the Gospels, which I shall treat here once for all, and refer to this note hereafter.

I would then remark in general, (I. 1) that the Gospel narratives are *distinctly pledged to the historic truth of these occurrences*. Either they are true, or the Gospels are false. For they do not stand in the same, or a similar position, with the discrepancies in detail, so frequent between the Evangelists: but they form part of that general groundwork in which all agree. (2) Nor can it be said that they represent the *opinion of the time*, and use words in accordance with it. This might have been difficult to answer, but that they not only give such expressions as *possessed with devils*, *daemonized* (Mark v. 16: Luke viii. 36), and other like ones, but relate to us words *spoken by the Lord Jesus*, in which the *personality and presence of the demons* is *distinctly implied*. See especially Luke xi. 17—26. Now either our Lord spoke these words, or He did not. If He did not, then we must at once set aside the concurrent testimony of the Evangelists to a plain matter of fact; in other words establish a principle which will overthrow equally every fact related in the Gospels. If He did, it is wholly at variance with

any Christian idea of the perfection of truthfulness in Him who was Truth itself, to suppose Him to have used such plain and solemn words repeatedly, before His disciples and the Jews, in encouragement of, and connivance at, a lying superstition. (3) After these remarks, it will be unnecessary to refute that view of demoniacal possession which makes it *identical with mere bodily disease*,—as it is included above; but we may observe, that it is every where in the Gospels distinguished from disease, and in such a way as to shew that, at all events, the two were not in that day confounded. (See ch. ix. 32, 33, and compare Mark vii. 32.) (4) The question then arises, *Granted the plain historical truth of demoniacal possession, WHAT WAS IT?* This question, in the suspension, or withdrawal, of the gift of 'discerning of spirits' in the modern Church, is not easy to answer. But we may gather from the Gospel narratives some important ingredients for our description. The *dæmoniac* was one whose being was strangely interpenetrated ('*possessed*' is the most exact word that could be found) by one or more of those fallen spirits, who are constantly asserted in Scripture (under the name of *demons*, *evil spirits*, *unclean spirits*, their chief being *the devil* or *Satan*) to be the enemies and tempters of the souls of men. (See Acts v. 3: John xiii. 2, and *passim*.) He stood in a totally different position from the abandoned wicked man, who morally is given over to the devil. This latter would be a subject for punishment; but the *dæmoniac* for deepest compassion. There appears to have been in him a *double will* and *double consciousness*—sometimes the cruel spirit thinking and speaking in him, sometimes his poor crushed self crying out to the Saviour of men for mercy: a terrible advantage taken, and a personal realization, by the malignant powers of evil, of the fierce struggle between sense and conscience in the man of morally divided life. Hence it has been not im-

the [<sup>d</sup> *herd of*] swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. <sup>33</sup> And they that kept them fled, and went their ways into the city, and told every thing, and what

<sup>d</sup> omitted by our earliest MSS.

probably supposed, that some of these dæmoniæ may have arrived at their dreadful state through various progressive degrees of guilt and sensual abandonment. 'Lavish sin, and especially indulgence in sensual lusts, superinducing, as it would often, a weakness in the nervous system, which is the especial band between body and soul, may have laid open these unhappy ones to the fearful incursions of the powers of darkness.' (Trench on the Miracles, p. 160.) (5) The frequently urged objection, How comes it that this malady is not now among us? admits of an easy answer, even if the assumption be granted. The period of our Lord's being on earth was certainly more than any other in the history of the world under the dominion of evil. The foundations of man's moral being were broken up, and the 'hour and power of darkness' prevailing. Trench excellently remarks, 'It was exactly the crisis for such soul-maladies as these, in which the spiritual and bodily should be thus strangely interlinked, and it is nothing wonderful that they should have abounded at that time; for the predominance of certain spiritual maladies at certain epochs of the world's history which were specially fitted for their generation, with their gradual decline and disappearance in others less congenial to them, is a fact itself admitting no manner of question' (pp. 162, 163). Besides, as the same writer goes on to observe, there can be no doubt that the coming of the Son of God in the flesh, and the continual testimony of Jesus borne by the Church in her preaching and ordinances, have broken and kept down, in some measure, the grosser manifestations of the power of Satan. (See Luke x. 18.) But (6) the assumption contained in the objection above must not be thus unreservedly granted. We cannot tell in how many cases of insanity the malady may not even now be traced to direct dæmoniacal possession. And, finally, (7) the above view, which I am persuaded is the only one honestly consistent with any kind of belief in the truth of the Gospel narratives, will offend none but those who deny the existence of the world of spirits altogether, and who are continually striving to narrow the limits of our belief in that which is in-

visible; a view which at every step involves difficulties far more serious than those from which it attempts to escape. But (II.) a fresh difficulty is here found in the latter part of the narrative, in which the devils *enter into the swine, and their destruction follows.* (1) Of the reason of this permission, we surely are not competent judges. Of this however we are sure, that 'if this granting of the request of the evil spirits helped in any way the cure of the man, caused them to resign their hold on him more easily, mitigated the paroxysm of their going forth (see Mark ix. 26), this would have been motive enough. Or still more probably, it may have been necessary, for the permanent healing of the man, that he should have an outward evidence and testimony that the hellish powers which held him in bondage had quitted him.' (Trench, p. 172.) (2) The destruction of the swine is not for a moment to be thought of in the matter, as if that were an act repugnant to the merciful character of our Lord's miracles. It finds its parallel in the cursing of the fig-tree (ch. xxi. 18—22); and we may well think that, if God has appointed so many animals daily to be slaughtered for the sustenance of men's bodies, He may also be pleased to destroy animal life when He sees fit for the liberation or instruction of their souls. Besides, if the confessedly far greater evil of the possession of *men* by evil spirits, and all the misery thereupon attendant, was permitted in God's inscrutable purposes, surely much more this lesser one. Whether there may have been special reasons in this case, such as the contempt of the Mosaic law by the keepers of the swine, we have no means of judging: but it is at least possible. (3) The fact itself related raises a question in our minds, which, though we cannot wholly answer, we may yet approximate to the solution of. How can we imagine the bestial nature capable of the reception of dæmoniac influence? If what has been cited above be true, and the unchecked indulgence of sensual appetite afforded an inlet for the powers of evil to possess the human dæmoniac, then we have their influence joined to that part of man's nature which he has in common with the brutes that perish, the *animal and sensual soul.*



h see Deut. v.  
23. 1 Kings  
xviii. 13.  
Luke v. 8.  
Acts xvi. 30.

was befallen to the possessed of the devils. <sup>34</sup> And, behold, the whole city came out to meet Jesus: and when they saw him, they <sup>h</sup> besought him that he would depart out of their coasts. IX. <sup>1</sup> And he entered into a ship, and passed over, and came into his own city.

<sup>2</sup> And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven [<sup>o</sup> thee].

i ch. xii. 35.  
Mark xii. 15.  
Luke vi. 8.  
ix. 47: xi. 17.  
see Ps.  
cxix. 2.

<sup>3</sup> And, behold, certain of the scribes said within themselves, This man blasphemeth. <sup>4</sup> And Jesus 'knowing their thoughts said, Wherefore think ye evil in your hearts? <sup>5</sup> For whether is easier, to say, Thy sins be for-

<sup>o</sup> omit.

We may thus conceive that the same animal and sensual soul in the brute may be receptive of similar demoniacal influence. But with this weighty difference: that whereas in man there is an individual, immortal spirit, to which alone belongs his personality and deliberative will and reason, and there was ever in him, as we have seen, a struggle and a protest against this tyrant power; the oppressed soul, the real 'I,' calling out against the usurper—this would not be the case with the brute, in whom this personality and reflective consciousness is wanting. And the result in the text confirms our view; for as soon as the demons enter into the swine, their ferocity, having no self-conserving balance as in the case of man, impels them headlong to their own destruction. <sup>34.</sup>]

This request, which is related by all three Evangelists, was probably not from humility, but for fear the miraculous powers of our Lord should work them still more worldly loss. For the additional particulars of this miracle, see Mark v. 15, 16, 18—20: Luke viii. 35, and notes. IX. <sup>1.</sup>]

Certainly this verse should be the sequel of the history in the last chapter. It is not connected with the miracle following;—which is placed by St. Luke at a different time, but with the indefinite introduction of "*it came to pass on a certain day.*"

his own city.] Capernaum, where our Lord now dwelt: cf. ch. iv. 18.

2—8.] HEALING OF A PARALYTIC AT CAPERNAUM. Mark ii. 1—12: Luke v. 17—26, in both of which the account is more particular. 2. their faith]

Namely, in letting him down through the roof, because the whole house and space round the door was full, Mark ii. 4. their must be supposed to include the sick

man, who was at least a consenting party to the bold step which they took. These words are common to the three Evangelists, as also "*thy sins be forgiven.*"

Neander has some excellent remarks on this man's disease. Either it was the natural consequence of sinful indulgence, or by its means the feeling of sinfulness and guilt was more strongly aroused in him, and he recognized the misery of his disease as the punishment of his sins. At all events spiritual and bodily pain seem to have been connected and interchanged within him, and the former to have received accession of strength from the presence of the latter. Schleiermacher supposes the haste of these bearers to have originated in the prospect of our Lord's speedy departure thence; but, as Neander observes, we do not know enough of the paralytic's own state to be able to say whether there may not have been some cause for it in the man himself. 4. knowing] lit., seeing: v. z. by the spiritual power indwelling in Him. See John ii. 24, 25. No other interpretation of such passages is admissible. St. Mark's expression, "*perceived in his spirit,*" is more precise and conclusive. From *wherefore to thine house* is common (nearly verbatim) to the three Evangelists.

5.] "In our Lord's argument it must be carefully noted, that He does not ask, *which is easiest, to forgive sins, or to raise a sick man*—for it could not be affirmed that that of forgiving was easier than this of healing—but, which is easiest, to *claim this power* or *that, to say*, Thy sins be forgiven thee, or *to say*, Arise and walk? That (i. e. the former) is easiest, and I will now prove my right to say it, by saying with effect and with an outward conse-

given [<sup>f</sup> *thee*]; or to say, Arise, and walk? <sup>6</sup> But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. <sup>7</sup> And he arose, and departed to his house. <sup>8</sup> But when the multitudes saw it, they <sup>g</sup> *marvelled*, and glorified God, which had given such power unto men.

<sup>9</sup> And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed

<sup>f</sup> *omit.*

<sup>g</sup> *read*, were afraid.

quence setting its seal to my truth, the harder word, Arise and walk. By doing that, which is capable of being put to the proof, I will vindicate my right and power to do that which in its very nature is incapable of being proved. By these visible tides of God's grace I will give you to know in what direction the great undercurrents of His love are setting, and that both are obedient to My word. From this, which I will now do openly and before you all, you may conclude that it is 'no robbery' (Phil. ii. 6, but see note there) upon my part to claim also the power of forgiving men their sins." Trench on the Miracles, p. 206.

6. the Son of man] The Messiah: an expression regarded by the Jews as equivalent to "*the Christ, the Son of God*," ch. xxvi. 63. See also John v. 27. "The Alexandrian Fathers, in their conflict with the Nestorians, made use of this passage in proof of the entire transference which there was of all the properties of Christ's divine nature to His human; so that whatever one had, was so far common, that it might also be predicated of the other. It is quite true that had not the two natures been indissolubly knit together in a single Person, no such language could have been used; yet I should rather suppose that 'Son of Man' being the standing title whereby the Lord was well pleased to designate Himself, bringing out by it that He was at once one with humanity, and the crown of humanity, He does not so use it that the title is every where to be pressed, but at times simply as equivalent to Messiah." Trench, p. 208.

on earth] Distinguished from "*in heaven*," as in ch. xvi. 19; xviii. 18. Bengel finely remarks, "This saying savours of heavenly origin." The Son of Man, as God manifest in man's flesh, has on man's earth that power, which in its fountain and essence belongs to God in heaven. And

this not by delegation, but "because He (being God) is the Son of Man." John v. 27.

then saith he] See a similar interchange of the persons in construction, Gen. iii. 22, 23. 8. unto men] Not plur. for sing. '*to a man*,' nor, '*for the benefit of men*;' but to mankind. They regarded this wonder-working as something by God granted to men—to mankind; and without supposing that they had before them the full meaning of their words, those words were true in the very highest sense. See John xvii. 8. In Mark they say, "*We never saw it in this fashion*:" in Luke, "*We have seen strange things to-day*."

9—17.] THE CALLING OF MATTHEW: THE FEAST CONSEQUENT ON IT: ENQUIRY OF JOHN'S DISCIPLES RESPECTING FASTING:—AND OUR LORD'S ANSWER. Mark ii. 18—22: Luke v. 27—39. Our Lord was going out to the sea to teach, Mark, ver. 13. All three Evangelists connect this calling with the preceding miracle, and the subsequent entertainment. The real difficulty of the narrative is the question as to the identity of Matthew in the text, and Levi in Mark and Luke. I shall state the arguments on both sides. (1) There can be no question that *the three narratives relate to the same event*. They are identical almost verbatim: inserted between narratives indisputably relating the same occurrences. (2) The almost general consent of all ages has supposed the *two persons the same*.

On the other hand, (3) *our Gospel makes not the slightest allusion to the name of Levi*, either here, or in ch. x. 3, where we find "*Matthew the publican*" among the Apostles, clearly identified with the subject of this narrative: whereas the *other two Evangelists*, having in this narrative spoken of Levi in their enumerations of the Apostles (Mark iii. 18; Luke vi. 15), mention *Matthew without any note of identifica-*

him. <sup>10</sup> And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. <sup>11</sup> And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with <sup>1</sup>publicans and sinners? <sup>12</sup> But when Jesus heard that, he said [<sup>h</sup> unto them], They that be whole need not a physician, but they that are sick. <sup>13</sup> But go ye and

1 ch. xi. 10.  
Luke xv. 2.

<sup>h</sup> omit.

tion with the Levi called on this occasion. This is almost inexplicable, on the supposition of his having borne both names. (4) *Early tradition separates the two persons.* Clement of Alexandria, quoting from Heracleon the Gnostic, mentions Matthew, Philip, Thomas, Levi, and many others, as eminent men who had not suffered martyrdom from a public confession of the faith. (5) Again, Origen, when Celsus has called the Apostles publicans and sailors, after acknowledging Matthew the publican, adds, "And there may be also Levi a publican among Jesus's followers. But he was not of the number of His Apostles, except according to some copies of Mark's Gospel." It is not quite clear from this, whether the copies of Mark substituted Levi's (?) name for Matthew's, or for some other: but most probably the latter. (6) It certainly would hence appear, as if there were in ancient times an idea that the two names belonged to distinct persons. But in the very passages where it is mentioned, a confusion is evident, which prevents us from drawing any certain conclusion able to withstand the general testimony to the contrary, arising from the *prima facie* view of the Gospel narrative. (7) It is probable enough that St. Matthew, in his own Gospel, would mention only his apostolic name, seeing that St. Mark and St. Luke also give him this name, when they speak of him as an Apostle. (8) It is remarkable, as an indication that St. Matthew's frequently unprecise manner of narration did not proceed from want of information,—that in this case, when he of all men must have been best informed, his own account is the least precise of the three. (9) With regard to the narrative itself in the text, we may observe, that this solemn and peculiar call seems (see ch. iv. 19, 22) hardly to belong to any but an Apostle; and that, as in the case of Peter, it here also implies a previous acquaintance and discipleship. (10) We are told in Luke v. 29, that Levi made him a great feast in his house; and, similarly, Mark has "in his house." The

narrative in our text is so closely identical with that in Mark, that it is impossible to suppose, with Greswell, that a different feast is intended. The arguments by which he supports his view are by no means weighty. From the words the house, he infers that the house was not that of Matthew, but that in which our Lord usually dwelt, which he supposes to be intended in several other places. But surely the article might be used without any such significance, or designating any particular house,—as would be very likely if Matthew himself is here the narrator. Again, Greswell presses to verbal accuracy the terms used in the accounts, and attempts to shew them to be inconsistent with one another. But surely the time is past for such dealing with the historic text of the Gospels; and, besides, he has overlooked a great inconsistency in his own explanation, viz. that of making in the second instance, according to him, Scribes and Pharisees present at the feast given by a Publican, and exclaiming against that which they themselves were doing. It was not *at*, but *after* the feast that the discourse in vv. 11—17 took place. And his whole inference, that the great feast must be the great meal in the day, and consequently in the evening, hangs on too slender a thread to need refutation. The real difficulty, insuperable to a Harmonist, is the connexion here of the raising of Jæiruz's daughter with this feast: on which see below, ver. 18.

11.] These Pharisees appear to have been the Pharisees of the place: Luke has "*their Scribes and Pharisees.*" The very circumstances related shew that this remonstrance cannot have taken place at the feast. The Pharisees say the words to the disciples: our Lord hears it. This denotes an occasion when our Lord and the disciples were present, but not surely intermixed with the great company of publicans.

12. whole . . . sick] Both words, in the application of the saying, must be understood *subjectively* (an ironical concession, as Calvin, Meyer): as referring

learn what that meaneth, <sup>k</sup> I will have mercy, and not <sup>k</sup> sacrifice: for I am not come to call the righteous, <sup>1</sup> but <sup>k</sup> sinners [<sup>i</sup> to repentance].

<sup>14</sup> Then came to him the disciples of John, saying, Why do we and the Pharisees <sup>m</sup> fast oft, but thy disciples fast not? <sup>15</sup> And Jesus said unto them, Can the <sup>n</sup> <sup>k</sup> children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast. <sup>16</sup> No man

<sup>i</sup> omit.

<sup>k</sup> render, SONS.

to their respective opinions of themselves; as also righteous and sinners, ver. 13:—not as though the Pharisees were *objectively* either “whole” or “righteous,” however much objective truth “sick” and “sinners” may have had as applied to the publicans and sinners.

13.] The whole of this discourse, with the exception of the citation, is almost verbatim in Mark, and (with the addition of “to repentance”) Luke also.

14.] According to the detailed narrative of St. Mark (ii. 18) it was the disciples of John and of the Pharisees who asked this question. St. Luke continues the discourse as that of the former Pharisees and Scribes. This is one of those instances where the three accounts imply and confirm one another, and the hints incidentally dropped by one Evangelist form the prominent assertions of the other.

The *fasting often* of the disciples of John must not be understood as done in mourning for their master's imprisonment, but as belonging to the asceticism which John, as a preacher of repentance, inculcated. On the fasts of the Pharisees, see Lightfoot in loc.

15. *mourn*] = “fast,” Mark and Luke. The difference of these two words is curiously enough one of Greswell's arguments for the non-identity of the narratives. Even if there were any force in such an argument, we might fairly set against it that the Greek word rendered *taken* is common to all three Evangelists, and occurs no where else in the N. T. *the bridegroom*] This appellation of Himself had from our Lord peculiar appropriateness as addressed to the disciples of John. Their master had himself used the figure, and the very word in John iii. 29. Our Lord, in calling Himself the Bridegroom, announces the fulfilment in Him of a whole cycle of O. T. prophecies and figures: very probably with *immediate* reference to Hosea ii., that prophet having been cited just

before: but also to many other passages, in which the Bride is the Church of God, the Bridegroom the God of Israel. See especially Isa. liv. 5.—10 Heb. and E. V. As Stier (i. 320, edn. 2) observes, the article the here must not be considered as merely introduced on account of the parable, as usual elsewhere, but the parable itself to have sprung out of the emphatic name, “the bridegroom.” The *sons of the bridechamber* are more than the mere guests at the wedding: they are the bridegroom's friends who go and fetch the bride.

*the days will come*] How sublime and peaceful is this early announcement by our Lord of the bitter passage before Him! Compare the words of our Christian poet: ‘measuring with calm presage the infinite descent.’ It has been asked, “What man ever looked so calmly, so lovingly, from such a height down to such a depth!” *shall be*] more properly, *shall have been taken from them*: when His departure shall have taken place.

*and then shall (better, will) they fast*] These words are not a declaration of a duty, or of an ordinance, as binding on the Church in the days of her Lord's absence: the whole spirit of what follows is against such a supposition: but they declare, in accordance with the parallel word “*mourn*,” that in those days they shall have *real occasion* for fasting; sorrow enough; see John xvi. 20:—a fast of God's own appointing in the solemn purpose of His will respecting them, not one of their own arbitrary laying on. This view is strikingly brought out in Luke, where the question is, “Can ye *make* the sons, &c. *fast*,” i. e. by your rites and ordinances? “but, &c.” and *then shall they fast*: there is no constraint in this latter case: they shall (will) fast. And this furnishes us with an analogous rule for the fasting of the Christian life: that it should be the genuine offspring of inward and spiritual sorrow, of the sense

putteth a piece of <sup>1</sup>new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and <sup>m</sup>*the rent is made worse*. <sup>17</sup> Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

<sup>18</sup> While he spake these things unto them, behold, there

<sup>1</sup> *literally*, un-filled.

<sup>m</sup> *render*, a worse rent is made.

of the absence of the Bridegroom in the soul,—not the forced and stated fasts of the old covenant, now passed away. It is an instructive circumstance that in the Reformed Churches, while those stated fasts which were retained at their first emergence from Popery are in practice universally disregarded even by their best and holiest sons,—nothing can be more affecting and genuine than the universal and solemn observance of any real occasion of fasting placed before them by God's Providence. It is also remarkable how uniformly a strict attention to artificial and prescribed fasts accompanies a hankering after the hybrid ceremonial system of Rome.

Meyer remarks well that then refers to a definite point of time, not to the whole subsequent period.

16.] Our Lord in these two parables contrasts the old and the new, the legal and evangelic dispensations, with regard to the point on which He was questioned. The idea of the *wedding* seems to run through them; the preparation of the robe, the pouring of the new wine, are connected by this as their leading idea to one another and to the preceding verses.

The old system of prescribed fasts for fasting's sake must not be patched with the new and sound piece; the complete and beautiful whole of Gospel light and liberty must not be engrafted as a mere addition on the worn-out system of ceremonies. For the *filling it up*, the completeness of it, the new patch, by its weight and its strength pulls away the neighbouring weak and loose threads by which it holds to the old garment, and a worse rent is made. Stier notices the prophetic import of this parable: in how sad a degree the Lord's saying has been fulfilled in the History of the Church, by the attempts to patch the new, the Evangelic state, upon the old worn-out ceremonial system. 'Would,' he adds, 'that we could say in the interpretation, as in the parable, *No man doeth this!*' The robe must be *all new*, all consistent: old things, old types, old ceremonies, old burdens, sacrifices, priests, sabbaths, and

holy days, all are passed away: behold all things are become new. <sup>a</sup> *worse*

*rent is made*] a worse rent, because the old, original rent was included within the circumference of the *patch*, whereas this is outside it. <sup>17.]</sup> This parable is

not a repetition of the previous one, but a stronger and more exact setting forth of the truth in hand. As is frequently our Lord's practice in His parables, He advances from the immediate subject to something more spiritual and higher, and takes occasion from answering a cavil, to preach the sublimest truths. The garment was something *outward*; this wine is *poured in*, is something *inward*, the spirit of the system. The former parable respected the outward freedom and simple truthfulness of the New Covenant; this regards its inner spirit, its pervading principle. And admirably does the parable describe the vanity of the attempt to keep the new wine in the *old skin*, the old ceremonial man, unrenewed in the spirit of his mind: *the skins are broken*: the new wine is something too living and strong for so weak a moral frame; it shatters the fair outside of ceremonial seeming; and *the wine runneth out*, the spirit is lost; the man is neither a blameless Jew nor a faithful Christian; both are spoiled. And then the result: not merely the damaging, but the utter destruction of the vessel,—*the skins perish*. According to some expositors, the *new patch* and *new wine* denote the *fasting*; the *old garment* and *old bottles*, the *disciples*.

This view is stated and defended at some length by Neander; but I own seems to me, as to De Wette, far-fetched. For how can fasting be called a *patch of new* (unfilled) *cloth*, or how compared to new wine? And Neander himself, when he comes to explain the important addition in Luke (on which see Luke v. 39, and note), is obliged to change the meaning, and understand the new wine of the spirit of the Gospel. It was and is the custom in the East to carry their wine on a journey in *leather bottles*, generally of goats' skin, sometimes of asses' or camels' skin.

came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. <sup>19</sup> And Jesus arose, and followed him, and so did his disciples. <sup>20</sup> And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment: <sup>21</sup> for she said within herself, If I may but touch his garment, I shall be whole. <sup>22</sup> But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; <sup>a</sup> thy faith hath made thee whole. And the woman was made whole from that hour. <sup>23</sup> And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, <sup>24</sup> he said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn. <sup>25</sup> But when the people were put forth, he went in, and took her by the hand, and the maid arose. <sup>26</sup> And the fame hereof went abroad into all that land.

<sup>a</sup> Luke vii. 50:  
xviii. 42.

18—26.] RAISING OF JAEIRUS'S DAUGHTER, AND HEALING OF A WOMAN WITH AN ISSUE OF BLOOD. Mark v. 21—43: Luke viii. 41—56. In Luke and Mark this miracle follows immediately after the casting out of the devils at Gadara, and our Lord's recrossing the lake to Capernaum; but without any precise note of time as here. He may well have been by the sea (as seems implied by Mark and Luke), when the foregoing conversation with the disciples of John and the Pharisees took place. The account in the text is the most concise of the three; both Mark and Luke, but especially the latter, giving many additional particulars. The miracle forms a very instructive point of comparison between the three Gospels.

18. a certain ruler] A ruler of the *synagogue*, named Jæirus. In all except the connecting words, "*while he spake these things unto them*," the account in the text is summary, and deficient in particularity. I have therefore reserved full annotation for the account in Luke, which see throughout. <sup>is even now dead</sup> She was *not dead*, but *dying*; at the last extremity. St. Matthew, omitting the message from the ruler's house (Mark v. 35: Luke viii. 49), gives the matter summarily in these words. <sup>20.]</sup> The

"hem," see ref. Num., was the fringe or tassel which the Jews were commanded to wear on each corner of their outer garment, as a sign that they were to be holy unto God. The article, as in ch. xiv. 36,

designates the particular tassel which was touched. <sup>22.]</sup> The cure was effected on her touching our Lord's garment, Mark v. 27—29: Luke viii. 44. And our Lord enquired who touched Him (Mark, Luke), for He perceived that virtue had gone out of Him (Luke). She, knowing what had been done to her, came fearing and trembling, and told Him all. <sup>24.]</sup> No

inference can be drawn from *these words* as to the fact of the maiden's actual death; for our Lord uses equivalent words respecting Lazarus (John xi. 11). And if it be answered that there He explains the sleep to *mean death*, we answer, that this explanation is only in consequence of the disciples misunderstanding his words. In both cases the words are most probably used with reference to the *speedy awakening which was to follow*; "Think not the damsel dead, but sleeping; for she shall soon return to life." Luke appends, after "*they laughed him to scorn*,"—"knowing that she was dead," in which words there is at least no recognition by the Evangelist of a mere apparent death.

<sup>25.]</sup> took her by the hand is common to the three Evangelists. From Luke we learn that our Lord said "*Maid, arise*:" from Mark we have the words He actually uttered, *Talitha Cum*: from both we learn that our Lord only took with him Peter, James, and John, and the father and mother of the maiden,—that she was twelve years old,—and that our Lord commanded that something should be given

b ch. xv. 22:  
xx. 30, 31;  
and paral-  
lels; also  
xii. 22.

27 And when Jesus departed thence, two blind men followed, crying, and saying, Thou <sup>b</sup>son of David, have mercy on us. 28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. 29 Then touched he their eyes, saying, According to your faith be it unto you. 30 And their eyes were opened; and Jesus straitly charged them, saying, <sup>c</sup>See that no man know it. 31 But they, when they were departed, spread abroad his fame in all that country.

c ch. viii. 4:  
xii. 16; xvii.  
9. Mark vii.  
26.

32 As they went out, behold, they brought to him a dumb man possessed with a devil. 33 And when the devil

her to eat. She was an *only* daughter, Luke viii. 42.

27—31.] HEALING OF TWO BLIND MEN. *Peculiar to Matthew.* 27.] de-

parted thence is too vague to be taken as a fixed note of sequence; for "*thence*" may mean the house of Jasirus, or the town itself, or even that part of the country,—as ver. 26 has generalized the locality, and implied some pause of time.

son of David] a title of honour, and of recognition as the Messiah. It is remarkable that, in all the three narratives of giving sight to the blind in this Gospel, the title *Son of David* appears.

28. the house] perhaps, as Euthymius, the house of some disciple. Or, the house which our Lord inhabited at Capernaum; or perhaps the expression need not mean any particular house, merely, as we sometimes use the expression, *the house*, as opposed to *the open air*.

to do this] i.e. the healing, implied in "*have mercy on us.*"

29.] *Touching*, or *anointing* the eyes, was the ordinary method which our Lord took of impressing on the blind the action of the divine power which healed them. Ch. xx. 34: Mark viii. 25: John ix. 6. In this miracle however we have this peculiar feature, that no direct word of power passes from our Lord, but a relative concession, making that which was done *a measure of the faith* of the blind men: and from the result the degree of their faith appears. Stier remarks, "We may already notice, in the history of this first period of our Lord's ministry, that, from having at first yielded immediately to the request for healing, He begins, by degrees, to prove and exercise the faith of the applicants." 30.

straitly charged] The word is said to mean "*to command with threatening,*" "*to enjoin austere.*" The purpose of

our Lord's earnestness appears to have been twofold: (1) that He might not be so occupied and overpressed with applications as to have neither time nor strength for the preaching of the Gospel: (2) to prevent the already-excited people from taking some public measure of recognition, and thus arousing the malice of the Pharisees before His hour was come. No doubt the two men were guilty of an act of disobedience in thus breaking the Lord's solemn injunction: for obedience is better than sacrifice; the humble observance of the word of the Lord, than the most laborious and wide-spread will-worship after man's own mind and invention. Trench (Miracles, p. 197) well remarks, that the fact of almost all the Romish interpreters having applauded this act, "is very characteristic, and rests on very deep differences."

32—34.] HEALING OF A DUMB DEMONIAK. *Peculiar to Matthew.* The word as they went out places this miracle in direct connexion with the foregoing. This narration has a singular affinity with that in ch. xii. 22, or still more with its parallel in Luke xi. 14. In both, the same expression of wonder follows; the same calumny of the Pharisees; only that in ch. xii. the demoniac is said (not in Luke xi.) to have been likewise blind. These circumstances, coupled with the immediate connexion of this miracle with the cure of the blind men, and the mention of 'the Son of David' in both, have led some to suppose that the account in ch. xii. is a repetition, or slightly differing version of the account in our text, intermingled also with the preceding healing of the blind. But the supposition seems unnecessary,—as, the habit of the Pharisees once being to ascribe our Lord's expulsion of devils to Beelzebub, the repetition of the remark would be natural:—and the other

was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel. <sup>34</sup> But the Pharisees said, <sup>d</sup> He casteth out devils through the prince of the devils. <sup>35</sup> And <sup>e</sup> Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease [<sup>a</sup> among the people]. <sup>36</sup> But when he saw the multitudes, <sup>f</sup> he was moved with compassion on them, because they <sup>g</sup> fainted, and were scattered abroad, <sup>h</sup> as sheep having no shepherd. <sup>37</sup> Then saith he unto his disciples, <sup>i</sup> The harvest truly is plenteous, but the labourers are few; <sup>38</sup> pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

X. <sup>1</sup> And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all man-

<sup>n</sup> omit.

<sup>o</sup> road, were harassed.

coincidences, though considerable, are not exact enough to warrant it. This was a dumbness caused by demoniacal possession: for the difference between this and the natural infirmity of a deaf and dumb man, see Mark vii. 31—37. <sup>33. so seen</sup> viz. the casting out of devils:—*'never was seen to be followed by such results as those now manifested.'* See above.

<sup>35—38.</sup> OUR LORD'S COMPASSION FOR THE MULTITUDE. *Peculiar to Matthew.* In the same way as ch. iv. 23—25 introduces the Sermon on the Mount, so do these verses the calling and commissioning of the Twelve. These *general descriptions* of our Lord's going about and teaching at once *remove all exactness of date from the occurrence which follows*—as taking place at some time during the circuit and teaching just described. Both the Sermon on the Mount and this discourse are introduced and closed with these marks of indefiniteness as to time. This being the case, we must have recourse to the other Evangelists, by whose account it appears (as indeed may be implied in ch. x. 1), that the Apostles *had been called to their distinct office some time before this.* (See Mark iii. 16: Luke vi. 13.) After their calling, and selection, they probably remained with our Lord for some time before they were sent out upon their mission. <sup>36. the multitudes</sup>

Wherever He went, in all the cities. *harassed* plagued,—viz. literally, with weariness in following Him; or spiritually.

ritually, with the tyranny of the Scribes and Pharisees, their *heavy burdens*, ch. xxiii. 4. *scattered abroad*] neglected, cast hither and thither, as sheep would be who had wandered from their pasture. The context shews that our Lord's compassion was excited by their being without competent spiritual leaders and teachers.

<sup>37.]</sup> The *harvest* was primarily that of the Jewish people, the multitudes of whom before Him excited the Lord's compassion. Chrysostom remarks that we see not only our Lord's freedom from vain-glory, in sending out his disciples rather than drawing all notice to Himself, but His wisdom, in giving them this preliminary practice for their future work: making, as he expresses it, *Palastine a palastra* for the world. The Lord, says Chrysostom, having given this command, does not join them in such a prayer, but Himself sends them out as labourers—shewing plainly that He Himself is the Lord of the harvest, and recalling to them the Baptist's image of the threshing-floor, and One who shall purge it.

X. 1—XI. 1.] MISSION OF THE TWELVE APOSTLES. Mark vi. 7—13: Luke ix. 1—6,—for the *sending out* of the Apostles: Mark iii. 13—19: Luke vi. 13—16,—for their *names*. On the characteristic differences between this discourse and that delivered to the Seventy (Luke x. 1 ff.) see notes there. Notice, that this is not the *choosing*, but merely the *mission* of the twelve. The choosing had taken place some time before, but is not any where dis-

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ner of disease. <sup>2</sup> Now the names of the twelve apostles are these; The first, Simon, <sup>1</sup>who is called Peter, and Andrew

<sup>1</sup> John i. 42.

tinctly detailed by the Evangelists.

2.] We have in the N. T. *four* catalogues of the Apostles: the present one,—and those at Mark iii. 16,—Luke vi. 14,—Acts

i. 13. All seem to follow one common outline, but fill it up very differently. The following table will shew the agreements and differences:—

	Matthew x. 2.	Mark iii. 16.	Luke vi. 14.	Acts i. 13.
1		Simon Peter		
2	Andrew	James	Andrew	John
3	James	John	James	James
4	John	Andrew	John	Andrew
5	Philip			
6		Bartholomew		Thomas
7	Thomas		Matthew	Bartholomew
8	Matthew		Thomas	Matthew
9	James (the son) of Alphæus.			
10	Lebbæus	Thaddæus	Simon called Zelotes	Simon Zelotes
11	Simon the Cananean		Judas (the bro.) of James.	
12	Judas Iscariotes	Judas Iscarioth		Vacant

From this it appears (1), that in all four *three classes* are enumerated, and that each class contains (assuming at present the identity of Lebbæus with Thaddæus, and of Thaddæus with Judas (the brother of James), the *same persons* in all four, but in different order, with the following exceptions:—that (2) *Peter, Philip, James* (the son?) of *Alphæus*, and *Judas Iscariot* hold the same places in all four. (3) That in the *first* class the two arrangements are (a) that of Matt. and Luke (Gospel),—*Peter and Andrew, brothers; James and John, brothers*;—i. e. according to their order of calling and connexion, and with reference to their being sent out in couples, Mark vi. 7: (b) Mark and Luke (Acts),—*Peter, James, John*, (the three principal,) and *Andrew*;—i. e. according to their personal pre-eminence. In the *second* class (c), that of Matt., Mark, and Luke (Gospel),—*Philip and Bartholomew, Matthew and Thomas*,—i. e. in couples: (d) Luke (Acts),—*Philip, Thomas, Barth., Matthew* (reason uncertain). In the *third* class (e), Matt. and Mark,—*James* (the son?) of *Alphæus* and (*Lebb.*) *Thaddæus, Simon the Cananean* and *Judas Iscariot*; i. e. in couples: (f) Luke (Gosp. and Acts) *James* (the son?) of *Alphæus, Simon Zelotes, Judas* (the brother?) of *James* and *Judas Iscariot* (uncertain). (g) Thus in all four, the leaders of the three classes are the *same*, viz. *Peter, Philip, and James* (the son?) of *Alphæus*; and the *traitor* is always last. (4) It would appear then that the only difficulties are these two:

the identity of Lebbæus with Thaddæus, and with Judas (the brother?) of James, and of Simon the Cananean with Simon Zelotes. These will be discussed under the names.

The first] Not only as regards arrangement, or mere priority of calling, but as first in rank among equals. This is clearly shewn from James and John and Andrew being set next, and Judas Iscariot the last, in all the catalogues. We find Simon Peter, not only in the lists of the Apostles, but also in their history, prominent on various occasions before the rest. Sometimes he *speaks in their name* (Matt. xix. 27: Luke xii. 41); sometimes *answers when all are addressed* (Matt. xvi. 16 ||); sometimes our Lord addresses him as *principal*, even among the three favoured ones (Matt. xxvi. 40: Luke xxii. 31); sometimes he is addressed by others as *representing the whole* (Matt. xvii. 24: Acts ii. 37). He appears as the *organ of the Apostles* after our Lord's ascension (Acts i. 15; ii. 14; iv. 8; v. 29): the first speech, and apparently that which decided the Council, is spoken by him, Acts xv. 7. All this accords well with the bold and energetic character of Peter, and originated in the unerring discernment and appointment of our Lord Himself, who saw in him a person adapted to take precedence of the rest in the founding of His Church, and shutting (Acts v. 3, 9) and opening (Acts ii. 14, 41; x. 5, 46) the doors of the kingdom of Heaven. That however no such idea was current among the Apostles as that he was destined to be

his brother; James [P the son] of Zebedee, and John his brother; <sup>3</sup> Philip, and Bartholomew; Thomas, and Matthew the publican; James [P the son] of Alphæus, and [<sup>4</sup> Leb-

P not expressed in the original.

<sup>4</sup> these words are variously read: see note.

the *Primate of the future Church*, is as clear as the facts above mentioned. For (1) *no trace of such a pre-eminence is found in all the Epistles of the other Apostles*; but when he is mentioned, it is either, as 1 Cor. ix. 5, as one of the Apostles, one example among many, but in no wise the chief;—or as in Gal. ii. 7, 8, with a distinct account of a peculiar province of duty and preaching being allotted to him, viz. the apostleship of the circumcision, (see 1 Pet. i. 1,) as distinguished from Paul, to whom was given the apostleship of the uncircumcision;—or as in Gal. ii. 9, as one of the principal *pillars*, together with James and John;—or as in Gal. ii. 11, as subject to rebuke from Paul as from an equal. And (2) *wherever by our Lord Himself the future constitution of His Church is alluded to, or by the Apostles its actual constitution, no hint of any such primacy is given* (see note on Matt. xvi. 18), but the whole college of Apostles are spoken of as absolutely equal. Matt. xix. 27, 28; xx. 26, 28; Eph. ii. 20, and many other places. Again (3) *in the two Epistles which we have from his own hand, there is nothing for, but every thing against, such a supposition*. He exhorts the presbyters as being their co-presbyter (1 Pet. v. 1): describes himself as a partaker of the glory that shall be revealed: addresses his second Epistle to them that have obtained the like precious faith with ourselves (2 Pet. i. 1): and makes not the slightest allusion to any pre-eminence over the other Apostles. So that first here must be understood as signifying the prominence of Peter among the Apostles, as well as his early calling. (See John i. 42.) *called Peter*] Or Cephas, so named by our Lord Himself (John as above) at His first meeting with him, and again more solemnly, and with a direct reference to the meaning of the name, Matt. xvi. 18. *Andrew*] He, in conjunction with John (see note on John i. 37—41), was a disciple of the Baptist, and both of them followed our Lord, on their Master pointing Him out as the Lamb of God. They did not however from that time constantly accompany Him, but received a more solemn calling (see Matt. iv. 17—22; Luke v. 1—11)—in the narrative of which Peter is promi-

nent, and so first called as an Apostle, at least of those four. *James (the son) of Zebedee, and John his brother*] Part-

ners in the fishing trade with Peter and Andrew, Luke v. 10. *3. Philip, and Bartholomew*] Philip was called by our

Lord the second day after the visit of Andrew and John, and the day after the naming of Peter. He was also of Bethsaida, the city of Andrew and Peter, James and John.

Andrew and Philip are Greek names. See John xii. 20—22.

*Bartholomew*, i. e. in Heb., *son of Talmai* or *Tolomæus*, has been generally supposed to be the same with *Nathanael of Cana in Galilee*; and with reason: for (1) the name Bartholomew is not his own name, but a patronymic:—(2) He follows next in order, as *Nathanael*, in John i. 46, to the Apostles just mentioned, with the same formula which had just been used of Philip's own call (ver. 44),—“*Philip findeth Nathanael*.”—(3) He is there, as here, and in Mark and Luke (Gospel), in connexion with Philip (that he was his brother, was conjectured by Dr. Donaldson; but rendered improbable by the fact that John, in the case of Andrew a few verses above, expressly says “*he findeth his own brother Simon*,” whereas in ver. 46 no such specification occurs):—(4) in John xxi. 2, at the appearance of our Lord on the shore of the sea of Tiberias, Nathanael is mentioned as present, where seven apostles (“*disciples*”) are recounted.

*Thomas, and Matthew the Publican*]

*Thomas*, in Greek Didymus (the twin). John xi. 16; xx. 24; xxi. 2.

*Matthew the publican* is clearly by this appellation identified with the Matthew of ch. ix. 9. We hear nothing of him, except in these two passages. Dr. Donaldson believed Matthew and Thomas to have been twin brothers. Eusebins preserves a tradition that Thomas's real name was Judas.

*James (the son) of Alphæus*] From John xix. 25, some infer (but see note there), that Mary the (wife) of Clopas was sister of Mary the mother of our Lord. From Mark xv. 40, that Mary was the mother of James “*the little*,” which may be this James. Hence it would appear, if these two passages point to the same person, that Alphæus = Clopas. And indeed the two Greek names are but different ways

bæus, whose surname was Thaddæus]; <sup>4</sup> Simon the <sup>r</sup> Canaanite, and Judas Iscariot, who also betrayed him. <sup>5</sup> These twelve Jesus sent forth, and commanded them, saying, <sup>a</sup> Go not into the way of the Gentiles, and into any city of the

<sup>r</sup> read, Cananean.

of expressing the Hebrew name. If this be so, then this James the Less *may possibly be "the brother of the Lord"* mentioned Gal. i. 19 apparently as an apostle, and one of "*His brethren*" mentioned Matt. xiii. 55 (where see note) (?). But on the difficulties attending this view, see note on John vii. 5.

**Lebbæus**] Much difficulty rests on this name, both from the various readings, and the questions arising from the other lists. The received reading appears to be a conjunction of the two ancient ones, Lebbæus and Thaddæus: the latter of these having been introduced from Mark: where, however, one of the ancient MSS. has *Lebbæus*. Whichever of these is the true reading, the Apostle himself has generally been supposed to be identical with "*Judas of James*" in both Luke's catalogues, i. e. (see note there) Judas the brother (Dr. Donaldson supposed son: see note on Luke xxiv. 13) of James, and so son of Alphæus, and commonly supposed to be (?) one of the brethren of the Lord named Matt. xiii. 55. In John xiv. 22 we have a 'Judas, not Iscariot,' among the Apostles: and the catholic epistle is written by a 'Judas brother of James.' What in this case the names Lebbæus and Thaddæus are, is impossible to say. So that the whole rests on conjecture; which however does not contradict any known fact, and may be allowed as the only escape from the difficulty.

**4. Simon the Cananean]** This is not a local name, but is derived from *Canan*, which is equivalent to *Zelotes* (Luke, Gospel and Acts). We may therefore suppose that before his conversion he belonged to the sect of the Zealots, who after the example of Phinehas (Num. xxv. 7, 8) took justice into their own hands, and punished offenders against the law. This sect eventually brought upon Jerusalem its destruction.

**Judas Iscariot]** Son of Simon (John vi. 71; [xii. 4 various reading;] xiii. 2, 26). Probably a native of Kerieth in Juda, Josh. xv. 25. *Ish Kerieth*, a man of Kerieth, as *Intobus*, a man of Tob, Joseph. Antt. vii. 6. 1. That the name Iscariot cannot be a surname, as Bp. Middleton supposes, the expression "*Judas Iscariot the son of Simon*," used in all the above places of John, clearly proves. Dr. Donaldson assumed it as certain that the

Simon last mentioned was the father of Judas Iscariot. But surely this is very uncertain, in the case of so common a name as Simon.

**5. saying]** If we compare this verse with ch. xi. 1, there can be little doubt that this discourse of our Lord was *delivered at one time* and that, the *first sending of the Twelve*. How often its solemn injunctions may have been repeated on similar occasions we cannot say: many of them reappear at the sending of the Seventy in Luke x. 2 ff.

Its primary reference is to the *then mission of the Apostles to prepare His way*; but it includes, in the germ, instructions prophetically delivered for the ministers and missionaries of the Gospel *to the end of time*. It may be divided into THREE GREAT PORTIONS, in each of which different departments of the subject are treated, but which follow in natural sequence on one another. In the FIRST of these (vv. 5—15), our Lord, taking up the position of the messengers whom He sends from the declaration with which the Baptist and He Himself began their ministry, "*The Kingdom of heaven is at hand*," gives them commands, *mostly literal, and of present import, for their mission to the cities of Israel*. This portion concludes with a denunciation of judgment against that unbelief which should reject their preaching. The SECOND (vv. 16—23) refers to the general mission of the Apostles as *developing itself, after the Lord should be taken from them, in preaching to Jews and Gentiles* (vv. 17, 18), and subjecting them to persecutions (vv. 21, 22). This portion ends with the end of the apostolic period properly so called, ver. 23 referring primarily to the destruction of Jerusalem. In this portion there is a foreshadowing of what shall be the lot and duty of the teachers of the Gospel to the end, inasmuch as the 'coming of the Son of Man' is ever typical of His final coming to judgment. Still the direct reference is to the Apostles and their mission, and the other only by inference. The THIRD (vv. 24—42), the longest and weightiest portion, is spoken *directly* (with occasional reference only to the Apostles and their mission [ver. 40]) *of all disciples of the Lord*,—their position,—their encouragements,—their duties,—and finally

<sup>b</sup> Samaritans enter ye not : <sup>6</sup> but go rather to the <sup>c</sup> lost sheep of the house of Israel. <sup>7</sup> And as ye go preach, saying, <sup>d</sup> The kingdom of heaven is at hand. <sup>8</sup> Heal the sick, cleanse the lepers, raise the dead, cast out devils : freely ye have received, <sup>e</sup> freely give. <sup>9</sup> Provide neither gold, nor silver, nor brass in your purses, <sup>10</sup> nor scrip for your journey, neither two coats, neither shoes, nor yet <sup>f</sup> staves : for 'the workman is worthy of his meat. <sup>11</sup> And into whatsoever city or town ye shall enter, enquire who in it is worthy ; and there abide till ye go thence. <sup>12</sup> And when

<sup>g</sup> read, a staff.

concludes with the last great reward (ver. 42). In these first verses, 5, 6,—we have the *location*; in 7, 8, the *purpose*; in 9, 10, the *fitting out*; and in 11—14, the *manner of proceeding*,—of their mission: ver. 15 concluding with a prophetic denouncement, tending to impress them with a deep sense of the importance of the office entrusted to them.

**Samaritans.]** The Samaritans were the Gentile inhabitants of the country between Judæa and Galilee, consisting of heathens whom Shalmaneser king of Assyria brought from Babylon and other places. Their religion was a mixture of the worship of the true God with idolatry (2 Kings xvii. 24—41). The Jews had no dealings with them, John iv. 9. They appear to have been not so unready as the Jews to receive our Lord and His mission (John iv. 39—42: Luke ix. 51 ff., and notes);—but *this* prohibition rested on judicial reasons. See Acts xiii. 46. In Acts i. 8 the prohibition is expressly taken off: 'Ye shall be witnesses in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.' And in Acts viii. 1, 5, 8, we find the result. See ch. xv. 21—28. <sup>6</sup> the lost sheep]. See besides reff., ch. ix. 36: John x. 16.

<sup>7</sup>]. This announcement shews the *preparatory* nature of this first apostolic mission. Compare, as shewing the difference of their ultimate message to the world, Col. i. 26—28.

<sup>8</sup> freely, &c.] See Acts viii. 18—20. <sup>9</sup> Provide neither . . .] All the words following depend on this verb, and it is explained by the parallel expressions in Mark and Luke. They were to make no preparations for the journey, but to take it in dependence on Him who sent them, just as they were. This forbidden provision would be of three kinds (1) *Money*: in Mark (vi. 8) (literally) "*brass*," in Luke (ix. 8) "*silver*," here all the three current metals in order

of value, connected by the *nor*, introducing a climax—no gold, nor yet silver, nor yet brass—in their girdles (so, literally, Luke x. 4). In the Greek it is, 'no gold, nor even silver, nor even brass.' So again in ver. 10. (2) *Food*: here scrip, in Mark "*no scrip, no bread*:" similarly Luke. (3) *Clothing*—neither two coats: so Mark and Luke.—neither shoes; in Mark expressed by "*be shod with sandals*:" explained in Luke x. 4 by "*carry no shoes*," i. e. a second pair.—nor yet a staff = "*save a staff only*" Mark. They were not to procure expressly for this journey even a staff: they were to take with them their usual staff only. The missing of this explanation has probably led to the reading *staves* both here and in Luke. If it be genuine, it does not mean *two staves*; for who would ever think of taking a spare staff? but a staff each. The whole of this prohibition was temporary only; for their then journey, and no more. See Luke xxii. 35, 36.

<sup>10</sup> for the workman . . .] This is a common truth of life—men give one who works for them his food and more; here uttered however by our Lord in its highest sense, as applied to the workmen in His vineyard. See 1 Cor. ix. 13, 14: 2 Cor. xi. 8: 3 John 8. It is (as Stier remarks, vol. i. p. 352, ed. 2) a gross perversion and foolish bondage to the letter, to imagine that ministers of congregations, or even missionaries among the heathen, at this day are bound by the *literal* sense of our Lord's commands in this passage. But we must not therefore imagine that they are not bound by the *spirit* of them. This literal first mission was but a foreshadowing of the spiritual subsequent sending out of the ministry over the world, which ought therefore in *spirit* every where to be conformed to these rules.

<sup>11</sup> worthy] Inclined to receive you and your message,—worthy that you should become his guest. Such

<sup>b</sup> see 2 Kings xvii. 24.  
<sup>c</sup> John iv. 1—42.  
<sup>d</sup> ch. xv. 24.  
<sup>e</sup> Isa. lili. 6.  
<sup>f</sup> Jer. i. 8, 17.  
<sup>g</sup> Ezek. xxiv. 5.  
<sup>h</sup> 1 Pet. ii. 25.  
<sup>i</sup> ch. lili. 2: iv. 17.  
<sup>j</sup> see Acts vii. 18, 20.

<sup>k</sup> 1 Cor. ix. 7.  
<sup>l</sup> 1 Tim. v. 18.

ye come into an house, salute it. <sup>13</sup> And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace <sup>g</sup>return to you. <sup>14</sup> And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, <sup>h</sup>shake off the dust of your feet. <sup>15</sup> Verily I say unto you, <sup>i</sup>It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

<sup>16</sup> Behold, I send you forth as sheep in the midst of wolves: be ye therefore <sup>k</sup>wise as serpents, and <sup>l</sup>harmless as doves. <sup>17</sup> But beware of men: for they will <sup>m</sup>deliver you up to the councils, and they will <sup>n</sup>scourge you in their

<sup>g</sup> Ps. xixv. 12.  
<sup>h</sup> Neh. v. 12.  
Acts xiii. 51.  
xviii. 6.  
<sup>i</sup> ch. xi. 23, 24.  
<sup>k</sup> Rom. xii. 19.  
<sup>l</sup> 1 Cor. xiv. 20.  
<sup>m</sup> Phil. ii. 16.  
<sup>n</sup> ch. xxiv. 9.  
<sup>n</sup> Acts v. 40.

persons in this case would be of the same kind as those spoken of Acts xiii. 48 as "*disposed to eternal life*" (see there). The precept in this verse is very much more fully set forth by Luke, x. 7 ff. till ye go thence] i. e. Until ye depart out of the city. <sup>13.</sup> The peace mentioned is that in the customary Eastern salutation, Peace be with you. Luke has *Peace be to this house* (x. 5). Compare with the spirit of vv. 10—13,—ch. vii. 6. Stier remarks that the spirit of these commands binds Christian ministers to all accustomed courtesies of manner in the countries and ages in which their mission may lie. So we find the Greek salutation instead of the Jewish form of greeting, Acts xv. 23: James i. 1. And the same spirit forbids that repelling official pride by which so many ministers lose the affections of their people. And this is to be *without any respect to the worthiness or otherwise of the inhabitants of the house.* In the case of *unworthiness*, 'let your peace return (See Isa. xiv. 23) to you,' i. e. 'be as though you had never spoken it.'

<sup>14.</sup> See Acts, in the references. A solemn act which might have two meanings: (1) as Luke x. 11 expresses at more length,—'We take nothing of yours with us, we free ourselves from all contact and communion with you;' or (2),—which sense probably lies beneath both this and ver. 13, 'We free ourselves from all participation in your condemnation: will have nothing in common with those who have rejected God's message.' See 1 Kings ii. 5, where the *shoes on the feet* are mentioned as *partakers in the guilt of blood*. It was a custom of the Pharisees, when they entered Judæa from a Gentile land, to do this act, as renouncing all communion with Gentiles: those then who would not receive the apostolic message were to be treated as no longer

Israelites, but Gentiles. Thus the verse forms a kind of introduction to the next portion of the discourse, where the future mission to the Gentiles is treated of.

The or city brings in the alternative; "house, if it be a house that rejects you, city, if a whole city." <sup>15.</sup> The first verily I say unto you; with which expression our Lord closes each portion of this discourse. day of judgment,

i. e. of final judgment, = "*that day*" Luke x. 12. It must be noticed that this denunciatory part, as also the command to shake off the dust, applies *only to the people of Israel*, who had been long prepared for the message of the Gospel by the Law and the Prophets, and recently more particularly by John the Baptist; and in this sense it may still apply to the rejection of the Gospel by professing Christians; but as it was not then applicable to the Gentiles, so neither now can it be to the heathen who know not God.

<sup>16—23.</sup> SECOND PART OF THE DISCOURSE. See above on ver. 5, for the subject of this portion. <sup>16.</sup> I is not without meaning. It takes up again the subject of their sending, and reminds them Who sent them. send forth, Gr. *apostello*, is in direct connexion with their name Apostles. sheep in the midst of wolves] This comparison is used of the people of Israel in the midst of the Gentiles, in a Rabbinical work cited by Stier: see also Eccles. xiii. 17. <sup>17.</sup> beware]

The wisdom of the serpent is needed for this part of their course; the simplicity of the dove for the take not anxious thought in ver. 19. The but turns from the internal character to behaviour in regard of outward circumstances. councils] See Acts iv. 6, 7; v. 40. They are the courts of seven (on which see Dent. xvi. 18), appointed in every city, to take

synagogues; <sup>18</sup> and ye shall be brought before ° governors <sup>Acts xxiv. 10.</sup> and ° kings for my sake, for a testimony against them and <sup>xxv. 6, 23.</sup> the Gentiles. <sup>3 Tim. iv. 16.</sup> <sup>19</sup> But when they deliver you up, <sup>Exod. iv. 12.</sup> <sup>Jer. i. 7.</sup> *take no thought* how or what ye shall speak: for <sup>Exod. iv. 12.</sup> <sup>Jer. i. 7.</sup> it shall be given <sup>Exod. iv. 12.</sup> <sup>Jer. i. 7.</sup> you in that same hour what ye shall speak. <sup>20</sup> For it is not ye that speak, but the ° Spirit of your Father which <sup>2 Sam. xlii. 2.</sup> <sup>Acts iv. 8.</sup> <sup>1 Tim. iv. 16.</sup> <sup>17.</sup> <sup>see vv. 26, 28.</sup> speaketh in you. <sup>21</sup> And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. <sup>22</sup> And ye shall be hated of all men for my name's sake: but ° he that endureth to the end shall <sup>ch. xxiv. 13.</sup>

<sup>t</sup> *render*, take not anxious thought.

cognizance of causes both civil and criminal, ch. v. 21: here perhaps put for any courts of assembly in general. The scourging in the synagogues is supposed to have been inflicted by order of the Tribunal of Three, who judged in them.

<sup>18.</sup> and] literally, *yea*; and moreover; assuming what has just been said, and passing on to something more.

*governors*—Proconsuls, Proprators, Procurators, as (Pontius Pilate,) Felix, Festus, Gallio, Sergius Paulus.

*kings*, as (Herod,) Agrippa. The former verse was of Jewish persecution; this, of Gentile: the concluding words shew that the scope of both, in the divine purposes, as regarded the Apostles, was the same, viz. for a testimony. The "*testimony*" is in both senses—a testimony *to*, and *against* them (see ch. viii. 4, note), and refers to both sets of persecutors: to *them*, i.e. the Jews (not the "*rulers and kings*," for they are in most cases Gentiles themselves), and to the Gentiles. It was a testimony in the best sense to Sergius Paulus, Acts xiii. 7, but *against* Felix, Acts xxiv. 25; and this double power ever belongs to the word of God as preached—it is a "*two-edged sword*" Rev. i. 16; ii. 12).

<sup>19.</sup> *take not anxious* (or *distracting*) *thought*] A spiritual prohibition, answering to the literal one in vv. 9, 10. See Exodus iv. 12.

<sup>20.</sup> For it is not ye . . .] This shews the reference of the command to a future mission of the Apostles, see John xv. 26, 27. (1) It is to be observed that our Lord never in speaking to His disciples says *our* Father, but either *my* Father (ch. xviii. 10), or *your* Father (as here), or both conjoined (John xx. 17); never leaving it to be inferred that God is in the same sense His Father and our Father. (2) It is also to be observed that in the great work of God in the world, human individuality sinks down and va-

nishes, and God alone, His Christ, His Spirit, is the worker.

[<sup>21.</sup> Spoken perhaps of *official information* given against Christians, as there are no female relations mentioned. But the general idea is also included.

<sup>22.</sup> all men] i.e. *all else but yourselves*; not, as sometimes interpreted, a strong expression, intended to signify *many*, or the *majority of mankind*.

but he that endureth] In order to understand these words it is necessary to enter into the character of our Lord's prophecies respecting His coming, as having an *immediate literal*, and a *distant foreshadowed* fulfilment. Throughout this discourse and the great prophecy in ch. xxiv., we find the first apostolic period used as a type of the whole ages of the Church; and the vengeance on Jerusalem, which historically put an end to the old dispensation, and was in its place with reference to that order of things, the coming of the Son of Man, as a type of the final coming of the Lord. These two subjects accompany and interpenetrate one another in a manner wholly inexplicable to those who are unaccustomed to the wide import of Scripture prophecy, which speaks very generally not so much of *events themselves*, *points of time*,—as of *processions* of events, all ranging under one great description. Thus in the present case there is certainly direct reference to the destruction of Jerusalem; the *end* directly spoken of is that event, and the *shall be saved* the preservation provided by the warning afterwards given in ch. xxiv. 15—18. And the next verse directly refers to the journeys of the Apostles over the actual cities of Israel, territorial, or where Jews were located. But as certainly do all these expressions look onwards to the great final coming of the Lord, the *end* of all prophecy; as certainly the *shall be saved*

t see ch. ii. 13:  
lv. 12; xii.  
16. John vii.  
1. Acts viii.  
1: ix. 25:  
xiv. 6.  
u see ch. xvi.  
25.

be saved. <sup>23</sup> But 'when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not <sup>u</sup> have gone over the cities of Israel, <sup>u</sup> till the Son of man be come.

v John xiii. 16:  
xv. 20.

<sup>24</sup> v The disciple is not above his master, nor the servant above his lord. <sup>25</sup> It is enough for the disciple that he be as his master, and the servant as his lord. <sup>w</sup> If they have called the master of the house Beelzebub, how much more shall they call them of his household? <sup>26</sup> Fear them not therefore: <sup>x</sup> for there is nothing covered, that shall not be revealed; and hid, that shall not be known. <sup>27</sup> What I

w ch. xii. 24.  
John viii. 48.  
52.

x Mark iv. 22.  
Luke xii. 2.  
2.

<sup>u</sup> render, finish.

here bears its full scripture meaning, of *everlasting salvation*; and the endurance to the end is the *finished course of the Christian*; and the precept in the next verse is to apply to the conduct of Christians of all ages with reference to persecution, and the announcement that hardly will the Gospel have been fully preached to all nations (or, to all the *Jewish nation*, i.e. *effectually*) when the Son of Man shall come. It is most important to keep in mind the *great prophetic parallels* which run through our Lord's discourses, and are sometimes separately, sometimes simultaneously, presented to us by Him.

<sup>24-42.</sup> THIRD PART OF THE DISCOURSE. See note on ver 5. It treats of (I.) the *conflicts* (vv. 24-26), *duties* (vv. 26-28), and *encouragements* (vv. 28-32) of all Christ's disciples. (II.) The *certain issue of this fight in victory*; the *confession by Christ of those who confess Him*, set in strong light by the contrast of those who deny Him (vv. 32, 33); the *necessity of conflict to victory*, by the nature of Christ's mission (vv. 34-37), the *kind of self-devotion which he requires* (vv. 37-39): concluding with the *solemn assurance that no reception of His messengers for His sake, nor even the smallest labour of love for Him, shall pass without its final reward*. Thus we are carried on to the end of time and of the course of the Church.

<sup>24.</sup> This proverb is used in different senses in Luke vi. 40 and John xiii. 16. The view *here* is, that disciples must *not expect a better lot* than their Master, but be well satisfied if they have no worse. The threefold relation of our Lord and His followers here brought out may thus be exemplified from Scripture: *disciple and teacher*, Matt. v. 1; xxiii. 8: Luke vi. 20; *servant and lord*,

John xiii. 13: Luke xii. 35-48: Rom. i. 1: 2 Pet. i. 1: Jude 1; *master of the house and household*, Matt. xxvi. 26-29 ||: Luke xxiv. 30: Matt. xxiv. 45 ff. ||. <sup>25.</sup> Beelzebub] (or—bul) (Either 'lord of dung,'—or, as in 2 Kings i. 2, 'lord of flies,'—a god worshipped at Ekron by the Philistines; there is however another derivation more probable than either of these, from *baal*, lord, and *zeboul*, a house, by which it would exactly correspond to the term used.)—A name by which the prince of the devils was called by the Jews, ch. xii. 24,—to which accusation, probably an usual one (see ch. ix. 34), and that in John viii. 48, our Lord probably refers. In those places they had not literally called Him Beelzebub, but He speaks of their mind and intention in those charges. They may however have literally done so on other unrecorded occasions. <sup>26.</sup>]

The force of this is: 'Notwithstanding their treatment of Me your Master, Mine will be victory and triumph; therefore ye, My disciples, in your turn, need not fear.' Compare Rom. viii. 37. *for there is nothing]* This solemn truth is again and again enounced by our Lord on different occasions, and with different references. See Luke viii. 17; xii. 2. The former part of the verse drew comfort and encouragement from the *past*: this does so from the *future*. 'All that is hidden must be revealed—(1) it is God's purpose in His Kingdom that the everlasting Gospel shall be freely preached, and this purpose ye serve. (2) Beware then of hypocrisy (see Luke xii. 2) through fear of men, for all such will be detected and exposed hereafter: and (3) fear them not, for, under whatever aspersions ye may labour from them, the day is coming which shall clear you and condemn them, if ye are fearlessly doing the work of Him that



tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops. <sup>28</sup> And <sup>7</sup> fear not them which kill the body, but are not able to <sup>7</sup> kill the soul: but rather fear him which is able to destroy both soul and body in hell. <sup>29</sup> Are not two sparrows sold

<sup>7</sup> Isa. viii. 12.  
<sup>12</sup> Luke  
xii. 4. 1 Pet.  
iii. 14.

sent you' (ch. xiii. 48).

<sup>27.</sup> *An expansion of the duty of freeness and boldness of speech implied in the last verse.* The words may bear two meanings: either (1) that which Chrysostom gives, taking the expressions relatively, of His speaking to them only, and in a little corner of Palestine, as compared with the subsequent publicity of the Word; or (2) as this part of the discourse relates to the future principally, the *secret speaking* may mean the communication which our Lord would hold with them hereafter by His Spirit, which they were to preach and proclaim. See Acts iv. 20. These senses do not exclude one another, and are possibly both implied.

There is no need, with Lightfoot and others, to suppose any allusion to a custom in the synagogue, in the words hear in the ear. They are a common expression, derived from common life: we have it in a wider sense Acts xi. 22, and Gen. i. 4.

upon the house-tops] On the flat roofs of the houses. Thus we have in Josephus, "Going up on the roof, and with his hand quieting their tumult . . . he said . . ."

<sup>28.</sup> On the latter part of this verse much question has of late been raised, which never was, as far as I have been able to find, known to the older interpreters. Stier designates it as 'the only passage of Scripture whose words may equally apply to God and the enemy of souls.' He himself is strongly in favour of the latter interpretation, and defends it at much length; but I am quite unable to assent to his opinion. It seems to me at variance with the connexion of the discourse, and with the universal tone of Scripture regarding Satan. If such a phrase as "to fear the devil" could be instanced as equivalent to "to guard against the devil," or if it could be shewn that any where power is attributed to Satan analogous to that indicated by "able to destroy both soul and body in hell," I then should be open to the doubt whether he might not here be intended; but seeing that "fear not," indicating terror, is changed into "fear" so usually followed by "God" in a higher and holier sense (there is no such contrast in ver. 26, and therefore that verse cannot be cited as ruling the meaning of this), and that GOD ALONE is throughout the Scripture

the Almighty dispenser of life and death both temporal and eternal, seeing also that Satan is ever represented as the condemned of God, not one able to destroy, I must hold by the general interpretation, and believe that both here and in Luke xii. 3—7 our Heavenly Father is intended, as the right object of our fear. As to this being inconsistent with the character in which He is brought before us in the next verse, the very change of meaning in "fear" would lead the mind on, out of the terror before spoken of, into that better kind of fear always indicated by that expression when applied to God, and so prepare the way for the next verse. Besides, this sense is excellently in keeping with ver. 29 in another way. 'Fear Him who is the only Dispenser of Death and Life: of death, as here; of life, as in the case of the sparrows for whom He cares.' 'Fear Him, above men: trust Him, in spite of men.'

In preparing the 2nd edn. of my Greek Text, I carefully reconsidered the whole matter, and went over Stier's arguments with the connexion of the discourse before me, but found myself more than ever persuaded that it is quite impossible, for the above and every reason, to apply the words to the enemy of souls. The similar passage, James iv. 12, even in the absence of other considerations, would be decisive. Full as his Epistle is of our Lord's words from this Gospel, it is hardly to be doubted that in "there is one lawgiver [and judge] who is able to save and to destroy," he has this very verse before him. The depth of this part of the discourse I take to be, the setting before Christ's messengers their Heavenly Father as the sole object of childlike trust and childlike fear—the former from His love,—the latter from His power,—His power to destroy, it is not said *them*, but absolute, *body and soul*, in hell. Here is the true depth of the discourse: but if in the midst of this great subject, our Lord is to be conceived as turning aside, upholding as an object of fear the chief enemy, whose ministers and subordinates He is at the very moment commanding us *not to fear*, and speaking of him as he that is able to destroy both soul and body in hell, to my mind all true and deep connexion is broken.

<sup>29.</sup> sparrows] any small birds. a far-



for a farthing? and one of them shall not fall on the ground without your Father. <sup>30</sup> But <sup>a</sup> the very hairs of your head are all numbered. <sup>31</sup> Fear ye not therefore, ye are of more value than many sparrows. <sup>32</sup> <sup>a</sup> Whosoever therefore shall confess me before men, <sup>b</sup> him will I confess also before my Father which is in heaven. <sup>33</sup> But <sup>c</sup> whosoever shall deny me before men, him will I also deny before my Father which is in heaven. <sup>34</sup> <sup>d</sup> Think not that I am come to send peace on earth: I came not to send peace, but a sword. <sup>35</sup> For I am come to set a man <sup>a</sup> at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. <sup>36</sup> <sup>a</sup> And a man's foes shall be they of his own household. <sup>37</sup> <sup>b</sup> He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. <sup>38</sup> <sup>c</sup> And he that taketh not his cross, and followeth <sup>v</sup> after me, is not worthy of me. <sup>39</sup> <sup>d</sup> He that <sup>w</sup> findeth his life shall lose it: and he that <sup>x</sup> loseth his life <sup>v</sup> literally, behind. <sup>w</sup> render, hath found.

<sup>x</sup> render, hath lost.

thing] Gr. *assarion*. This word, derived from 'as', was used in Greek and Hebrew to signify the meanest, most insignificant amount. **fall on the ground**] which birds do when struck violently, or when frozen, wet or starved: it is therefore equivalent to die: "*not one of them is forgotten before God*," Luke xii. 6. <sup>30.</sup>] See 1 Sam. xiv. 45: Luke xxi. 18: Acts xxvii. 34. The *your* is emphatic, corresponding to the *ye* at the end of ver. 31. But the emphatic *ye* spoken directly to the Apostles, is generalized immediately by the *whosoever* in ver. 32. <sup>32. confess me</sup>] The context shews plainly that it is a practical consistent confession which is meant, and also a practical and enduring denial. The Lord will not confess the confessing Judas, nor deny the denying Peter; the traitor who denied Him in act is denied: the Apostle who confessed Him even to death will be confessed. Cf. 2 Tim. ii. 12. We may observe that both in the Sermon on the Mount (ch. vii. 21—23) and here, *after mention of the Father*, our Lord describes *Himself* as the Judge and Arbitrator of eternal life and death. <sup>34.</sup>] In Luke xii. 51—53 this announcement, as here, is closely connected with the mention of our Lord's own sufferings (ver. 38). As He won His way to victory through the contradiction of sinners and strife, so must

those who come after Him. The immediate reference is to the divisions in families owing to conversions to Christianity. Ver. 35 is quoted nearly literally from Micah vii. 6. When we read in Commentators that these divisions were not the purpose, but the inevitable results only, of the Lord's coming, we must remember that with God, *results* are all *purposed*. <sup>37.</sup>] Compare Deut. xxxiii. 9, and Exod. xxxii. 26—29, to which passages this verse is a reference. Stier well remarks, that under the words *worthy of me* there lies an exceeding great reward which counterbalances all the *seeming asperity* of this saying. <sup>38.</sup>] How strange must this prophetic announcement have seemed to the Apostles! It was no Jewish proverb (for crucifixion was not a Jewish punishment), no common saying, which our Lord here and so often utters. See ch. xvi. 24: Mark x. 21: Luke ix. 23. He does not here plainly mention *His Cross*; but leaves it to be understood, see ver. 25. This is one of those sayings of which John xii. 16 was eminently true. <sup>39. his life</sup> . . . it] refer to the *same thing*, but in somewhat different senses. The first "life" is the *life of this world*, which we here all count so dear to us; the *second*, implied in "it," the *real life of man* in a blessed eternity. **hath found** = "*loveth*." John xii.

for my sake shall find it. <sup>40</sup> He that receiveth you re-<sup>o</sup> ch. xviii. 5.  
ceiveth me, and <sup>1</sup> he that receiveth me receiveth him that <sup>John xii. 44.</sup>  
sent me. <sup>41</sup> He that receiveth a prophet in the name of <sup>f</sup> John viii. 19:  
a prophet shall receive a prophet's reward; and he that <sup>xiv. 8 ff.</sup>  
receiveth a righteous man in the name of a righteous man <sup>g</sup> see 1 Kings  
shall receive a righteous man's reward. <sup>42</sup> And whoso-<sup>h</sup> xvii. 10 ff.  
ever shall give to drink unto one of these little ones a cup <sup>2</sup> Kings iv. 8  
of cold water only in the name of a disciple, verily I say <sup>ff.</sup>  
unto you, he shall in no wise lose his reward.

XI. <sup>1</sup> And it came to pass, when Jesus had made an  
end of commanding his twelve disciples, he departed thence  
to teach and to preach in their cities. <sup>2</sup> Now when John

25 = "*will save*," Mark viii. 35. The  
past participles are used in anticipation,  
with reference to that day when the loss  
and gain shall become apparent. But "*hath  
found*" and "*hath lost*" are again some-  
what different in position: the first imply-  
ing *earnest desire* to save, but not so the  
second any will or voluntary act to destroy.  
This is brought out by the *for my sake*,  
which gives the ruling providential ar-  
rangement whereby the *loving* is brought  
about. But besides the primary meaning  
of this saying as regards the laying down  
of life literally for Christ's sake, we cannot  
fail to recognize in it a far deeper sense,  
in which he who loses his life shall find  
it. In Luke ix. 23, the taking up of the  
cross is to be "*daily*;" in ch. xvi. 24 || Mk.  
"*let him deny himself*" is joined with it.  
Thus we have the crucifying of the life of  
this world,—the death to sin spoken of  
Rom. vi. 4—11, and life unto God. And  
this life unto God is the real, true life,  
which the self-denier shall find, and pre-  
serve unto life eternal. See John xii. 25  
and note.

40.] Here in the con-  
clusion of the discourse, the Lord recurs  
again to His Apostles whom He was send-  
ing out. From ver. 32 has been connected  
with *whosoever*, and therefore general.  
receiveth, see ver. 14; but it  
has here the wider sense of not only  
receiving to house and board,—but *re-  
ceiving* in heart and life the *message* of  
which the Apostles were the bearers. On  
the sense of the verse, see John xx. 21,  
and on him that sent me, "*I send you*,"  
ver. 16, and Heb. iii. 1. There is a dif-  
ference between the representation of  
Christ by His messengers, which at most  
is only official, and even then broken by  
personal imperfection and infirmity (see  
Gal. ii. 11; iv. 13, 14),—and the perfect  
unbroken representation of the Eternal

Father by His Blessed Son, John xiv. 9:  
Heb. i. 3.

41. a prophet's reward] either, such a reward as a prophet or a  
righteous man would receive for the like  
service,—or, such a reward as a prophet  
or a righteous man shall receive as such.  
Chrysostom. in the name of] i. e.  
because he is: i. e. 'for the love of  
Christ, whose prophet he is.' The sense  
is, 'He who by receiving (see above) a  
prophet because he is a prophet, or a holy  
man because he is a holy man, recognizes,  
enters into, these states as appointed by  
Me, shall receive the blessedness of these  
states, shall derive all the spiritual benefits  
which these states bring with them, and  
share their everlasting reward.'

42. these little ones] To whom this  
applies is not very clear. Hardly, as some  
think, to the despised and meanly-esteemed  
for Christ's sake. I should rather imagine  
some *children* may have been present: for  
of such does our Lord elsewhere use this  
term, see ch. xviii. 2—6. Though perhaps  
the expression may be meant of lower and  
less advanced converts, thus keeping up  
the gradation from the *prophet*. This  
however hardly seems likely: for how  
could a disciple be in a downward gradation  
from a *righteous man*?

his (i. e. the doer's) reward: not, 'the reward  
of one of these little ones,' as before a  
*prophet's reward, a righteous man's re-  
ward*.

XI. 1. thence] No fixed lo-  
cality is assigned to the foregoing dis-  
course. It was not delivered at Caper-  
naum, but on a journey, see ch. ix. 35.  
their cities is also indeterminate, as  
in ch. iv. 23; ix. 35.

2—30.] MESSAGE OF ENQUIRY FROM  
THE BAPTIST: OUR LORD'S ANSWER,  
AND DISCOURSE THEREON TO THE MUL-  
TITUDE. Luke vii. 18—35. There have  
been several different opinions as to the

a.ch. xiv. 8. had heard <sup>a</sup> in the prison the works of Christ, he sent <sup>†</sup> *two*  
<sup>†</sup> read, by means of.

reason why this enquiry was made. I will state them, and append to them my own view. (1) It has been a very generally received idea that the question was asked *for the sake of the disciples themselves*, with the sanction of their master, and for the purpose of confronting them, who were doubtful and jealous of our Lord, with the testimony of His own mouth. This view is ably maintained by Chrysostom, and has found strenuous defenders in our own day. The objections to it are,—that the text evidently treats the question as coming from John himself; the answer is directed to John; and the following discourse is on the character and position of John. These are answered by some with a supposition that John *allowed the enquiry to be made* in his name; but surely our Saviour would not in this case have made the answer as we have it, which clearly implies that the object of the miracles done was *John's* satisfaction. (2) The other great section of opinions on the question is that which supposes doubt to have existed, for some reason or other, in the Baptist's own mind. This is upheld by Tertullian and others, and advocated by De Wette, who thinks that the doubt was perhaps respecting not our Lord's *mission*, but His *way of manifesting Himself*, which did not agree with the theocratic views of the Baptist. This he considers to be confirmed by ver. 6. Olshausen and Neander suppose the ground of the doubt to have lain partly in the Messianic idea of the Baptist, partly in the weakening and bedimmed effect of imprisonment on John's mind. Lightfoot carries this latter still further, and imagines that the doubt arose from dissatisfaction at not being liberated from prison by some miracle of our Lord. Others have supposed that John, perplexed by the various reports about the worker of these miracles, sent his disciples to ascertain whether it was really He who had been borne witness to by himself. (3) It appears to me that there are objections against each of the above suppositions, too weighty to allow either of them to be entertained. There can be little doubt on the one hand, that our Saviour's answer is directed to *John*, and not to the disciples, who are *bonâ fide* messengers and nothing more:—"Go and shew John" can I think bear no other interpretation: and again the words "*blessed is he, whosoever shall not be offended in me*" must equally apply to John in the first place, so that, *in some sense*, he had

been offended at Christ. On the other hand, it is exceedingly difficult to suppose that there can have been in John's own mind any real doubt that our Lord was *He that should come*, seeing that he himself had borne repeatedly such notable witness to Him, and that under special divine direction and manifestation (see ch. iii. 16, 17: John i. 26—37). The idea of his objective faith being shaken by his imprisonment is quite inconsistent not only with John's character, but with our Lord's discourse in this place, whose description of him seems almost framed to guard against such a supposition.

The last hypothesis above mentioned is hardly probable, in the form in which it is put. We can scarcely imagine that John can have doubted who this Person was, or have been confounded by the discordant rumours which reached him about His wonderful works. But that *one form* of this hypothesis is the right one, I am certainly disposed to believe, until some more convincing considerations shall induce me to alter my view. (4) The form to which I allude is this: John having heard all these reports, being himself fully convinced Who this Wonderworker was, was becoming impatient under the slow and unostentatious course of our Lord's self-manifestation, and desired to obtain from our Lord's own mouth a declaration which should set such rumours at rest, and (possibly) which might serve for a public profession of His Messiahship, from which hitherto He had seemed to shrink. He thus incurs a share of the same rebuke which the mother of our Lord received (John ii. 4); and the purport of the answer returned to him is, that the hour was not yet come for such an open declaration, but that there were sufficient proofs given by the works done, to render all inexcusable, who should be offended in Him. And the return message is so far from being a satisfaction designed for the *disciples*, that they are sent back like the messenger from Gabii to Sextus Tarquinius, with indeed a significant narrative to relate, but no direct answer; they were but the intermediate transmitters of the symbolic message, known to Him who sent it, and him who received it. It is a fact not to be neglected in connexion with this solution of the difficulty, that John is said to have heard of the works, not of *Jesus*, but of (the) Christ: the only place where that name, standing alone, is given to our Lord in this Gospel.

of his disciples, <sup>3</sup> and said unto him, Art thou <sup>b</sup> he that should come, or do we look for another? <sup>4</sup> Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: <sup>5</sup> the <sup>c</sup> blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and <sup>d</sup> the poor <sup>e</sup> have the gospel preached to them: <sup>f</sup> and blessed is he, whosoever shall not <sup>g</sup> be offended in me.

<sup>7</sup> And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to <sup>h</sup> see? <sup>i</sup> a reed shaker with the wind?

<sup>h</sup> literally, are evangelized.

<sup>i</sup> render, gaze upon. (the word in vv. 8, 9, is different.)

So that it would seem as if the Evangelist had purposely avoided saying of Jesus, to shew that the works were reported to John not as those of the Person whom he had known as Jesus, but of the Deliverer—the Christ; and that he was thus led to desire a distinct avowal of the identity of the two. I have before said that the opening part of the ensuing discourse seems to have been designed to prevent, in the minds of the multitude, any such unworthy estimations of John as those above cited. The message and the answer might well beget such suspicions, and could not from the nature of the case be explained to them in that deeper meaning which they really bore; but the character of John here given would effectually prevent them, after hearing it, from entertaining any such idea.

<sup>2</sup> had heard] From his own disciples, Luke vii. 18. The place of his imprisonment was Machærus, a frontier town between the dominions of Aretas and Herod Antipas. Our Lord in that hour wrought many cures, Luke ver. 21. Verses 4—6 are nearly verbatim in the two Gospels.

<sup>5</sup>] The words the dead are raised up have occasioned some difficulty; but surely without reason. In Luke, the raising of the widow's son at Nain immediately precedes this message; and in this Gospel we have had the ruler's daughter raised. These miracles might be referred to by our Lord under the words the dead are raised up; for it is to be observed that He bade them tell John not only what things they saw, but what things they had heard, as in Luke. It must not be forgotten that the words here used by our Lord have an inner and spiritual sense, as betokening the blessings and miracles of divine grace on the souls of men, of

which His outward and visible miracles were symbolical. The words are mostly cited from Isa. xxxv. 5, where the same spiritual meaning is conveyed by them. They are quoted here, as the words of Isa. liii. are by the Evangelist in ch. viii. 17, as applicable to their partial external fulfilment, which however, like themselves, pointed onward to their greater spiritual completion. the poor have the gospel preached to them (are evangelized)] Stier remarks the coupling of these miracles together, and observes that with the dead are raised, this is united, as being a thing hitherto unheard of and strange, and an especial fulfilment of Isa. lxi. 1.

<sup>6</sup>] See note on ver. 2. offended in] scandalized at, take offence at.

7—30.] The discourse divides itself into TWO PARTS: (1) vv. 7—19, the respective characters and mutual relations of John and Christ: (2) vv. 20—30, the condemnation of the unbelief of the time—ending with the gracious invitation to all the weary and heavy laden to come to Him, as truly He that should come.

7.] The following verses set forth to the people the real character and position of John; identifying him who cried in the wilderness with him who now spoke from his prison, and assuring them that there was the same dignity of office and mission throughout. They are not spoken till after the departure of the disciples of John, probably because they were not meant for them or John to hear, but for the people, who on account of the question which they had heard might go away with a mistaken depreciation of John. And our Lord, as usual, takes occasion, from reminding them of the impression made on them by John's preaching of repentance, to set forth to them deep truths regarding

<sup>b</sup> Gen. xlix. 10.  
Num. xiv.  
17. Dan. ix.  
24. John vi.  
14.

<sup>c</sup> Isa. xxix. 18:  
xxxv. 4, 5, 6;  
xlii. 7. John  
ii. 23; iii. 2;  
v. 26; x. 26.  
<sup>d</sup> xlv. 11.  
<sup>e</sup> Isa. lxi. 1.  
Luke iv. 18.  
James ii. 5.  
<sup>f</sup> Isa. viii. 14.  
15. ch. xlii.  
57; xxiv. 10.  
xxvi. 31.  
Rom. ix. 29.  
28. 1 Cor. i.  
25; ii. 14.  
Gal. v. 14.  
1 Pet. ii. 8.  
Eph. iv. 14.

<sup>8</sup> But what went ye out for to see? a man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. <sup>9</sup> But what went ye out for to see? a prophet?

<sup>s</sup> ch. xiv. 5;  
<sup>xxi.</sup> 30. Luke  
i. 76.  
<sup>h</sup> Mat. III. 1.  
Mark i. 2.  
Luke i. 76.

<sup>e</sup> yea, I say unto you, and more than a prophet. <sup>10</sup> For this is he, of whom it is written, <sup>h</sup> Behold, I send my messenger before thy face, which shall prepare thy way before thee. <sup>11</sup> Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom

His own Kingdom and Office.

<sup>8.</sup> But] i.e. what was it, if it was not that?

what went ye out] The repetition of this question, and the order of the suggestive answers, are remarkable. The first sets before them the scene of their desert pilgrimage—the banks of Jordan with its reeds, but no such trifles were the object of the journey: this suggestion is rejected without an answer. The second reminds them that it was a *man*—but not one in soft clothing, for such are not found in deserts. The third brings before them the real object of their pilgrimage in his holy office, and even amplifies that office itself. So that the great Forerunner is made to rise gradually and sublimely into his personality, and thus his preaching of repentance is revived in their minds. in soft raiment]

Contrast this with the garb of John as described ch. iii. 4. Such an one, in soft raiment, might be the forerunner of a proud earthly prince, but not the preacher of repentance before a humble and suffering Saviour; might be found as the courtly flatterer in the palaces of kings, but not as the stern rebuker of tyrants, and languishing in their fortress dungeons.

<sup>9.</sup> We read, ch. xxi. 26, that 'all accounted John as a prophet.'—John was more than a prophet, because he did not write of, but *saw* and *pointed out*, the object of his prophecy;—and because of his proximity to the kingdom of God. He was moreover more than a prophet, because he himself was the subject as well as the vehicle of prophecy. But with deep humility he applies to himself only that one, of two such prophetic passages, which describes him as a *voice of one crying*, and omits the one which gives him the title of *my messenger*, here cited by our Lord.

<sup>10.</sup> thy] Our Lord here changes the person of the original prophecy, which is *my*. And that He does so, making that which is said by Jehovah of Himself, to be addressed to the Messiah, is, if such were needed (compare also

Luke i. 16, 17, and 76), no mean indication of His own eternal and co-equal Godhead. It is worthy of remark that all three Evangelists quote this prophecy *similarly changed*, although St. Mark has it in an entirely different place. Also, that the high dignity and honour, which our Lord here predicates of the Baptist, has a further reference: He was thus great above all others, *because he was the forerunner of Christ*. How great then above all others and him, must HE be.

<sup>11.</sup> *hath . . . risen*] Not merely a word of course, but especially used of prophets and judges, see *reff.*, and once of our Saviour Himself, Acts v. 30. *he that is least*] This has been variously rendered and understood. Chrysostom and other ancient interpreters, put the pause after "*least*," and take the words "*in the Kingdom of heaven*" with what follows: understanding "*he that is least*" of our Lord. But such an interpretation is surely adverse to the spirit of the whole discourse. We may certainly say that our Lord in such a passage as this would not designate Himself as "*he that is least*" compared with John, in any sense: nor again is it our Lord's practice to speak of Himself as one in *the Kingdom of heaven*, or of His own attributes as belonging to or dependent on that new order of things which this expression implies, and which was in *Him* rather than He in it. Again, the analogy of such passages as Matt. v. 19; xviii. 1, would lead us to connect the preceding adjective *least* with *in the Kingdom of heaven*, and not the following. The other, the usual interpretation, I am convinced, is the right one: but *he that is least in the kingdom of heaven, is greater than he*.

There is very likely an allusion to Zech. xii. 8: "He that is feeble among them at that day shall be as David."

Thus the parallelism is complete: *John*, not inferior to any born of women—but *these, even the least of them*, are born of *another birth* (John i. 12, 13; iii. 5). *John*, the nearest to the King and

of heaven is greater than he. <sup>12</sup> And from the days of <sup>1</sup> Luke xvi. 16. John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. <sup>13</sup> For all the prophets and the law prophesied until John: <sup>14</sup> and if ye will receive it, this is <sup>a</sup> Elias, which <sup>b</sup> was for to come. <sup>15</sup> He that hath ears [<sup>c</sup> to hear], let him hear.

<sup>a</sup> Mal. iv. 5.  
ch. xvii. 12.  
Luke i. 17.  
<sup>1</sup> ch. xiii. 9.  
Luke viii. 8.  
Rev. ii. 7, 11.  
17, 20; iii. 4,  
12, 22.

<sup>b</sup> render, shall come.

<sup>c</sup> omitted in some of the best MSS.

the Kingdom—standing on the threshold—but never having himself entered; these, “in the Kingdom,” subjects and citizens and indwellers of the realm, whose citizenship is in heaven. He, the friend of the Bridegroom: they, however weak and unworthy members, His Body, and His Spouse.

12.] The sense of this verse has been much disputed. (1) the verb rendered “suffereth violence” has been taken in a middle sense; ‘forcibly introduces itself, breaks in with violence,’ as in the similar passage Luke xvi. 16. Certainly such a sense agrees better with “is preached” which we find in Luke, than the passive explanation: but it seems inconsistent with the latter half of the verse to say that it *breaks in by force*, and then that *others break by force into it*. (2) the verb is taken passively; ‘suffereth violence.’ And thus the construction of the verse is consistent: ‘and the violent take it by force.’ Believing this latter interpretation to be right, we now come to the question, in *what sense are these words spoken*? Is the verb in a good or a bad sense? Does it mean, ‘is taken by force,’ and the following, ‘and men violently press in for their share of it, as for plunder;’—or does it mean, ‘is violently resisted, and violent men tear it to pieces!’ (viz. its opponents, the Scribes and Pharisees?) This latter meaning bears no sense as connected with the discourse before us. The subject is not the *resistance made to the kingdom of heaven*, but the *difference between a prophesied and a present kingdom of heaven*. The fifteenth verse closes this subject, and the complaints of the arbitrary prejudices of ‘this generation’ begin with ver. 16. We conclude then that these words imply *From the days of John the Baptist until now* (i. e. inclusively, from the beginning of his preaching), the kingdom of heaven is pressed into, and violent persons—eager, ardent multitudes—seize on it. Of the truth of this, notwithstanding our Lord’s subsequent reproaches for unbelief, we have abundant proof from the multitudes who followed, and outwent Him,

and thronged the doors where He was, and would (John vi. 15) take Him by force to make Him a king. But our Lord does not mention this so much to commend the violent persons, as to shew the undoubted fact that *He that should come was come*:—that the kingdom of heaven, which before had been the subject of distant prophecy, a closed fortress, a treasure hid, was now undoubtedly upon earth (Luke xvii. 21 and note), laid open to the entrance of men, spread out that all might take. Thus this verse connects with ver. 28, “Come unto Me all,” and with Luke xvi. 16, “every man presseth into it.” Compare also with this throwing open of the kingdom of heaven for all to press into, the stern prohibition in Exod. xix. 12, 13, and the comment on it in Heb. xii. 18—24. 13, 14.] The whole body of testimony as yet has been prophetic,—the Law and Prophets, from the first till Zacharias the priest and Simeon and Anna prophesied; and according to the declaration of prophecy itself, John, in the spirit and power of Elias, was the forerunner of the great subject of all prophecy. Neither this—nor the testimony of our Lord, ch. xvii. 12—is inconsistent with John’s own denial that he was Elias, John i. 21. For (1) that question was evidently asked as implying a *re-appearance of the actual Elias upon earth*: and (2) our Lord cannot be understood in either of these passages as meaning that the prophecy of Malachi iv. 5 received its full completion in John. For as in other prophecies, so in this, we have a partial fulfilment both of the coming of the Lord and of His forerunner, while the great and complete fulfilment is yet future—at the great day of the Lord. Mal. iv. 1. The words here are not “*which was for to come*,” but are *strictly future*, who shall come. Compare ch. xvii. 11, where the future is used. The if ye will (are willing to) receive it must be taken as referring to the partial sense of the fulfilment implied: for it was (and is to this day) the belief of the Jews that Elias in person should come before the end.

<sup>16</sup> But whereunto shall I liken this generation? it is like unto children sitting in the markets, and calling unto their fellows, <sup>17</sup> and saying, We have piped unto you, and ye have not danced; we have mourned [<sup>d</sup> unto you], and ye have not lamented. <sup>18</sup> For John came neither eating nor drinking, and they say, He hath a devil. <sup>19</sup> The son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, <sup>m</sup> a friend of publicans and sinners. But wisdom <sup>e</sup> is justified of her <sup>f</sup> children.

m ch. ix. 10.  
Luke xv. 1 f.

<sup>d</sup> omitted in some of the best MSS.

<sup>e</sup> reader, WAS.

<sup>f</sup> some of our earliest MSS. read, for children, works.

15.] These words are generally used by our Lord when there is a further and deeper meaning in His words than is expressed: as here—'if John the Baptist is Elias, and Elias is the forerunner of the coming of the Lord, then know surely that the Lord is come.' 16. But] Implying 'the men of this generation have ears, and hear not; will not receive this saying: are arbitrary, childish, and prejudiced, not knowing their own mind.'

whereunto shall I liken] See similar questions in Mark iv. 30: Luke xiii. 18, 20; and note on ch. vii. 24. like unto children: as children in their games imitate the business and realities of life, so these in the great realities now before them shew all the waywardness of children. The similitude is to two bodies of children, the one inviting the other to play, first at the imitation of a wedding, secondly at that of a funeral;—to neither of which will the others respond. Stier remarks that the great condescension of the preaching of the Gospel is shewn forth in this parable, where the man sent from God, and the eternal Word Himself, are represented as children among children, speaking the language of their sports. Compare Heb. ii. 14. It must not be supposed that the two bodies of children are two divisions of the Jews, as some (e.g. Olsh.) have done: the children who call are the *Jews*,—those called to, the two *Preachers*; both belonging, according to the flesh, to this generation,—but neither of them corresponding to the kind of *mourning* (in John's case) with which the Jews would have them mourn, or the kind of *joy* (in the Lord's case) with which the Jews would have them rejoice. The converse application, which is commonly made, is against the *is like unto children*, by which the first *children* must be the *children of this generation*; and nothing

can be more perplexed than to understand *is like unto* as meaning '*may be illustrated by*,' and invert the persons in the parable. Besides which, this interpretation would lay the waywardness to the charge of the *Preachers*, not to that of the Jews.

18. neither eating nor drinking] Luke vii. 33 fills up this expression by inserting *bread and wine*. See ch. iii. 4. The neglect of John's preaching, and rejection of his message, is implied in several places of the Gospels (see ch. xxi. 23—27: John v. 35); but hence only do we learn that they brought against him the same charge which they afterwards tried against our Lord. See John vii. 20; x. 20.

19.] Alluding to our Lord's practice of frequenting entertainments and feasts, e.g. the marriage at Cana, the feast in Levi's house, &c. See also ch. ix. 14. But] literally, and: i.e. and yet; see John xvi. 32.

wisdom] the divine wisdom which hath ordered these things. was justified—

the same tense as "*came*" both times—refers to the *event*, q. d., 'they were events in which wisdom was justified, &c.' The force of the past tense is not to be lost by giving a *present* meaning to either of the verbs. The meaning seems to be, that the waywardness above described was not universal, but that the *children of wisdom* (in allusion probably to the Book of Proverbs, which constantly uses similar expressions: see ch. ii. 1; iii. 1, 11, 21; iv. 1, &c.) were led to receive and justify (= clear of imputation) the Wisdom of God, who did these things. Cf. Luke vii. 29, where in this same narrative it is said, *the publicans justified God*. The *children of wisdom* are opposed to the wayward *children* above, the childlike to the childish; and thus this verse serves as an introduction to the saying in ver. 25. of,

not exactly equivalent to '*by*,' but imply-

<sup>20</sup> Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: <sup>21</sup> Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago <sup>a</sup> in sackcloth and ashes. <sup>22</sup> But I say unto you, <sup>o</sup> It <sup>a</sup> Jonah iii. 7. shall be more tolerable for Tyre and Sidon at the day of <sup>o</sup> ch. x. 15. judgment, than for you. <sup>23</sup> And thou, Capernaum, <sup>p</sup> *which* <sup>p</sup> see Isa. xiv. 18. Lam. ii. 1. *art exalted unto heaven, shalt be brought down to <sup>h</sup> hell:* for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this

*§ the best MSS. read, shalt thou be exalted unto heaven? thou shalt be brought.* <sup>h</sup> *in the original, Hades.*

ing 'at the hands of' the person whence the justification comes. <sup>20—20.</sup> SECOND PART OF THE DISCOURSE. See on ver. 7.

<sup>20.</sup> Then began he] This expression betokens a change of subject, but not of locality or time. The whole chapter stands in such close connexion, one part arising out of another (e.g. this out of ver. 16—19), and all pervaded by the same great undertone, which sounds forth in vv. 23—30, that it is quite impossible that this should be a collection of our Lord's sayings, uttered at different times. I would rather regard the then began he as a token of the report of an ear-witness, and as pointing to a pause or change of manner on the part of our Lord. See note on Luke x. 13.

because they repented not] Connect this with the first subject of our Lord's preaching, ch. iv. 17. The reference is to some unrecorded miracles, of which we know (Luke iv. 23; John xxi. 25) that there were many.

§1. Chorazin] According to Jerome, a town of Galilee, two (according to Eusebius twelve, but most likely an error in the transcriber) miles from Capernaum. It is nowhere mentioned except here and in the similar place of Luke.

Bethsaida] Called a city, John i. 45, — a village (literally), Mark viii. 23, — in Galilee, John xii. 21: — on the western bank of the lake of Genesareth, near the middle, not far from Capernaum; the birth-place of Simon Peter, Andrew, and Philip. Both this and Chorazin appear to be put as examples of the lesser towns in which our Lord had wrought his miracles (the towns, literally, village-towns, of Mark i. 38), as distinguished from Capernaum, the chief town (ver. 23) of the neighbourhood. Tyre and Sidon] These wealthy cities, so often the

subject of prophecy, had been chastised by God's judgment under Nebuchadnezzar and Alexander, but still existed (Acts xiii. 20; xxi. 8, 7; xxvii. 8). repented... in sackcloth and ashes is probably an allusion to Jonah iii. 6, or to general Eastern custom.

§3.] The sense has been variously interpreted. Some suppose it to allude to the distinguished honour conferred on Capernaum by our Lord's residence there. Others to the rich fisheries carried on at Capernaum, by means of which the town was proud and prosperous. Others refer the expression to the lofty situation of Capernaum, which however is very uncertain. The first interpretation appears to me the most probable, seeing that our Lord chose that place to be the principal scene of His ministry and residence, "his own city," ch. ix. 1. The very sites of these three places are now matter of dispute among travellers. See Robinson, vol. iii. pp. 283—300. Dr. Thomson, "The Land and the Book," p. 359, was sure he found Chorazin in the ruins bearing the name Khoraz, lying in a side valley of the Wady Nashif, which runs down to the lake on the East of Tell Hüm (Capernaum). And this, in spite of Dr. Robinson's rejection of the identification.

in Sodom] The comparison between sinful Israel and Sodom is common in the O. T. See Deut. xxxii. 32; Isa. i. 10; Lam. iv. 6; Ezek. xvi. 46—57.

it would have remained] This declaration of the Lord of all events, opens to us an important truth, that the destruction of Sodom was brought about, not by a necessity in the divine purposes—still less by a connexion of natural causes—but by the iniquity of its inhabitants, who, had they turned and repented, might have averted



day. <sup>24</sup> But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

<sup>q</sup> Luke x. 21.

<sup>r</sup> see Ps. viii.  
<sup>1</sup> 1 Cor. i.  
19, 27; H. 2.  
<sup>2</sup> Cor. iii. 14.  
<sup>s</sup> ch. xvi. 17.

<sup>t</sup> ch. xxviii. 18.  
John iii. 32;  
xiii. 3; xvii.  
2. <sup>1</sup> Cor. xv.  
37.

<sup>25</sup> <sup>q</sup> At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because 'thou hast hid these things from the wise and prudent, and hast revealed them unto babes. <sup>26</sup> Even so, Father: for so it seemed good in thy sight. <sup>27</sup> 'All things <sup>i</sup>are delivered unto me of my Father: and no man knoweth the Son,

<sup>i</sup> render, were.

<sup>j</sup> i. e. by.

their doom. The same is strikingly set before us in the history of Jonah's preaching at Nineveh. <sup>24</sup>, and <sup>23</sup>.] These verses are connected with those respectively preceding them thus:—'If these mighty works had been done in Tyre and Sidon—in Sodom—they would have, &c.; but,

since no such opportunity was afforded them, and ye, Bethsaida, Chorazin, and Capernaum, have had and rejected such, it shall be more tolerable, &c.' And as to the saying of our Lord, 'If more warnings had been given they would have repented,'—it is not for the infidel to say, 'Why then were not more given?' because every act of God for the rescue of a sinner from his doom is purely and entirely of free and undeserved grace, and the proportion of such means of escape dealt out to men is ruled by the counsel of His will who is holy, just, and true, and willet not the death of the sinner; but whose ways are past our finding out. We know enough when we know that all are inexcusable, having (see Rom. i. ii.) the witness of God in their consciences; and our only feeling should be overflowing thankfulness, when we find ourselves in possession of the light of the glorious Gospel, of which so many are deprived. That the reference here is to the *last great day* of judgment is evident, by the whole being spoken of in the future. Had our Lord been speaking of the *outward* judgment on the rebellious cities, the future might have been used of them, but could not of Sodom, which was already destroyed. This shall be more tolerable is one of those mysterious hints at the future dealings of God, into which we can penetrate no further than the actual words of our Lord reveal, nor say to what difference exactly they point in the relative states of those who are compared. See also Luke xii. 47, 48.

<sup>25</sup>.] This is certainly a continuation of the foregoing discourse; and the answered, which seems to have nothing to

refer to, does in reality refer to the words which have immediately preceded. The at that time is not *chronological*, but gives additional solemnity to what follows. There may have been a slight break in the discourse; the older interpreters, and others, insert the return of the Apostles: but I do not see any necessity for it. The whole ascription of praise is an answer: an answer to the mysterious dispensations of God's Providence above recounted. With regard to the arrangement in Luke, see note on Luke x. 21. I thank thee]

Not merely, 'I praise Thee,' but in the force of the Greek word, I confess to Thee, 'I recognize the justice of Thy doings;' viz. in the words *Even so, Father*, &c. Stier remarks that this is the *first public mention* by our Lord of His Father; the words in ch. x. 32, 33 having been addressed to the twelve (but see John ii. 16). We have two more instances of such a public address to His Father, John xi. 41; xii. 28; and again Luke xxiii. 34. It is to be observed that He does not address the Father as *His* Lord, but as *Lord of heaven and earth*: as *He who worketh all things after the counsel of His will*, Eph. i. 11. hast hid . . . hast revealed] more properly, didst hide, and didst reveal, in the deeper and spiritual sense of the words; the time pointed at being that in the far past, when the divine decrees as to such hiding and revealing were purposed. See 1 Cor. ii. 9—12.

these things, these mysterious arrangements, by which the sinner is condemned in his pride and unbelief, the humble and childlike saved, and God justified when He saves and condemns. These are 'revealed' to those who can in a simple and teachable spirit, as *babes*, obey the invitation in vv. 28—30, but 'hidden' from the wise and clever of this world, who attempt their solution by the inadequate instrumentality of the mere human understanding. See 1 Cor. i. 26—31. <sup>27</sup>.] In one other

but the Father; "neither knoweth any man the Father," <sup>John 1. 18. v. 46: s. 18.</sup> save the Son, and he to whomsoever the Son <sup>k</sup> will reveal him.

<sup>28</sup> Come unto me, all ye that labour and are heavy laden, and I will give you rest. <sup>29</sup> Take my yoke upon you, <sup>v</sup> and learn of me; for I am meek and <sup>v</sup> lowly in heart: <sup>v</sup> and ye shall find rest unto your souls. <sup>30</sup> <sup>v</sup> For my yoke is easy, and my burden is light.

<sup>k</sup> i. e. is minded to.

place only in the three first Gospels (besides the similar passage, Luke x. 22) does the expression the Son occur; viz. Mark xiii. 32. The spirit of this verse, and its form of expression, are quite those of the Gospel of John; and it serves to form a link of union between the three synoptic Gospels and the fourth, and to point to the vast and weighty mass of discourses of the Lord which are not related except by John. We may also observe another point of union:—*this very truth* (John iii. 35) had been part of the testimony borne to Jesus by the Baptist—and its repetition here, in a discourse of which the character and office of the Baptist is the suggestive groundwork, is a coincidence not surely without meaning. The verse itself is in the closest connexion with the preceding and following, and is best to be understood in that connexion: all things were delivered to me answers to "thou hast revealed" in ver. 25 (on the tenses, see note above, ver. 25), only "revealed" could not be used of the Eternal Son, for He is Himself the Revealer;—no man (no one) knoweth the Son . . . , none but the Almighty Father has full entire possession of the mystery of the Person and Office of the Son: it is a depth hidden from all being but His, Whose Purposes are evolved in and by it: neither . . . the Father . . . nor does any fully apprehend, in the depths of his being, the love and grace of the Father, except the Son, and he to whom the Son, by the Eternal Spirit, proceeding from the Father and the Son, will reveal Him. Then in close connexion with the to whomsoever the Son will, which by itself might seem to bring in an arbitrariness into the divine counsel, follows, by the Eternal Son Himself, the Come unto me, all . . . , the wonderful and merciful generalization of the call to wisdom unto salvation.

<sup>28.</sup>] This is the great and final answer to the question, *Art thou He that should come, or do we look for another?* As before, we may observe the closest connexion between this and the

preceding. As the Son is the great Re-  
vealer, and as the to whomsoever He will  
is by His grace extended to all the weary  
—all who feel their need—so He here in-  
vites them to receive this revelation, learn  
of Me. But the way to this heavenly  
wisdom is by quietness and confidence,  
rest unto the soul, the reception of the  
divine grace for the pardon of sin, and the  
breaking of the yoke of the corruption of  
our nature.

No mere man could have spoken these words. They are parallel with the command in Isa. xlv. 22, which is spoken by Jehovah Himself. labour and are heavy laden] the active and passive sides of human misery, the labouring and the burdened, are invited. Doubtless, outward and bodily misery is not shut out; but the promise, rest to your souls, is only a spiritual promise. Our Lord does not promise to those who come to Him freedom from toil or burden, but rest in the soul, which shall make all yokes easy, and all burdens light. The main invitation however is to those burdened with the yoke of sin, and of the law, which was added because of sin. All who feel that burden are invited.

<sup>29.</sup>] learn of Me, both 'from My example,' which however is the lower sense of the words, and 'from My teaching,' from which alone the rest can flow; the revelation of vv. 25 and 27. ye shall find rest unto your souls is quoted from Jer. vi. 16 Heb. Thus we have it revealed here, that the rest and joy of the Christian soul is, to become like Christ: to attain by His teaching this meekness and lowliness of His. Olshausen makes an excellent distinction between lowly in heart, an attribute of divine Love in the Saviour, and lowly, or poor, in spirit, ch. v. 3: Prov. xxix. 23, which can only be said of sinful man, knowing his unworthiness and need of help. heart is only here used of Christ.

<sup>30.</sup>] easy, 'not exacting,' answering to 'kind,' spoken of persons, Luke vi. 35. See 1 John v. 3. Owing to the conflict with evil ever incident to our corrupt nature even under

<sup>a</sup> Deut. xxiii.  
25.

XII. <sup>1</sup> At that time <sup>a</sup> Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat. <sup>2</sup> But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day. <sup>3</sup> But he said unto them, Have ye not read <sup>b</sup> what David did, when he was an hungred, and they that were with him; <sup>4</sup> how he entered into the house of God, and <sup>1</sup> did

<sup>c</sup> Exod. xrv. 30.  
Lev. xxiv. 8.

Exod. xxix.  
38, 39. Lev.  
viii. 31; xxi.  
9.  
Num. xxviii.  
9. John vii.  
22.

<sup>5</sup> Chron. vi.  
18. Mal. iii.  
1.

eat <sup>c</sup> the shewbread, which was not lawful for him to eat, neither for them which were with him, <sup>d</sup> but only for the priests? <sup>5</sup> Or have ye not read in the <sup>e</sup> law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? <sup>6</sup> But I say unto you, That in this place is <sup>m</sup> one greater than the temple. <sup>7</sup> But if ye

<sup>1</sup> our two earliest MSS. read, they did eat.  
<sup>m</sup> read, that which is greater.

grace, the *rest* which Christ gives is yet to be viewed as a yoke and a burden, seen on this its painful side, of conflict and sorrow: but it is a *light yoke*; the inner rest in the soul giving a peace which passeth understanding, and bearing it up against all. See 2 Cor. iv. 16.

XII. 1—8.] THE DISCIPLES PLUCK EARS OF CORN ON THE SABBATH. OUR LORD'S ANSWER TO THE PHARISEES THEREON. Mark ii. 23—28: Luke vi. 1—5. In Mark and Luke this incident occurs after the discourse on fasting related Matt. ix. 14 sq.; but in the former without any definite mark of time. The expression at that time is, I conceive, a more definite mark of connexion than we find in the other Gospels, but cannot here be fixed to the meaning which it clearly has in ch. xi. 25, where the context determines it. We can merely say that it seems to have occurred about the same time as the last thing mentioned—in the same journey or season. The plucking the ears was allowed Deut. xxiii. 25, but in the Talmud expressly forbidden on the Sabbath. It was also (Levit. xxiii. 14, apparently, but this is by no means certain: see note on Luke) forbidden until the sheaf of first-fruits had been presented to God, which was done on the second day of the feast of unleavened bread at the Passover. This incident, on that supposition, must have occurred between that day and the harvest. It is generally supposed to have been on the first Sabbath after the Passover. For a fuller discussion of the time and place, see note on Luke as before. 3.] It appears from 1 Sam.

the day of David's arrival; which therefore, Levit. xxiv. 8, was a sabbath. The example was thus doubly appropriate. Bengel maintains, on the commonly received interpretation of Luke vi. 1, that 1 Sam. xxi. was the lesson for the day. But the Jewish calendar of lessons cannot be shewn to have existed in the form which we now have, in the time of the Gospel history. 5.] The priests were ordered to offer double offerings on the Sabbath (Num. xxviii. 9, 10), and to place fresh (*hot*, and therefore baked that day) shewbread. In performing these commands they must commit many of what the Pharisees would call profanations of the Sabbath. So that, as Stier (ii. 4), not only does the sacred *history* furnish examples of exception to the law of the Sabbath from *necessity*, but the *Law itself* ordains work to be done on the Sabbath as a *duty*. 6.] The Greek has merely greater, and the best MSS. have it in the neuter gender, which sustains the parallel better: a greater thing than the temple is here. See John ii. 19. The inference is, 'If the priests in the temple and for the temple's sake, for its service and ritual, profane the Sabbath, as ye account profanation, and are blameless, how much more these disciples who have grown hungry in their appointed following of Him who is greater than the temple, the true Temple of God on earth, the Son of Man!' I cannot agree with Stier that the neuter would represent only "something greater, more weighty than the temple,—namely, merciful consideration of the hungry, or the like:" it seems to me,

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had known what this meaneth, <sup>a</sup> I will have mercy, and not sacrifice, ye would not have condemned the guiltless. <sup>b</sup> Exodus vi. 6. Mic. vi. 6, 7. 8. ch. ix. 13.

<sup>c</sup> For the Son of man is Lord [<sup>d</sup> *even*] of the sabbath day.

<sup>e</sup> And when he was departed thence, he went into their synagogue: <sup>f</sup> and, behold, [<sup>g</sup> *there was*] a man which had his hand <sup>h</sup> withered. And they asked him, saying, <sup>i</sup> Is it lawful to heal on the sabbath days? <sup>j</sup> Luke xiii. 14: xiv. 3. John ix. 16. that they might accuse him. <sup>k</sup> And he said unto them, What man <sup>l</sup> *shall there be* among you, that shall have one sheep, and <sup>m</sup> if it fall into a pit on the sabbath day, <sup>n</sup> 1 see Exod. xiii. 4. Deut. xxi. 4. will he not lay hold on it, and lift it out? <sup>o</sup> How much then is a man better than a sheep! Wherefore it is lawful to do well on the sabbath days. <sup>p</sup> Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the

<sup>a</sup> omit.

<sup>c</sup> omitted in the three oldest MSS.

<sup>h</sup> literally, dry.

<sup>l</sup> read, is there.

as above, to bear a more general and sublime sense than the masculine; see ver. 41, &c.

7.] The law of this new Temple-service is the law of charity and love:—mercy and not sacrifice, see ch. ix. 13;—all for man's sake and man's good;—and if their hearts had been ready to receive our Lord, and to take on them this service, they would not have condemned the guiltless.

8.] On the important verse preceding this in Mark ii. 27, see note there. The sense of it must here be supplied to complete the inference. Since the Sabbath was an ordinance instituted for the use and benefit of man,—the Son of Man, who has taken upon Him full and complete Manhood, the great representative and Head of humanity, has this institution under his own power. See this teaching of the Lord illustrated and expanded in apostolic practice and injunctions, Rom. xiv. 4, 5, 17: Col. ii. 16, 17.

9—14.] HEALING OF THE WITHERED HAND. Mark iii. 1—6: Luke vi. 6—11.

9. when he was departed thence] This change of place is believed by Gresswell to have been a journey back to Galilee after the Passover. (Diss. viii. vol. ii.) It is true that no such change is implied in Mark and Luke; but the words here point to a journey undertaken, as in ch. xi. 1; xv. 29, the only other places in this Gospel where the expression occurs. In John vii. 3, the cognate expression, “*Depart hence*,” is used of a journey from Galilee to Judæa. So that certainly it is not implied here (as Meyer, al., suppose) that the incident took place on the same

day as the previous one. We know from Luke vi. that it was on another (the next?) sabbath.

their] not, of the Pharisees; but of the Jews generally, of the people of the place.

10.] This narrative is found in Mark and Luke with considerable variation in details from our text, those two Evangelists agreeing however with one another. In both these accounts, they (the Scribes and Pharisees, Luke) were watching our Lord to see whether He would heal on the Sabbath:—and He (knowing their thoughts, Luke) ordered the man to stand forth in the midst, and asked them the question here given. The question about the animal does not occur in either of them, but in Luke xiv. 5, on a similar occasion. The additional particulars given are very interesting. By Luke,—it was the right hand; by Mark,—our Lord looked round on them with anger, being grieved for the hardness of their hearts:—And the Herodians were joined with the Pharisees in their counsel against Him. See notes on Luke.

dry] “*withered*,” literally “*dried up*,” as in Mark: of which the use had been lost and the vital powers withered. The construction of this verse is involved: there is a double question, as in ch. vii. 9.

Our Lord evidently asks this as being a thing allowed and done at the time when He spoke: but subsequently (perhaps, suggests Stier, on account of these words of Christ), it was forbidden in the Talmud; and it was only permitted to lay planks for the beast to come out.

13.] Our Lord does not outward

k ch. xxvii. 1.  
John v. 16:  
x. 39: xl. 53.

l see ch. x. 23.

m ch. xix. 2.

n ch. ix. 30.

o Isa. xlii. 1.

p ch. iii. 17:  
xvii. 5.

q see ch. ix. 32.  
Mark iii. 11.

other. <sup>14</sup> Then <sup>k</sup> the Pharisees went out, and held a council against him, how they might destroy him. <sup>15</sup> But when Jesus knew it, <sup>l</sup> he withdrew himself from thence: <sup>m</sup> and great multitudes followed him, and he healed them all; <sup>16</sup> and <sup>n</sup> charged them that they should not make him known: <sup>17</sup> that it might be fulfilled which was spoken by Esaias the prophet, saying, <sup>18</sup> <sup>o</sup> Behold my servant, whom I have chosen; my beloved, <sup>p</sup> in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. <sup>19</sup> He shall not strive, nor cry; neither shall any man hear his voice in the streets. <sup>20</sup> A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth <sup>r</sup> judgment unto victory. <sup>21</sup> And in his name shall the Gentiles <sup>q</sup> trust.

<sup>22</sup> <sup>q</sup> Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the [<sup>t</sup> blind and] dumb both spake and saw. <sup>23</sup> And all the people were amazed, and said, Is not this the son of

<sup>r</sup> render, the judgment.

<sup>q</sup> render, hope.

<sup>t</sup> omitted in some of the oldest MSS.

act: the healing is performed without even a word of command. The stretching forth the hand was to prove its soundness, which the divine power wrought in the act of stretching it forth. Thus his enemies were disappointed, having no legal ground against Him. <sup>14.</sup>] This is the first mention of counsel being taken by the Pharisees (and Herodians, Mark, as above) to put our Lord to death.

<sup>15-21.</sup>] *Peculiar in this form to Matthew.* See Mark iii. 7-12: Luke vi. 17-19.

<sup>15.</sup>] them all: see similar expressions, ch. xix. 2: Luke vi. 19;—i. e. 'all who wanted healing.' <sup>16.</sup> charged them] see ch. viii. 4, and note. <sup>17.</sup>] On that it might be fulfilled, see note on ch. i. 22. It must not be understood 'and thus was fulfilled': it is used only of the purpose, not of the result, here or any where. It is strange that any should be found, at this period of the progress of exegesis, to go back to a view which is both superficial and ungrammatical. The prophecy is partly from the LXX, partly an original translation. The LXX have 'Jacob my servant . . . Israel my chosen . . .', but the Rabbis generally understood it of the Messiah. <sup>18.</sup>] he shall shew

(announces) judgment to the Gentiles, viz. in his office as Messiah and Judge. In these words the majesty of his future

glory is contrasted with the meekness about to be spoken of: q. d. 'And yet He shall not,' &c. <sup>20.</sup>] A proverbial expression for, 'He will not crush the contrite heart, nor extinguish the slightest spark of repentant feeling in the sinner.'

Until He shall have brought out the conflict, the cause, the judgment, unto victory,—caused it, i. e. to issue in victory:—i. e. such shall be his behaviour and such his gracious tenderness, during the day of grace: while the conflict is yet going on,—the judgment not yet decided.

<sup>22-45.</sup>] ACCUSATION OF CASTING OUT DEVILS BY BEELZEBUB, AND OUR LORD'S DISCOURSE THEREON. DEMAND OF A SIGN FROM HIM: HIS FURTHER DISCOURSE. Mark iii. 20-30: Luke xi. 14-36, where also see notes. This account is given by Luke later in our Lord's ministry, but without any fixed situation or time, and with less copiousness of detail. See also ch. ix. 32, and notes there. St. Mark (iii. 23-29) gives part of the discourse which follows, but without any determinate sequence, and omitting the miracle which led to it. <sup>23.</sup> Is not this]

This form of question is properly a doubtful denial, involving in fact a surmise in the affirmative. 'Surely this is not . . . ?' the son of David] see ch. ix. 27,

David? <sup>24</sup> But when the Pharisees heard it, they said, <sup>ch. ix. 24.</sup>

<sup>u</sup> *This fellow doth not cast out devils, but by Beelzebub the prince of the devils.* <sup>25</sup> And <sup>v</sup> *Jesus* knew their thoughts, <sup>ch. ix. 4. John ii. 23. Rev. ii. 23.</sup> and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: <sup>26</sup> and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand. <sup>27</sup> And if I by Beelzebub cast out devils, by whom do your <sup>w</sup> *children* cast them out? therefore they

<sup>u</sup> *render*, This man.

<sup>v</sup> *some of the oldest MSS. read* He.

<sup>w</sup> *render*, SONS.

and note.

<sup>24.</sup> St. Mark states (iii. 22) that this accusation was brought by the "*scribes who came down from Jerusalem*;" Luke (xi. 15), by "*some of them*," i. e. of the multitude. On the charge itself, Trench remarks, "A rigid monotheistic religion like the Jewish, left but one way of escape from the authority of miracles, which once were acknowledged to be indeed such, and not mere collusions and sleights of hand. There remained nothing to say but that which we find in the N. T. the adversaries of our Lord continually did say, namely, that these works were works of hell." <sup>25.</sup> The Pharisees said this covertly to some among the multitude; see Luke, vv. 15, 17. "There is at first sight a difficulty in the argument which our Saviour draws from the oneness of the kingdom of Satan: viz. that it seems the very idea of this kingdom, that it should be *this anarchy*; blind rage and hate not only against God, but each part of it warring against every other part. And this is most deeply true, that hell is as much in arms against itself as against Heaven: neither does our Lord deny that in respect of itself that kingdom is infinite contradiction and division: only He asserts that in relation to the *kingdom of goodness* it is at one: there is one life in it and one soul in relation to that. Just as a nation or kingdom may embrace within itself infinite parties, divisions, discords, jealousies, and heartburnings: yet, if it is to subsist as a nation at all, it must not, *as regards other nations*, have lost its sense of unity; when it does so, of necessity it falls to pieces and perishes." Trench, *Miracles*, p. 58. We may observe (1) that our Lord here in the most solemn manner re-asserts and confirms the truths respecting the kingdom of evil which the Jews also held. The *kingdoms* are so set parallel with one another, that the denial of the reality of the one with its *chief*, or the supposing it founded merely in assent

on the part of our Lord to Jewish notions, inevitably brings with it the same conclusions with regard to the other. They are both *real*, and so is the conflict between them. (2) That our Lord here appeals not to an *insulated case* of casting out of devils, in which answer might have been made, that the craft of Satan might sometimes put on the garb and arts of an adversary to himself, for his own purposes,—but to the *general and uniform tenor of all such acts* on his part, in which He was found as the continual Adversary of the kingdom of Satan. (3) That our Lord proceeds to shew that the axiom is true of all human societies, even to a family, the smallest of such. (4) That He does *not* state the same of an individual man, "*Every man divided against himself falleth*," rests upon deeper grounds, which will be entered on in the notes on vv. 30, 31. <sup>27.</sup> The interpretation of this verse has been much disputed; viz. as to whether the casting out by the sons of the Pharisees (*scholars*,—*disciples*; see 2 Kings ii. 3 and *passim*) were real or pretended exorcisms. The occurrence mentioned Luke ix. 49 does not seem to apply; for there John says, *Master, we saw one casting out devils in thy Name*, which hardly could have been the case with those here referred to. Nor again can the *vagabond Jews, exorcists*, of Acts xix. 18 be the same as these, inasmuch as they also named over the possessed *the name of the Lord Jesus*: or at all events it can be no such invocation which is *here* referred to. In Josephus (*Antt.* viii. 2. 5) we read that Solomon "left forms of exorcism, by which they cast out *dæmons* so that they never return. And," he adds, "this kind of cure is very common among us to this day." It is highly necessary to institute this enquiry as to the reality of their exorcisms: for it would leave an unworthy impression on the reader, and one very open to the cavils of unbelief, were we to sanction the

shall be your judges. <sup>28</sup> But if I cast out devils by the Spirit of God, then 'the kingdom of God is come unto you. <sup>29</sup> Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. <sup>30</sup> He that is not with me is against me; and he that gathereth not with me scattereth abroad. <sup>31</sup> Wherefore I say unto you, 'All manner of sin and blasphemy shall be forgiven unto <sup>2</sup> men :

<sup>2</sup> *the Vatican MS. reads, you men.*

idea that our Lord would have solemnly compared with his own miracles, and drawn inferences from, a system of imposture, which on that supposition, these Pharisees must have known to be such. I infer then that the sons of the Pharisees did really cast out devils, and I think this view is confirmed by what the multitudes said in ch. ix. 33, where upon the dumb speaking after the devil was cast out they exclaimed, "*It never was so seen in Israel.*" meaning that this was a more complete healing than they had ever seen before. The difficulty has arisen mainly from forgetting that miracles, *as such*, are no test of truth, but have been permitted to, and prophesied of, false religions and teachers. See Exodus vii. 22; viii. 7: ch. xxiv. 24, &c.: Deut. xiii. 1—5. There is an important passage in Justin Martyr, in which he says that the Name of the Son of God Himself never failed to cast out demons, whereas those of the Jewish kings, prophets, and patriarchs, failed. "But," he adds, "if you used the Name of the God of Abraham, Isaac, and Jacob, perhaps it might prevail." Irenæus says that by this invocation the Jews cast out demons even in his time. Jerome, Chrysostom, and others understood "*your sons*" to mean the *Apostles*. your judges, in the sense of *convicting you of partiality*.

<sup>28</sup> by the Spirit of God] equivalent to "*by the finger of God*," Luke; see Exod. viii. 9. is come, emphatic in position: but merely, has come unto (upon) you: not '*is already upon you*,' i. e. '*before you looked for it*,'—as Stier and Wesley. <sup>29</sup>] Luke has the word "*a stronger*" applied to the spoiler in this verse; a title given to our Lord by the Baptist, ch. iii. 11 and parallels; see also Isa. xl. 10; xlix. 24, 25; liii. 12. Compare note on Luke xi. 21 f., which is the fuller report of this parabolic saying. <sup>30</sup>] These words have been variously understood. Chrysostom and Euthymius understand them to refer to the devil; Bengel, Schleiermacher, and Neander, to the Jewish exorcists

named above. Grotius and others understand it as merely a general proverb, and the "*me*" to mean '*any one*,' and here to apply to Satan, the sense being, '*If I do not promote Satan's kingdom, which I have proved that I do not, then I must be his adversary.*' But this is on all accounts improbable: see below on *gathereth and scattereth*. We must regard it as a saying setting forth to us generally the entire and complete disjunction of the two kingdoms, of Satan and God. There is and can be in the world no *middle party*: they who are not with Christ, who do not gather with Him,—are against Him and his work, and as far as in them lies are undoing it. See Rom. viii. 7. And thus the saying connects itself with the following verse:—this being the case, *Wherefore I say unto you*,—the sin of an open belying of the present power of the Holy Spirit of God working in and for His Kingdom, assumes a character surpassingly awful. This saying is no way inconsistent with that in Mark ix. 40: Luke ix. 50. That is not a conversion of this, for the terms of the respective propositions are not the same. See note on Mark ix. 40.

As usual, this saying of our Lord reached further than the mere occasion to which it referred, and spoke forcibly to those many half-persuaded hesitating persons who flattered themselves that they could strike out a line avoiding equally the persecution of men and the rejection of Christ. He informed them (and informs us also) of the impossibility of such an endeavour.

In the *gathereth* there is an allusion to the idea of gathering the harvest: see ch. xiii. 30: John xi. 52, and for *scattereth*, John x. 12, in all which places the words exactly bear out their sense here.

<sup>31</sup>, <sup>32</sup>.] *Wherefore, because this is the case*: see last note. Notice again the *I say unto you*, used by our Lord when He makes some revelation of things hidden from the sons of men: see ch. vi. 29, and xviii. 10, 19: and ver. 36 below. The distinction in these much-

“but the blasphemy *against the Holy Ghost* shall not be <sup>w Acts vii. 51.</sup> forgiven [<sup>unto men</sup>]. <sup>32</sup> And whosoever <sup>x ch. xi. 10; xlii. 28. John vii. 15, 26. y 1 Tim. i. 18.</sup> speaketh a word against the Son of man, <sup>y</sup> it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. <sup>33</sup> Either make the tree good, and <sup>z ch. vii. 17.</sup> his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. <sup>34</sup> O <sup>a ch. iii. 7; xlii. 28.</sup> *generation* of <sup>b Luke vi. 45.</sup> *vipers*, how can ye, being evil, speak good things? <sup>b</sup> for out of the abundance of the heart the mouth speaketh.

*Y render, of the Spirit.*

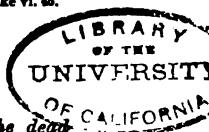
*z omitted by our two oldest MSS.*

*a render, offspring.*

controverted verses seems to be, between (1) the sin and blasphemy which arises from culpable ignorance and sensual blindness, as that of the fool who said in his heart ‘There is no God,’—of those who, e. g. Saul of Tarsus, opposed Jesus as not being the Christ; which persons, to whatever degree their sin may unhappily advance, are capable of enlightenment, repentance, and pardon:—and (2) the blasphemy of those who, acknowledging God, and seeing his present power working by his Holy Spirit, *openly oppose* themselves to it, as did, or as were very near doing (for our Lord does not actually imply that they *had* incurred this dreadful charge), these Pharisees. They may as yet have been under the veil of ignorance; but this their last proceeding, in the sight of Him who knows the hearts, approximated very near to, or perhaps reached, this awful degree of guilt. The principal misunderstanding of this passage has arisen from the prejudice which possesses men’s minds owing to the use of the words, ‘the *sin* against the Holy Ghost.’ It is not a particular species of sin which is here condemned, but a definite act shewing a *state* of sin, and that state a wilful determined opposition to the present power of the Holy Spirit; and this as shewn by its fruit, *blasphemy*. The declaration, in substance, often occurs in the N. T. See 1 John v. 16, and note on “*sin*” there: 2 Tim. iii. 8: Jude 4, 12, 13: Heb. x. 26—31; vi. 4—8. No *sure* inference can be drawn from the words *neither in the world to come*—with regard to forgiveness of sins in a future state. Olshausen remarks that a parallel on the other side is found in ch. x. 41, 42, where the *recognition* of divine power in those sent from God is accompanied with promise of eternal reward. He himself however understands the passage (as many others have done) to imply forgiveness on repent-

ance *in the imperfect state of the deed* before the judgment, and considers it to be cognate with 1 Pet. iii. 18 ff. Augustine speaks very strongly: “It could not be said with truth of any, that ‘it shall not be forgiven them neither in this world nor either in the world to come,’ unless there were some who are to be forgiven not in this world, but in the world to come.” See, on the whole subject, note on 1 Pet. iii. 18 ff. In the almost entire silence of Scripture on any such doctrine, every principle of sound interpretation requires that we should hesitate to support it by two difficult passages, in neither of which does the plain construction of the words absolutely require it.

The expressions *this world* (equivalent to “*this present world*,” Tit. ii. 12: 2 Tim. iv. 10; “*this time*,” Mark x. 30; “*the course (age) of this world*,” Eph. ii. 2; “*this present evil world*,” Gal. i. 4) and the *world to come* (see Mark x. 30; equivalent to “*that world*,” Luke xx. 35; “*the ages to come*,” Eph. ii. 7) were common among the Jews, and generally signified respectively the time before and after the coming of the Messiah. In the N. T. these significations are replaced by—*the present life*, and *that to come*: the present mixed state of wheat and tares, and the future completion of Messiah’s Kingdom after the great harvest. These terms seem to differ from “*the kingdom of heaven*,” or “*of God*,” in never being spoken of, or as in, individuals, but as an age of time belonging to the universal Church. <sup>33, 34.</sup> not, as generally understood, equivalent to “*represent . . . as*” for then the clause “*for out &c.*” loses its meaning:—but literally, *make*. The verse is a parable, not merely a similitude. “There are but two ways open: either *make the tree and its fruit both good*, or both *bad*: for by the fruit the tree is known.” How





<sup>35</sup> A good man out of <sup>b</sup> *the good treasure of the heart* bringeth forth good things: and an evil man out of <sup>c</sup> *the evil treasure* bringeth forth evil things. <sup>36</sup> But I say unto you, That every idle <sup>d</sup> *word* that men shall speak, they shall give account thereof in the day of judgment. <sup>37</sup> For by thy words thou shalt be justified, and by thy words thou shalt be condemned. <sup>38</sup> <sup>e</sup> Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. <sup>39</sup> But he answered and said unto them, An evil and <sup>d</sup> *adulterous* generation seeketh after a sign; and there shall no sign be given to it, but the sign of the

ch. xvi. 1.  
John ii. 18.  
1 Cor. i. 22.

d Isa. lvi. 2.  
ch. xvi. 4.  
John iv. 48.

<sup>b</sup> *read*, his good treasure.

<sup>c</sup> *render*, his.

<sup>d</sup> *render*, saying.

*make*, the parable does not say: but let us remember, the Creator speaks, and sets forth a law of his own creation, with which our judgments must be in accord. This verse resumes again the leading argument, and sets forth the inconsistency of the Pharisees in representing Him as in league with evil, whose works were uniformly good. But the words have a double reference: to our Lord Himself, who could not be evil, seeing that His works were good; and (which leads on to the next verse) to the Pharisees, who could not speak good things, because their works were evil. <sup>35—37.</sup> The treasure spoken of is that inner storehouse of good and evil only seen by God and (partially) by ourselves. And on that account—because words, so lightly thought of by the world and the careless, spring from the inner fountains of good and ill, therefore they will form subjects of the judgment of the great day, when the whole life shall be unfolded and pronounced upon. See James iii. 2—12.

*idle* is perhaps best taken here in its milder and negative sense, as not yet determined on till the judgment: so that our Lord's declaration is a deduction "a minori," and if of every *idle* saying, then how much more of every *wicked* saying! <sup>37.</sup> The *speech*, being the *overflow of the heart*, is a specimen of what is within: is the outward utterance of the *man*, and on this ground will form a subject of strict enquiry in the great day, being a considerable and weighty part of our works. <sup>38.</sup> St. Luke (xi. 15, 16) places the accusation of casting out devils by Beelzebub and this request together, and then the discourse follows. It seems that the first part of the discourse gave rise, as here related, to the request for a sign (from Heaven); but, as we

might naturally expect, and as we learn from St. Luke, on the part of *different persons from those who made the accusation*. In consequence of our Lord declaring that His miracles were wrought by the Holy Ghost, they wish to see some decisive proof of this by a sign, not from Himself, but *from Heaven*. The account in ch. xvi. 1—4 manifestly relates to a different occurrence: see notes there. Cf. John vi. 30, 31; xii. 28. <sup>39.</sup> *adulterous* (see *reff.*), because they had been the peculiar people of the Lord, and so in departing from Him had broken the covenant of *marriage*, according to the similitude so common in the prophets.

The expression *there shall no sign be given to it* does not, as has been maintained, exclude our Lord's miracles from being *signs*: but is the direct answer to their request in the sense in which we know they used the word, 'a sign, not wrought by Him, and so able to be suspected of magic art, but one from Heaven.' Besides, even if this were not so, how can the refusing to work a miracle to *satisfy them*, affect the nature or signification of those wrought on different occasions, and with a totally different view? The *sign of Jonas* is the most remarkable foreshadowing in the O. T. of the resurrection of our Lord. It was of course impossible that His resurrection should be represented by an actual resurrection, as his birth was by births (Isaac, Samson, Samuel, Mahershalhashbaz), and His death by deaths (Abel; the substitute for Isaac; Zechariah the prophet; the daily and occasional sacrifices); so that we find the events symbolic of his resurrection (Joseph's history; Isaac's sacrifice; Daniel's and Jonah's deliverance), representing it in a figure (lit. "a parable," Heb. xi. 19). In the case before us the figure was very

prophet Jonas: <sup>40</sup> \*for as Jonas was three days and three <sup>o</sup> Jonah i. 17. nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

<sup>41</sup> †The men of Nineveh shall rise in judgment with this <sup>f</sup> see Jer. iii. 11. Esck. xvi. 51. 53. Rom. ii. 27. generation, and shall condemn it: \*because they repented at the preaching of Jonas; and, behold, \*a greater *than Jonas is here.* <sup>42</sup> †The queen of the south shall rise up in <sup>h</sup> 1 Kings x. 1. Chron. ix. 1. the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, †a greater *than Solomon is here.* <sup>43</sup> § *When the unclean spirit is gone out of*

\* *render*, there is more than Jonas here.

† *render*, there is more than Solomon here.

§ *render*, But when.

remarkable, and easily to be recognized in the O. T. narrative. For Jonah himself calls the belly of the sea monster (Jonah ii. 2), 'the belly of Hades,' = *the heart of the earth* here. And observe, that the type is not of our Lord's *body being deposited in the tomb* of Joseph of Arimathea, for neither could that be called 'the heart of the earth,' nor could it be said that 'the Son of Man' was there during the time; but of our Lord's *personal descent into the place of departed souls*:—see Eph. iv. 9: 1 Pet. iii. 19, and note on Luke xxiii. 43.

<sup>40.</sup> If it be necessary to make good the three days and nights during which our Lord was in the heart of the earth, it must be done by having recourse to the Jewish method of computing time. In the Jerusalem Talmud (cited by Lightfoot) it is said "that a day and night together make up a day (*night-day*), and that any part of such a period is counted as the whole." See Gen. xl. 13, 20: 1 Sam. xxx. 12, 13: 2 Chron. x. 5, 12: Hos. vi. 2.

<sup>41.</sup> In this verse there is no reference to the *sign* of Jonas *spoken of above*, but to a different matter, another way in which he should be a sign to this generation. See Luke xi. 29 f., and note. (But the preaching of Jonas to the Ninevites was a sign after his resurrection: so shall the preaching of the Son of Man by His Spirit in His Apostles be after His resurrection. Stier.)

On the adjective, here and ver. 42, being in the *neuter*, see above, ver. 6, note.

There is more than Jonas here] No matter so worthy of arousing repentance had ever been revealed or preached as the Gospel: no matter so worthy of exciting the earnest attention of all. And the Lord *Himself*, the Announcer of this Gospel, is greater than all the sons of men: his *preaching*,

greater than that of Jonah: his *wisdom*, than that of Solomon. <sup>42.</sup> The queen of the south] Josephus calls her the woman who then reigned over Egypt and Ethiopia, i.e. over Meroe (whose queens were usually called Candace. Plin. Hist. vi. 29). Abyssinian tradition agrees with this account, calls her Maqueda, and supposes her to have embraced the Jewish religion in Jerusalem. The Arabians on the other hand also claim her, calling her Balkis, which latter view is probably nearer the truth, Sheba being a tract in Arabia Felix, near the shores of the Red Sea, near the present Aden, abounding in spice and gold and precious stones.

<sup>43.</sup> This important parable, in the similitude itself, sets forth to us an evil spirit driven out from a man, wandering in his misery and restlessness through desert places, the abodes and haunts of evil spirits (see Isa. xiii. 21, 22; xxxiv. 14), and at last determining on a return to his former victim, whom he finds so prepared for his purposes, that he associates with himself seven other fiends, by whom the wretched man being possessed, ends miserably. In its interpretation we may trace three distinct references, each full of weighty instruction. (1) The direct application of the parable is to *the Jewish people*, and the parallel runs thus:—The old dæmon of idolatry brought down on the Jews the Babylonish captivity, and was cast out by it. They did not after their return fall into it again, but rather endured persecution, as under Antiochus Epiphanes. The emptying, sweeping, and garnishing may be traced in the growth of Pharisaic hypocrisy and the Rabbinical schools between the return and the coming of our Lord. The re-possession by the one, and accession of seven other spirits more

<sup>1</sup> Job i. 7.  
<sup>1</sup> Pet. v. 8.

a man, <sup>1</sup>he walketh through dry places, seeking rest, and findeth none. <sup>44</sup> Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. <sup>45</sup> Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: <sup>46</sup> and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

<sup>k</sup> Heb. vi. 4;  
<sup>x</sup> 30. <sup>3</sup> Pet.  
ii. 20, 21, 22.

<sup>46</sup> While he yet talked to the people, behold, his mother and <sup>1</sup>his brethren stood without, desiring to speak with him. <sup>47</sup> Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

<sup>1</sup> ch. xiii. 55.  
John ii. 12;  
vii. 5, 6.  
Acts i. 14.  
<sup>1</sup> Cor. ix. 5.  
Gal. i. 19.

<sup>48</sup> But he answered and said unto him that told him, Who is my mother? and who are my brethren? <sup>49</sup> And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren. <sup>50</sup> For <sup>m</sup>whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

<sup>m</sup> see John xv.  
14. Gal. v. 6;  
vi. 16. Col.  
iii. 11. Heb.  
ii. 11.

malicious than the first, hardly needs explanation. The desperate infatuation of the Jews after our Lord's ascension, their bitter hostility to His Church, their miserable end as a people, are known to all. Chrysostom, who gives in the main this interpretation, notices their continued infatuation in his own day: and instances their joining in the impieties of Julian. (2) Strikingly parallel with this runs the history of the Christian Church. Not long after the apostolic times, the golden calves of idolatry were set up by the Church of Rome. What the effect of the captivity was to the Jews, that of the Reformation has been to Christendom. The first evil spirit has been cast out. But by the growth of hypocrisy, secularity, and rationalism, the house has become empty, swept, and garnished: swept and garnished by the decencies of civilization and discoveries of secular knowledge, but empty of living and earnest faith. And he must read prophecy but ill, who does not see under all these seeming improvements the preparation for the final development of the man of sin, the great re-possession, when idolatry and the seven *worse spirits* shall bring the outward frame of so-called Christendom to a fearful end. (3) Another important fulfilment of the prophetic parable may be found in the histories of individuals. By religious education or impressions, the devil has been cast out of a man; but how

often do the religious lives of men spend themselves in the sweeping and garnishing (see Luke xi. 39, 40), in formality and hypocrisy, till utter emptiness of real faith and spirituality has prepared them for that second fearful invasion of the Evil One, which is indeed worse than the first! (See Heb. i. 4, 6: 2 Pet. ii. 20—22.)

**46—50.] HIS MOTHER AND BRETHREN SEEK TO SPEAK WITH HIM.** Mark iii. 31—35. Luke viii. 19—21. In Mark the incident is placed as here: in Luke, after the parable of the sower. <sup>46.</sup> In Mark iii. 21 we are told that his relations *went out to lay hold on Him, for they said, He is beside Himself*: and that the reason of this was his continuous labour in teaching, which *had not left time so much as to eat*. There is nothing in this care for his bodily health (from whatever source the act may have arisen on the part of his *brethren*, see John vii. 5) inconsistent with the known state of his *mother's* mind (see Luke ii. 19, 51). They stood, i.e. outside the throng of hearers around our Lord; or, perhaps, outside the house. He meets their message with a reproof, which at the same time conveys assurance to His humble hearers. He came for *all men*: and though He was born of a woman, He who is the second Adam, taking our entire humanity on Him, is not on that account more nearly united to her, than to all those who are united to Him by the Spirit; nor bound to regard the call of

XIII. <sup>1</sup> *The same day* went Jesus out of the house, and sat by the sea side. <sup>2</sup> And great multitudes were gathered together unto him, so that <sup>a</sup> he went into a ship, and sat; <sup>a</sup> Luke v. 2. and the whole multitude stood on the shore. <sup>3</sup> And he spake many things unto them in parables, saying, Behold,

<sup>b</sup> *render*, In that day.

earthly relations so much as the welfare of those whom He came to teach and to save.

It is to be noticed that our Lord, though He introduces the additional term *sister* into his answer, does not (and indeed could not) introduce *father*, inasmuch as He never speaks of any earthly Father. See Luke ii. 49. All these characteristics of the mother of our Lord are deeply interesting, both in themselves, and as building up, when put together, the most decisive testimony against the fearful superstition which has assigned to her the place of a goddess in the Romish mythology. Great and inconceivable as the honour of that meek and holy woman was, we find her repeatedly (see John ii. 4) the object of rebuke from her divine Son, and hear Him here declaring, that the honour is one which the humblest believer in Him has in common with her.

Stier remarks (Reden Jesu, ii. 57 note), that the juxtaposition of *sister* and *mother* in the mouth of our Lord makes it probable that the *brethren* also were his actual brothers according to the flesh: see note on ch. xiii. 55.

CHAP. XIII. 1—52.] THE SEVEN PARABLES. (The parallels, see under each.)

1, 2.] Mark iv. 1. 1. In that day] These words may mean literally, as rendered in the A. V., *the same day*. But it is not absolutely necessary. The words certainly do bear that meaning in Mark iv. 35, and important consequences follow (see note there); but in Acts viii. 1 they are as evidently indefinite. The instances of their occurrence in John (xiv. 20; xvi. 23, 26) are not to the point, their use there being prophetic.

3. in parables] The senses of this word in the N. T. are various. My present concern with it is to explain its meaning as applied to the "*parables*" of our Lord. (1) The *Parable* is not a *Fable*, inasmuch as the *Fable* is concerned only with the maxims of worldly prudence, whereas the *parable* conveys spiritual truth. The *Fable* in its form rejects probability, and teaches through the *fancy*, introducing speaking animals, or even inanimate things; whereas the *Parable* adheres to probability, and teaches through the *imagination*, intro-

ducing only things which may possibly happen. "*A parable is a story of that which purports to have happened,—has not actually happened, but might have happened.*" (2) Nor is the *Parable* a *Myth*: inasmuch as in Mythology the course of the story is set before us as the *truth*, and simple minds receive it as the truth, only the reflective mind penetrating to the distinction between the vehicle and the thing conveyed; whereas in the *Parable* these two stand distinct from one another to all minds, so that none but the very simplest would ever believe in the *Parable* as fact. (3) Nor is the *Parable* a *Proverb*: though the Greek word (*parabols*) is used for *both* in the N. T. (Luke iv. 23; v. 36; Matt. xv. 14, 15.) It is indeed more like a *Proverb* than either of the former; being an expanded *Proverb*, and a *Proverb* a concentrated *parable*, or *fable*, or result of human experience expressed without a figure. Hence it will be seen that the *Proverb* ranges far wider than the *parable*, which is an expansion of only one particular case of a *proverb*. Thus "*Physician heal thyself*" would, if expanded, make a *parable*; "*dog eat dog*," a *fable*; "*honesty is the best policy*," neither of these. (4) Nor is the *Parable* an *Allegory*: inasmuch as in the *Allegory* the imaginary persons and actions are placed in the very places and footsteps of the real ones, and stand there instead of them, declaring all the time by their names or actions who and what they are. Thus the *Allegory* is self-interpreting, and the persons in it are invested with the attributes of those represented; whereas in the *Parable* the courses of action related and understood run indeed parallel, but the persons are strictly confined to their own natural places and actions, which are, in their relation and succession, typical of higher things. (5) It may well hence be surmised what a *Parable* is. It is a *serious narration*, within the limits of *probability*, of a course of action pointing to some moral or spiritual Truth; and derives its force from real analogies impressed by the Creator of all things on His creatures. The great Teacher by *Parables* therefore is He who needed not that

<sup>1</sup> *a* sower went forth to sow; <sup>4</sup> and when he sowed, some [seeds] fell by the way side, and the fowls came and devoured them up: <sup>5</sup> some fell upon <sup>j</sup> *stony places*, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: <sup>6</sup> <sup>k</sup> *and* when the sun was up, they were scorched; and because they had no root, they withered away. <sup>7</sup> And some fell among <sup>l</sup> *thorns*; and the thorns sprung up, and choked them: <sup>8</sup> but other <sup>b</sup> Gen. xrvl. 12. fell into <sup>m</sup> *good ground*, and brought forth fruit, some <sup>b</sup> an hundredfold, some sixtyfold, some thirtyfold. <sup>9</sup> Who hath ears [<sup>n</sup> *to hear*], let him hear. <sup>10</sup> And the disciples came,

<sup>i</sup> *render*, the.

<sup>j</sup> *render*, the stony places.

<sup>k</sup> *render*, but.

<sup>l</sup> *render*, the thorns.

<sup>m</sup> *render*, the good ground.

<sup>n</sup> *omit*.

any should testify of man; for He knew what was in man, John ii. 25: moreover, He *made* man, and orders the course and character of human events. And this is the reason why none can, or dare, teach by parables, except Christ. We do not, as He did, see the inner springs out of which flow those laws of eternal truth and justice, which the Parable is framed to elucidate. Our parables would be in danger of perverting, instead of guiding aright. The Parable is especially adapted to different classes of hearers at once: it is understood by each according to his measure of understanding. See note on ver. 12.

The seven Parables related in this chapter cannot be regarded as a collection made by the Evangelist as relating to one subject, the Kingdom of Heaven, and its development; they are clearly indicated by ver. 53 to have been all spoken on *one and the same occasion*, and form indeed a complete and glorious whole in their inner and deeper sense. The *first four* of these parables appear to have been spoken *to the multitude from the ship* (the interpretation of the parable of the sower being interposed); the *last three*, *to the disciples in the house*.

From the expression he began in the parallel place in St. Mark, compared with the question of the disciples in ver. 10,—and with ver. 34,—it appears that this was the *first beginning of our Lord's teaching by parables*, expressly so delivered, and properly so called. And the natural sequence of things here agrees with, and confirms Matthew's arrangement against those who would place (as Ebrard) all this chapter before the Sermon on the Mount. He there spoke *without parables*, or mainly so; and continued to do so till the rejection and misunderstanding of his

teaching led to His judiciously adopting the course here indicated, *without a parable spake He not (nothing) unto them*. The other order would be inconceivable; that after such parabolic teaching, and such a reason assigned for it, the Lord should, that reason remaining in full force, have deserted his parabolic teaching, and opened out his meaning as plainly as in the Sermon on the Mount.

3—9.] THE SOWER. Mark iv. 2—9: Luke viii. 4—8. See note on the locality in vv. 51, 52.

3.] For the explanation of the parable see on vv. 19—23.

4. *by the way side*] by (by the side of, along the line of) the path through the field. Luke inserts "*and it was trodden down*," and after *fowls*—"of the air." 5.] *the stony places* (= "*the rock*" Luke), places where the native rock is but slightly covered with earth (which abound in Palestine), and where therefore the radiation from the face of the rock would cause the seed to spring up quickly, the shallow earth being heated by the sun of the day before.

6.] *root* = "*moisture*" Luke. If the one could have struck down, it would have found the other.

7. *among the thorns*] In places where were the roots of thorns, beds of thistles, or such like.

*sprung up* = "*sprung up with it*" Luke: Mark adds "*and it yielded no fruit*."

8.] After fruit Mark inserts "*that sprang up and increased*." Luke gives only "*an hundredfold*."

9.] is common to all three Evangelists (Mark and Luke insert "*to hear*").

10—17.] OUR LORD'S REASON FOR TEACHING IN PARABLES. Mark iv. 10—12. Luke viii. 9, 10, but much abridged.

10.] *the disciples* = "*they that were about him with the twelve*," Mark. This question took place during a pause in

and said unto him, Why speakest thou unto them in parables? <sup>11</sup> He answered and said unto them, Because <sup>e</sup> it is <sup>1</sup> Cor. ii. 10. given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. <sup>12</sup> <sup>d</sup> For whosoever <sup>d</sup> ch. xxv. 29. hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. <sup>13</sup> Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. <sup>14</sup> And in them is fulfilled the prophecy of Esaias, which saith, <sup>e</sup> By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: <sup>15</sup> for this people's heart is waxed gross, and their ears <sup>f</sup> are dull of hearing, and

Isa. vi. 9.  
Ezek. xii. 2.  
John xii. 40.  
Acts xxviii.  
26, 27. Rom.  
xi. 8. 2 Cor.  
iii. 14, 15.  
Heb. v. 11.

our Lord's teaching, not when He had entered the house, ver. 36. The question shews the *newness of this method of teaching to the disciples*. It is not mentioned in Mark: only the enquiry into the meaning of the parable just spoken: nor in Luke: but the answer implies it.

11.] The Kingdom of Heaven, like other kingdoms, has its secrets (*mysteries*,—see a definition by St. Paul in Rom. xvi. 25 f.,—viz. "Something kept secret since the world began, but now made manifest") and inner counsels, which strangers must not know. These are only revealed to the humble diligent hearers, to you: to those who were immediately around the Lord with the twelve; not to them—"the rest" Luke, = "them that are without" Mark. (1 Cor. v. 12, 13.) it is not given is represented by "*in parables*" Luke, and "*all things are done in parables*" Mark. 12.] In this saying of the Lord is summed up the *double force*—the *revealing and concealing* properties of the parable. By it, he who *hath*,—he who not only hears with the ear, but understands with the heart, has more given to him; and it is for this main purpose undoubtedly that the Lord spoke parables: to be to His Church revelations of the truth and mysteries of His Kingdom. But His present purpose in speaking them, as further explained below, was the quality possessed by them, and declared in the latter part of this verse, of hiding their meaning from the hard-hearted and sensual. By them, he who *hath not*, in whom there is no spark of spiritual desire nor meekness to receive the engrafted word, has taken from him even that which he hath ("*seemeth to have*," Luke); even the poor confused notions of heavenly doctrine which a sensual and careless life allow him, are further bewildered and darkened by this simple

teaching, into the depths of which he cannot penetrate so far as even to ascertain that they exist. No practical comment on the latter part of this saying can be more striking, than that which is furnished to our day by the study of the German rationalistic (and, I may add, some of our English harmonistic) Commentators; while at the same time we may rejoice to see the approximate fulfilment of the former in such commentaries as those of Olshausen, Neander, Stier, and Trench. In ch. xxv. 29, the fuller meaning of this saying, as applied not only to hearing, but to the whole spiritual life, is brought out by our Lord.

13.] because they seeing see not, &c.=(in Mark, Luke; similarly below) "*that seeing they may . . . not . . .*" &c. In the deeper view of the purpose of the parable, both of these run into one. Taking the saying of ver. 12 for our guide, we have "*whosoever hath not*,"—"because seeing they see not,"—and "*from him shall be taken away even that he hath*,"—"that seeing they may not see." The difficulties raised on these variations, and on the prophecy quoted in vv. 14, 15, have arisen entirely from not keeping this in view.

14, 15.] This prophecy is quoted with a similar reference John xii. 40: Acts xxviii. 26, 27; see also Rom. xi. 8. is fulfilled] is being fulfilled, 'finds one of the stages of its fulfilment': a partial one having taken place in the contemporaries of the prophet. The prophecy is cited verbatim from the LXX, which changes the imperative of the Hebrew ('Make the heart of this people fat,' &c., E. V.) into the indicative, as bearing the same meaning. in them properly signifies relation, 'with regard to them.'

is waxed gross] literally, grew fat; from prosperity. are dull of hearing] literally, heard heavily,

their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. <sup>16</sup> But <sup>a</sup> blessed are your eyes, for they see: and your ears, for they hear. <sup>17</sup> For verily I say unto you, <sup>b</sup> That many prophets and righteous men have desired to see those things which ye see; and have not seen them; and to hear those things which ye hear, and have not heard them.

<sup>18</sup> Hear ye therefore the parable of the sower. <sup>19</sup> When <sup>1</sup> any one heareth the word <sup>1</sup> of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth

<sup>a</sup> ch. xvi. 17.  
Luke x. 23,  
24. John  
viii. 46.

<sup>b</sup> Gen. xlii. 23.  
<sup>a</sup> Sam. xlii.  
5. Heb. xi.  
13. 1 Pet. i.  
10, 11.

<sup>1</sup> ch. iv. 23.

*'sluggishly and imperfectly.'* <sup>their</sup> eyes they have closed] (Heb. *'smeared over.'*) All this have they done: all this is increased in them by their continuing to do it, and all lest they should (and so that they cannot) hear, see, understand, and be saved. I should heal them = "*it should be forgiven them*" Mark. This citation gives no countenance to the fatalist view of the passage, but rests the whole blame on the hard-heartedness and unreadiness of the hearers, which is of itself the cause why the very preaching of the word is a means of further darkening and condemning them (see 2 Cor. iv. 3, 4).

<sup>16, 17.</sup>] See ref. Prov. These verses occur again in a different connexion, and with the form of expression slightly varied, Luke x. 23, 24. It was a saying likely to be repeated. On the fact that prophets, &c. desired to see those things, see 2 Sam. xxiii. 5: Job xix. 23—27: also Exod. iv. 13, and Luke ii. 29—32.

<sup>18—23.</sup>] INTERPRETATION OF THE PARABLE OF THE SOWER. Mark iv. 10—20. Luke viii. 9—18, who incorporate with the answer of our Lord to the request of the disciples, much of our last section.

<sup>16.</sup>] Hear, in the sense of the verse before—*hear the true meaning of, 'hear in your hearts.'* With regard to the Parable itself, we may remark that its great leading idea is that "*mystery of the Kingdom,*" according to which the grace of God, and the receptivity of it by man, work ever together in bringing forth fruit. The *seed* is one and the same every where and to all: but *seed does not spring up without earth, nor does earth bring forth without seed*; and the success or failure of the seed is the consequence of the adaptation to its reception, or otherwise, of the spot on which it falls. But

of course, on the other hand, as the enquiry, "Why is this ground rich, and that barren?" leads us up into the creative arrangements of God,—so a similar enquiry in the spiritual interpretation would lead us into the inscrutable and sovereign arrangements of Him who 'preventeth us that we may have a good will, and worketh with us when we have that will' (Art. X. of the Church of England). See, on the whole, my Sermons before the University of Cambridge, February, 1858.

<sup>19.</sup>] In Luke we have an important preliminary declaration, implied indeed here also: "*the seed is the word of God.*" This word is in this parable especially meant of the word *preached*, though the word *written* is not excluded: nor the word *unwritten*—the providences and judgments, and even the creation, of God. (See Rom. x. 17, 18.) The similitude in this parable is alluded to in 1 Pet. i. 23: James i. 21. The sower is first the Son of Man (ver. 37), then His ministers and servants (1 Cor. iii. 6) to the end. He sows over all the field, unlikely as well as likely places; and commands His sowers to do the same, Mark xvi. 15. Some, Stier says, have objected to the parable a want of truthful correspondence to reality, because sowers do not thus waste their seed by scattering it where it is not likely to grow; but, as he rightly answers,—the simple idea of the parable must be borne in mind, and its limits not transgressed—'*a sower went out to sow*'—his *SOWING*—sowing over all places, is the idea of the parable. We see him only as a *sower*, not as an economist. The parable is not about *Him*, but about the *seed* and *what happens to it*. He is the fit representative of *God, who giveth liberally to all men, and upbraideth not*, James i. 5. and understandeth it not is peculiar to

away that which was sown in his heart. This is he which  
 ° *received seed* by the way side. <sup>20</sup> But he that <sup>P</sup> *received*  
*the seed into stony places*, the same is he that heareth the  
 word, and anon <sup>2</sup> with joy receiveth it; <sup>21</sup> yet hath he not <sup>k Isa. lviii. 2.</sup>  
 root in himself, but dureth for a while: for when tribula- <sup>Ezek. xxxiii.</sup>  
 tion or persecution ariseth because of the word, by and by, <sup>21, 22. John</sup>  
<sup>v. 28.</sup>  
<sup>1</sup> he is offended. <sup>22</sup> He also that <sup>q</sup> *received seed* <sup>m</sup> among the <sup>1 ch. xi. 6.</sup>  
 thorns is he that heareth the word; <sup>2</sup> and the care of <sup>2 Tim. i. 15.</sup>  
<sup>r</sup> *this* <sup>m Jer. iv. 3.</sup>  
*world*, and the deceitfulness of riches, choke the word, and <sup>n 1 Tim. vi. 9.</sup>  
<sup>2 Tim. iv. 10.</sup>  
 he becometh unfruitful. <sup>23</sup> But he that <sup>s</sup> *received seed into*

° *render*, was sown.

<sup>P</sup> *render*, was sown upon the stony places.

<sup>q</sup> *render*, was sown.

<sup>r</sup> *read*, the world.

<sup>s</sup> *render*, was sown upon.

Matthew, and very important; as in Mark and Luke this first class of hearers are without any certain index to denote them. The reason of this *not understanding* is clearly set forth by the parable: the heart is hardened, trodden down; the seed cannot penetrate.

The wicked one = "*Satan*" (Mark, who also inserts "*immediately*"), = "*the devil*" (Luke). The parable itself is here most satisfactory as to the manner in which the Evil One proceeds. By fowls of the air—passing thoughts and desires, which seem insignificant and even innocent—does Satan do his work, and rob the heart of the precious seed. St. Luke adds the purpose of Satan in taking away the word: "*lest they should believe and be saved.*"

he that was sown by the way side (not, as A. V. "*he that received seed by the way side*"). This is not a confusion of similitudes,—no 'primary and secondary interpretation' of the seed,—but the deep truth, both of nature and of grace. The seed sown springing up in the earth, *becomes the plant*, and bears the fruit, or fails of bearing it; it is therefore the representative, when sown, of the individuals of whom the discourse is. And though in this first case it does not spring up, yet the same form of speech is kept up: throughout they are *they that were sown*, as, when the question of bearing fruit comes, they must be. We are said to be "*born again by the word of God*," 1 Pet. i. 23. It takes us up into itself, as the seed the earth, and we become a new plant, a *new creation*: cf. also below, ver. 38, "*the good seed, are the children of the Kingdom.*" <sup>20, 21.</sup>

In this second case, the surface of the mind and disposition is easily stirred, soon excited: but beneath lies a heart even harder than the trodden way. So the

plant, springing up under the false heat of excitement, having no root struck down into the depths of the being, is, when the real heat from without arises, which is intended to strengthen and forward the healthy-rooted plant, withered and destroyed. The Greek word signifies not only 'dureth for a while,' but also 'is the creature of circumstances,' changing as they change. Both ideas are included. St. Luke has, "*in time of temptation fall away,*" thus accommodating themselves to that time.

<sup>22.</sup>] In this third sort, *all as regards the soil is well*; the seed goes deep, the plant springs up; all is as in the next case, with but one exception, and that, *the bearing of fruit—becometh unfruitful = bring no fruit to perfection* (Luke). And this because the seeds or roots of thorns are in, and are suffered to spring up in the heart, and to overwhelm the plant. There is a divided will, a half-service (see on ch. vi. 25) which ever ends in the prevalence of evil over good. This class is not confined to the *rich*: riches in Scripture is not riches *absolutely*, as possessed, but riches *relatively*, as estimated by the desire and value for them. St. Mark adds, *and the lusts of (the) other things*, viz. the *other things* which shall be added to us if we seek first the Kingdom of God and His righteousness. The identity of the *seeds sown* with the individuals of these classes, as maintained above, is strikingly shewn in Luke here: *that which fell among thorns, (these) are they &c.* (viii. 14.) We may notice: (I) That there is in these three classes a PROGRESS, and that a *threefold* one:—(1) in TIME:—the first receives a hindrance *at the very outset*: the seed never springs up:—the second *after it has sprung up*, but soon after:—the third *when it has*



the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

<sup>24</sup> Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which <sup>t</sup>sowed good seed in his field: <sup>25</sup> but while men slept, his enemy came and sowed tares among the wheat, and went his way.

<sup>26</sup> But when the blade was sprung up, and brought forth fruit, then appeared the tares also. <sup>27</sup> So the servants of the householder came and said unto him, Sir, didst not

<sup>t</sup> some of the best MSS. read, had sowed.

*entered, sprung up, and come to maturity: or while it is so coming.*—(2) in APPARENT DEGREE. The climax is *apparently* from *bad to better*;—the first *understand not*: the second *understand and feel*: the third *understand, feel, and practise*. But also (3) in REAL DEGREE, from *bad to worse*. Less awful is the state of those who *understand not* the word and *lose it immediately*, than that of those who *feel it, receive it with joy*, and in time of trial *fall away*: less awful again this last, than that of those who *understand, feel, and practise*, but are *fruitless and impure*. It has been noticed also that the first is more the fault of *careless inattentive* CHILDHOOD; the second of *ardent shallow* YOUTH; the third of *worldly self-seeking* AGE. (II) That these classes do not EXCLUDE one another. They are great general divisions, the outer circles of which fall into one another, as they very likely might in the field itself, in their different combinations. <sup>23.</sup>] Here also the *fourth* class must not be understood as a decided well-marked company, excluding all the rest. For the soil is *not good by nature*: the natural man receiveth not the things of the Spirit of God; but every predisposition to receive them is of God:—even the shallow soil covering the rock, even the thorny soil, received its power to take in and vivify the seed, from God. So that divine grace is the enabling, vivifying, cleansing power throughout: and these sown on the good land are no naturally good, amiable, or pure class, but those prepared by divine grace—receptive, by granted receptive power. The sowing is not necessarily the *first* that has ever taken place: the field has been and is continually resown, so that the *care of the husbandman* is presupposed. Again, no irresistible grace or absolute decree of God must be dreamt of here. God working not *barely upon*, but *with* man, is, as

we said above, the *mystery of the Kingdom* here declared,—see Jer. iv. 3: Hosea x. 12: Gal. vi. 7. See note on Luke viii. 15.

<sup>15.</sup> an hundred, sixty, thirty, the different degrees of faithfulness and devotedness of life with which fruit is brought forth by different classes of persons. There is no point of comparison with the different classes in the parable of the *talents*: for he who had five talents yielded the *same* increase as he who had two.

<sup>24—30.</sup>] SECOND PARABLE. THE TARES OF THE FIELD. *Peculiar to Matthew*. For the explanation of this parable see below, vv. 36—43. <sup>24.</sup>] is likened unto a man, i. e. '*is like the whole circumstances about to be detailed; like the case of a man,*' &c. A similar form of construction is found in ch. xviii. 23, and in other parables in Matthew. <sup>25.</sup>] men; i. e. not, '*the men*' belonging to the owner of the field, but men generally: and the expression is used only to designate

'*in the night time,*' not to charge the servants with any want of watchfulness.

sowed] more than this: the verb means, sowed over the first seed. tares]

The Greek word is *zizania*: apparently the *darnel*, or *bastard wheat* (*olium album*), so often seen in our fields and by our hedgerows; if so, what follows will be explained, that the tares appeared when the wheat came into ear, having been previously not noticeable. It appears to be an Eastern word.

Our Lord was speaking of an act of malice practised in the East:—persons of revengeful disposition watch the ground of a neighbour being ploughed, and in the night following sow destructive weeds. (The practice is not unknown even in England at present. Since the publication of the first edition of my Greek Test., a field belonging to myself, at Gaddeby in Leicestershire, was maliciously sown with charlock [*sina-pis arvensis*] over the wheat. An action

thou sow good seed in thy field? from whence then hath it tares? <sup>28</sup> He said unto them, "An enemy hath done this. ▽ *The servants* said unto him, Wilt thou then that we go and gather them up? <sup>29</sup> But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. <sup>30</sup> ▹ *Let both grow* together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but °gather the wheat into my barn.

o ch. III. 12.

<sup>31</sup> Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: <sup>32</sup> which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

<sup>33</sup> Another parable spake he unto them; The kingdom

▹ *literally*, a man (*which is*) an enemy.

▹ *read*, They.

▹ *render*, Leave both to grow.

at law was brought by the tenant, and heavy damages obtained against the offender.) <sup>29</sup>] Jerome in loc. says:

"Between wheat and tares, which we call *lolium*, as long as both are in the blade, and the stalk is not yet in ear, there is a great similitude, and discrimination is difficult, if not impossible." Jerome, it must be remembered, resided in Palestine.

<sup>31</sup>, <sup>32</sup>.] THIRD PARABLE. THE GRAIN OF MUSTARD SEED. Mark iv. 30—34: Luke xiii. 18, 19. On the connexion of this parable with the two last, Chrysostom observes: "Having told them that of the seed three parts perish, and only one is preserved, and that in the preserved portion itself there is such deleterious mixture,—for fear they might say, 'And who then and how many will be the faithful?' He goes on to remove this fear by the parable of the mustard seed, helping their faith, and shewing them that, all this notwithstanding, the kingdom shall spread and flourish." The comparison of kingdoms to *trees* was familiar to the Jews; see Daniel iv. 10—12, 20—22: Ezek. xxxi. 3—9; xvii. 22—24: Ps. lxxx. 8—11.

<sup>32</sup>. least of all] *literally*, less than all. The words are not to be pressed to their literal sense, as the mustard seed was a well-known Jewish type for any thing exceedingly small. The mustard tree attains to a large size in Judæa. See citations from Lightfoot in my Greek Test. This parable, like most others respecting

the kingdom of God, has a *double reference*—*general* and *individual*. (1) In the *general* sense, the insignificant beginnings of the kingdom are set forth: the little babe cast in the manger at Bethlehem; the Man of sorrows with no place to lay His Head; the crucified One; or again the hundred and twenty names who were the seed of the Church after the Lord had ascended; then we have the Kingdom of God waxing onward and spreading its branches here and there, and different nations coming into it. "He must increase," said the great Forerunner. We must beware however of imagining that the *outward Church-form* is this Kingdom. It has rather *reversed* the parable, and is the worldly power waxed to a great tree and the Churches taking refuge under the shadow of it. It may be, where not corrupted by error and superstition, subservient to the growth of the heavenly plant: but is not itself that plant. It is at best no more than (to change the figure) the scaffolding to aid the building, not the building itself. (2) The *individual* application of the parable points to the small beginnings of divine grace; a word, a thought, a passing sentence, may prove to be the little seed which eventually fills and shadows the whole heart and being, and calls 'all thoughts, all passions, all delights' to come and shelter under it.

<sup>33</sup>.] FOURTH PARABLE. THE LEAVEN. Luke xiii. 20, 21. Difficulties have been

of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

<sup>34</sup> All these things spake Jesus unto the multitude in parables; and without a parable spake he <sup>x</sup> *not* unto them: <sup>35</sup> that it might be fulfilled which was spoken by the prophet, saying, <sup>p</sup> I will open my mouth in parables; <sup>q</sup> I will

<sup>p</sup> Psa. lxxviii.

<sup>q</sup> Rom. xvi. 25.

<sup>30.</sup> 1 Cor. ii.

<sup>7.</sup> Eph. iii.

<sup>9.</sup> Col. i. 26.

<sup>x</sup> *read, nothing.*

raised as to the interpretation of this parable which do not seem to belong to it. It has been questioned whether leaven must not be taken in the sense in which it so often occurs in Scripture, as symbolic of *pollution* and *corruption*. See Exod. xii. 15, and other enactments of the kind, *passim* in the law; and ch. xvi. 6: 1 Cor. v. 6, 7. And some few have taken it thus, and explained the parable of the *progress of corruption and deterioration* in the outward visible Church. But then, how is it said that the *Kingdom of Heaven is like this leaven*? For the construction is not the same as in ver. 24, where the similitude is to the *whole course of things related*, but answers to "a grain of mustard seed which a man took," &c.: so "leaven, which a woman took," &c. Again, if the progress of the Kingdom of Heaven be towards *corruption, till the whole is corrupted*, surely there is an end of all the blessings and healing influence of the Gospel on the world. It will be seen that such an interpretation cannot for a moment stand, on its *own* ground; but much less when we connect it with the parable preceding. The two are intimately related. That was of the *inherent self-developing power* of the Kingdom of Heaven, as a seed, containing in itself the principle of expansion; *this*, of the *power which it possesses of penetrating and assimilating a foreign mass*, till all be taken up into it. And the comparison is not only to the *power*, but to the *effect* of leaven also, which has its *good* as well as its bad side, and for that good is used: viz. to make wholesome and fit for use that which would otherwise be heavy and insalubrious. Another striking point of comparison is in the fact that leaven, as used ordinarily, is a *piece of the leavened loaf* put amongst the new dough, just as the Kingdom of Heaven is the renewal of humanity by the righteous Man Christ Jesus. The Parable, like the last, has its *general* and its *individual* application: (1) in the penetrating of the *whole mass of humanity*, by degrees, by the influence of the Spirit of God, so strikingly wit-

nessed in the earlier ages by the dropping of heathen customs and worship;—in modern times more gradually and secretly advancing, but still to be plainly seen in the various abandonments of criminal and unholy practices (as e.g. in our own time of slavery and duelling, and the increasing abhorrence of war among Christian men), and without doubt in the end to be signally and universally manifested. But this effect again is not to be traced in the establishment or history of so-called Churches, but in the hidden advancement, without observation, of that deep leavening power which works irrespective of human forms and systems. (2) In the transforming power of the 'new leaven' on the whole being of individuals. "In fact the Parable does nothing less than set forth to us the mystery of regeneration, both in its first act, which can be but once, as the leaven is but once hidden; and also in the consequent (subsequent?) renewal by the Holy Spirit, which, as the ulterior working of the leaven, is continual and progressive." (Trench, p. 97.) Some have contended for this as the sole application of the parable; but not, I think, rightly. As to whether the *woman* has any especial meaning, (though I am more and more convinced that such considerations are not always to be passed by as nugatory,) it will hardly be of much consequence here to enquire, seeing that *women bakers* would be every where a matter of course. Three of these measures, which composed an ephah, appear to have been the usual quantity prepared for a baking: see Gen. xviii. 6: Judg. vi. 19: 1 Sam. i. 24. This being the case, we need not perhaps seek for any symbolical interpretation: though Olshausen's hint that the *body, soul, and spirit* may perhaps be here intended can hardly but occur to us, and Stier's, that "of the *three sons of Noah* was the whole earth overspread," is worth recording.

<sup>34, 35.</sup> CONCLUSION OF THE PARABLES SPOKEN TO THE MULTITUDES. Mark iv. 33, 34. <sup>35.</sup> that it might be fulfilled] See note on ch. i. 22. The pro-

utter things which have been kept secret from the foundation of the world.

<sup>36</sup> Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. <sup>37</sup> He answered and said [*unto them*], He that soweth the good seed is the Son of man; <sup>38</sup> the field is the world; the

reb. xxviii. 19.  
Mark x. 12.  
30. Luke  
xxiv. 47.  
Rom. x. 12.  
Col. i. 6.

*Y omit.*

*phet*, according to the superscription of Psalm lxxviii., is Asaph, so called 2 Chron. xxix. 30, LXX.

36—43.] INTERPRETATION OF THE PARABLE OF THE TARES OF THE FIELD. *Peculiar to Matthew.* 38.] This verse has been variously interpreted, notwithstanding that its statements are so plain. The consideration of it will lead us into that of the general nature and place of the parable itself. The field is the world; if understood of the Church, then the Church only as *commensurate with the world*, Go ye into all the world, and preach the gospel to every creature (Mark xvi. 15); THE CHURCH standing for THE WORLD, not, the world for the Church. And the parable has, like the former ones, its various references to various counter-workings of the Evil One against the grace of God. Its two principal references are, (1) to the whole history of the world from beginning to end; the coming of sin into the world by the malice of the devil,—the mixed state of mankind, notwithstanding the development of God's purposes by the dispensations of grace,—and the final separation of the good and evil at the end. The very declaration 'the harvest is the end of the world' suggests the original sowing as the beginning of it. Yet this sowing is not in the fact, as in the parable, *one only*, but repeated again and again.

In the parable the Lord gathers as it were the whole human race into *one lifetime*, as they will be gathered in one harvest, and sets that forth as simultaneous, which has been scattered over the ages of time. But (2) as applying principally to the Kingdom of heaven, which lay in the future and began with the Lord's incarnation, the parable sets forth to us the universal sowing of GOOD SEED by the Gospel: it sows no bad seed: all this is done by the enemy, and further we may not enquire. Soon, even as soon as Acts v. in the History of the Church, did the tares begin to appear; and in remarkable coincidence with the wheat bringing forth fruit (see Acts iv. 32—37). Again, see Acts xiii. 10, where Paul calls

Elymas by the very name, "*son of the devil.*" And ever since, the same has been the case; throughout the whole world, where the Son of Man sows good seed, the Enemy sows tares. And it is not the office, however much it may be the desire, of the servants of the householder, the labourers in His field, to collect or root up these tares, to put them out of the world literally, or of the Church spiritually (save in some few exceptional cases, such as that in Acts v.); *this is reserved for another time and for other hands*,—for the harvest, the end; for the reapers, the angels. (3) It is also most important to notice that, as the Lord here gathers up ages into one season of seed time and harvest, so He also gathers up the various changes of human character and shiftings of human will into *two distinct classes*. We are not to suppose that the wheat can never become tares, or the tares wheat: this would be to contradict the purpose of Him who willeth not the death of a sinner, but rather that he should be converted and live; and this gracious purpose shines through the command "*let both grow together*"—let time be given (as above) for the *leaven to work*. As in the parable of the sower, the various classes were the *concentrations of various dispositions*, all of which are frequently found in one and the same individual, so here the line of demarcation between wheat and tares, so fixed and impassable at last, is during the probation time, the time of growing together, not yet determined by Him who will have all to be saved, and to come to the knowledge of the truth. In the very first example, that of our first parents, the good seed degenerated, but their restoration and renewal was implied in the promises made to them, and indeed in their very punishment itself; and we their progeny are by nature the children of wrath, till renewed by the same grace. The parable is delivered by the Lord as *knowing all things*, and describing by the final result; and gives no countenance whatever to predestinarian error. (4) The pa-

- \* Gen. iii. 15. good seed are the *children* of the kingdom, but *the* tares  
 John viii. 44. are the *children* of the wicked one; <sup>39</sup> the enemy that  
 Acts xiii. 10. sowed them is the devil; *the* harvest is the end of the  
 1 John iii. 8. world; and the reapers are the angels. <sup>40</sup> As therefore  
 † Joel iii. 13. the tares are gathered and burned in the fire; so shall it  
 Rev. xiv. 18. be in the end of this world. <sup>41</sup> The Son of man shall send  
 ‡ ch. xviii. 7. forth his angels, *and* they shall gather out of his king-  
 3 Pet. ii. 1, 3. dom all things that offend, and them which do iniquity;  
 § ch. iii. 12. <sup>42</sup> *and* shall cast them into *a* furnace of fire: *there*  
 Rev. xix. 20: shall be *wailing and gnashing* of teeth. <sup>43</sup> *Then* shall  
 w ch. viii. 12. the righteous shine forth as the sun in the kingdom of  
 ver. 50. their Father. Who hath ears [*to hear*], let him hear.  
 x Dan. xii. 3. <sup>44</sup> [*Again,*] the kingdom of heaven is like unto treasure  
 1 Cor. xv. 43. hid in a field; *the which when a man hath found, he hideth,*  
 45, 55. and for joy thereof goeth and  *selleth* all that he hath, and  
 † Phil. iii. 7, 8.  *buyeth* that field.

<sup>a</sup> render, SONS.

<sup>a</sup> render, the.

<sup>b</sup> render, the wailing and the gnashing.

<sup>c</sup> omit.

<sup>d</sup> omit.

<sup>e</sup> render, which a man found, and hid.

parable has an historical importance, having been much in the mouths and writings of the Donatists, who, maintaining that the Church is a perfectly holy congregation, denied the applicability of this Scripture to convict them of error, seeing that it is spoken not of the Church, but of the world: missing the deeper truth which would have led them to see that, after all, the world *is* the Church, only overrun by these very tares.

the good seed, (these) are the sons strikingly sets forth again the identity of the seed, in its growth, with those who are the *plants*: see above on ver. 19.

the sons of the kingdom] not in the same sense as in ch. viii. 12.—SONS *there*, by covenant and external privilege: *here*,—by the effectual grace of adoption: the KINGDOM, *there*, in mere paradigm, on this imperfect earth: *here*, in its true accomplishment, in the new heavens and earth wherein dwelleth righteousness: but in their state among the tares, waiting for the manifestation of the sons of God.

41. things that offend] generally understood of those men who give cause of offence, tempters and hinderers of others: it is better to understand it rather of *things*, as well as men, who are afterwards designated.

43.] shall shine, literally, shine out (their light here being enfeebled and obscured), as the sun from a cloud. of their Father, answering to the sons,

ver. 38. This sublime announcement is over and above the interpretation of the parable.

44.] FIFTH PARABLE. THE HIDDEN TREASURE. Peculiar to Matthew. This and the following parable are closely connected, and refer to two distinct classes of persons who become possessed of the treasure of the Gospel. Notice that these, as also the seventh and last, are spoken *not to the multitude, but to the disciples.*

In this parable, a man, labouring perchance for another, or by accident in passing, finds a treasure which has been hidden in a field; from joy at having found it he goes, and selling all he has, buys the field, thus (by the Jewish law) becoming the possessor also of the treasure. Such hiding of treasure is common even now, and was much more common in the East (see Jer. xli. 8: Job iii. 21: Prov. ii. 4).

This sets before us the case of a man who unexpectedly, without earnest seeking, finds, in some part of the outward Church, the treasure of true faith and hope and communion with God; and having found this, for joy of it he becomes possessor, not of the treasure without the field (for that the case supposes impossible), but of the field at all hazards, to secure the treasure which is in it: i.e. he possesses himself of the means of grace provided in that branch of the Church, where, to use a common expression, he has "gotten his good:" he makes that

<sup>45</sup> Again, the kingdom of heaven is like unto a merchant man seeking goodly pearls: <sup>46</sup> who, when he had found <sup>a</sup> one pearl of great price, went and sold all that he had, <sup>a</sup> and bought it. <sup>Prov. ii. 4:</sup>  
<sup>III. 14, 15:</sup>  
<sup>viii. 16, 19.</sup>

<sup>47</sup> Again, the kingdom of heaven is like unto a net, that was cast into the sea, and <sup>b</sup> gathered of every kind: <sup>b</sup> <sup>ch. xiii. 10.</sup> <sup>48</sup> which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. <sup>49</sup> So shall it be at the end of the world: the angels shall come forth, and <sup>c</sup> sever the wicked from among the <sup>c</sup> <sup>ch. xxv. 23.</sup> just, <sup>50</sup> and shall cast them into the furnace of fire: there

field his own. <sup>45, 46.</sup> SIXTH PARABLE. THE PEARL OF GREAT PRICE. In this parable our Lord sets before us, that although in ordinary cases of finding 'the truth as it is in Jesus,' the buying of the field is the necessary prelude to becoming duly and properly possessed of it; yet there are cases, and those of a nobler kind, where such condition is not necessary. We have here a *merchantman*,—one whose business it is,—*on the search* for goodly pearls; i.e. a man who intellectually and spiritually is a seeker of truth of the highest kind. "He whom this pursuit occupies is a merchantman; i.e. one trained, as well as devoted, to business. The search is therefore determinate, discriminate, unremitting. This case then corresponds to such Christians only as from youth have been trained up in the way which they should go. In these alone can be the settled habits, the effectual self-direction, the convergence to one point of all the powers and tendencies of the soul, which are indicated by the illustration." (Knox's Remains, i. 460.) But as the same writer goes on to observe, even here there is a *discovery*, at a particular time. The person has been seeking, and finding, goodly pearls; what is true, honest, just, pure, lovely, and of good report: but at last he finds *one pearl of great price*—the efficacious principle of inward and spiritual life. We hear of no emotion, no great joy of heart, as before; but the same decision of conduct: he sells all and buys it. He chooses vital Christianity, at whatever cost, for his portion. But here is no *field*. The pearl is bought pure—by itself. It is found, not unexpectedly in the course of outward ordinances, with which therefore it would become to the finder inseparably bound up,—but by diligent search, spiritual and immediate, in its highest and purest

form. Trench instances Nathanael and the Samaritan woman as examples of the finders without seeking:—Augustine, as related in his Confessions (we might add St. Paul, see Phil. iii. 7), of the diligent seeker and finder. Compare with this parable Prov. ii. 8—9, and to see what kind of buying is *not* meant, Isa. lv. 1: ch. xxv. 9, 10. Also see Rev. iii. 18.

<sup>47—52.</sup> SEVENTH PARABLE. THE DRAW-NET. *Peculiar to Matthew.*

<sup>47.</sup> The net spoken of is a drag, or draw-net, drawn over the bottom of the water, and permitting nothing to escape it. The leading idea of this parable is the ultimate separation of the holy and unholy in the Church, with a view to the selection of the former for the master's use. We may notice that the *fishermen* are kept out of view and never mentioned: the comparison not extending to them. A net is cast into the sea and gathers of every kind (of *fish*: not of *things*, as mud, weeds, &c., as some suppose); when this is full, it is drawn to shore, and the good collected into vessels, while the bad (the legally unclean, those out of season, those putrid or maimed) are cast away. This net is the *Church gathering from the sea* (a common Scripture similitude for nations: see Rev. xvii. 15: Isa. viii. 7: Ps. lxxv. 7) *of the world*, *all kinds* (see Rev. vii. 9); and when it is full, it is drawn to the *bank* (the limit of the ocean, as the *end* [literally, *consummation*] is the limit of the *world* [literally, *age*]), and the *angels* (not the same as the fishers; for in the parable of the tares the *servants* and *reapers* are clearly distinguished) shall gather out the wicked from among the just, and cast them into everlasting punishment. It is plain that the comparison must not be strained beyond its limits, as our Lord shews us that the earthly here gives but a faint outline of the heavenly. Compare the mere "cast

shall be <sup>1</sup> *wailing and gnashing of teeth*. <sup>51</sup> [<sup>g</sup> *Jesus saith unto them,*] Have ye understood all these things? They say unto him, Yea, [<sup>h</sup> *Lord*]. <sup>52</sup> Then said he unto them, Therefore every scribe which is <sup>1</sup> *instructed* unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure <sup>d</sup> *things new and old*.

<sup>1</sup> *render, the wailing and the gnashing.*

<sup>g</sup> *omit.*

<sup>h</sup> *omitted in some of the oldest authorities.*

<sup>1</sup> *literally, made a disciple: see ch. xxviii. 19.*

away" of the one, with the fearful anti-type of vv. 49, 50. <sup>51, 52.</sup> SOLEMN

CONCLUSION OF THE PARABLES. When our Lord asks, 'Have ye understood all these things?' and they answer, 'Yea, [<sup>h</sup> *Lord*],' the reply must be taken as spoken from their *then standing-point*, from which but little could be seen of that inner and deeper meaning which the Holy Spirit has since unfolded. And this circumstance explains the following parabolic remark of our Lord: that every scribe (*they*, in their study of the Lord's sayings, answering to the *then scribes* in their study of the Law) who is *instructed* (discipled), enrolled as a disciple and taught as such, is like an householder (the Great Householder being the Lord Himself, compare ch. xxiv. 45) who puts forth from his store new things and old; i. e. 'ye yourselves, scribes of the Kingdom of Heaven, instructed as ye shall fully be in the meaning of these sayings, are (shall be) like householders, from your own stores of knowledge respecting them hereafter bringing out not only your present understanding of them, but ever new and deeper meanings.'

And this is true of every scribe: Every real spiritually-learned scribe of the Kingdom of Heaven is able, from the increasing stores of his genuine experimental knowledge of the word (not merely from books or learning, or the Bible itself, but *out of his treasure*), to bring forth things new and old.

The therefore is an expression of *consequence*, but not a strong one: answering nearly to our *Well, then*.

This is perhaps the fittest place to make a few *general remarks* on this wonderful cycle of Parables. We observe, (1) How naturally they are evolved from the objects and associations surrounding our Lord at the time (see on this the very interesting section of Stanley, *Sinai and Palestine*, ch. xiii. § 2, p. 420 ff., "On the Parables"). He sat in a boat in the sea, teaching the people who were on the land. His eye wandered over the rich plain of

Gennessaret:—the field-paths, the stony places, the neglected spots choked with wild vegetation, the plots of rich and deep soil, were all before him. The same imagery prevails in the parable of the tares of the field, and in that of the mustard seed; and the result of the tilling of the land is associated with the leaven in the lump. Then He quits the sea-shore and enters the house with the disciples. There the link to the former parable is the exposition of the tares of the field. From the working of the land for seed to finding a treasure in a field the transition is easy—from the finding without seeking to seeking earnestly and finding, easy again: from the seed to the buried treasure, from the treasure to the pearl,—the treasure of the deep,—again simple and natural. The pearl recalls the sea; the sea the fishermen with their net; the mixed throng lining the beach, the great day of separation on the further bank of Time. (2) The seven Parables compose, in their inner depth of connexion, a great united whole, beginning with the first sowing of the Church, and ending with the consummation. We must not, as Stier well remarks, seek, with Bengel, &c., minutely to apportion the series prophetically, to various historical periods: those who have done so (see Trench, p. 142, edn. 4) have shewn caprice and inconsistency; and the *parable*, though in its manifold depths the light of prophecy sometimes glimmers, has for its main object to *teach*, not to foretell. More than a general outline, shewn by the prominence of those points to which the respective parables refer, in the successive periods of the Church, we can hardly expect to find. But as much we unquestionably do find. The apostolic age was (1) the greatest of all the seed times of the Church: then (2) sprang up the tares, heresies manifold, and the attempts to root them out, almost as pernicious as the heresies themselves: nay, the so-called *Church Catholic* was for ages employed in rooting

<sup>53</sup> And it came to pass that when Jesus had finished these parables, he departed thence. <sup>54</sup> \* And when he was \* ch. ii. 23. come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? <sup>55</sup> † Is not this the carpenter's son? is not his † Luke iii. 23. John vi. 42. mother called Mary? and ‡ his brethren, James, and § ch. xli. 46.

up the wheat also. Notwithstanding this (3) the little seed waxed onward—the kingdoms of the earth came gradually in —(4) the leaven was secretly penetrating and assimilating. Then is it, (5) during the period of dissensions, and sects, and denominations, that here and there by this man and that man the treasure shall be found: then is it, (6) during the increase of secular knowledge, and cultivation of the powers of the intellect, that merchantmen shall seek goodly pearls up and down the world, and many shall find, each for himself, the Pearl of Price. And thus we are carried on (7) through all the ages during which the great net has been gathering of every kind, to the solemn day of inspection and separation, which will conclude the present state.

53—58.] TEACHING, AND REJECTION, AT NAZARETH. Mark vi. 1—6. See Luke iv. 16—29 and notes. 53, 54.] his own country, viz. Nazareth. Perhaps the proceedings of ch. viii 18—ix. 34 are to be inserted between those two verses. In Mark iv. 35, the stilling of the storm and voyage to the Gadarenes are bound to the above parables by what appears a distinct note of sequence: '*the same day, when the even was come.*' The teaching was on the Sabbath (Mark). 55. his brethren] It is an enquiry of much interest and some difficulty, who these were. After long examination of the evidence on the subject, I believe that the truth will best be attained by disencumbering the mind in the first place of all *a priori* considerations, and traditions (which last are very inconsistent and uncertain), and fixing the attention on the simple testimony of Scripture itself. I will trace "*His brethren*," or "*the brethren of the Lord*," through the various mentions of them in the N. T., and then state the result; placing at the end of the note the principal traditions on the subject, and the difficulties attending them. (1) The expression "*His brethren*," occurs *nine times* in the Gospels, and *once* in the Acts. Of these the *three first* are in the narratives of the coming of His mother and brethren to speak with Him, Matt. xii. 46: Mark iii. 31: Luke

viii. 19: the *two next* are the present passage and its || in Mark vi. 3, where they are mentioned in connexion with His mother and sisters; the *four others* are in John ii. 12; vii. 3, 5, 10; in the *first* of which He and his mother and brethren and disciples are related to have gone down to Capernaum: and in the *three last* His brethren are introduced as urging Him to shew Himself to the world, and it is stated that they did not believe on Him. The *last* is in Acts i. 14, where we read that the Apostles 'continued in prayer and supplication with the women, and with Mary the mother of Jesus, and with his brethren.' In another place, 1 Cor. ix. 5, Paul mentions "*the other Apostles, and the brethren of the Lord, and Cephas.*" Such are all the places where the meaning is *undoubted*, that persons called, and being in some usual sense, *brethren of the Lord*, are mentioned. (Besides these the Lord, Himself uses the words "*my brethren*," Matt. xxviii. 10; John xx. 17, but apparently with a wider meaning, including at least the eleven Apostles in the term, as He does in Matt. xii. 49, and parallels.) Now I would observe (a) that in all the mentions of them in the Gospels, except those in John vii., they are *in connexion with His mother*: the same being the case in Acts i. 14. (b) That it is nowhere asserted or implied that any of them were of the *number of the Twelve*; but from John vii. 5, following upon vi. 70 (by "*after these things*," vii. 1), they are *excluded from that number*. St. John would certainly not have used the words "*for neither did his brethren believe on him*," had any of them believed on Him at that time (see this substantiated in note there):—and again in Acts i. 14, by being mentioned after the Apostles have been enumerated by name, and after the mother of Jesus, they are indicated at that time also to have been *separate from the twelve*, although, *then* certainly believing on Him. (c) Their *names*, as stated here and in Mark vi. 3, were JACOB (JAMES), JOSEPH, (or Joses), SIMON, and JUDAS, all of them among the commonest of Jewish names. Of JOSEPH (or Joses;—cer-



\* *Joses*, and Simon, and Judas? <sup>56</sup> And his sisters, are they not all with us? Whence then hath this man all these things? <sup>57</sup> And they <sup>h</sup> were offended <sup>l</sup> in him. But

h ch. xl. 8.

\* read, Joseph: some MSS. have John.

<sup>l</sup> render, at.

tainly not the Joseph Barnabas Justus of Acts i. 23: see ib. ver. 21) and SIMON (not Simon Cananæus or Zelotes: see above) *we know from Scripture nothing*. Of the two others we have the following traces—(d) JACOB (JAMES) appears in the apostolic narrative as *the Lord's brother*, Gal. i. 19: he is there called an *apostle*. This however determines nothing as to his having been among *the Twelve* (which is a very different matter); for *Paul and Barnabas are called apostles*, Acts xiv. (4) 14, and Paul always calls himself such. See also Rom. xvi. 7; 1 Thess. ii. 7 compared with i. 1. That he is identical with the James of Gal. ii. 9, whom Paul mentions with Cephas and John as having given him and Barnabas the right hand of fellowship, fourteen years after the visit in ch. i. 19, does not appear for certain, but has been pretty generally assumed. (See this whole subject discussed in the Introduction to the Epistle of James.) (e) The JUDE who has left an epistle, and was brother of James, not only does not call himself an apostle, ver. 1 (as neither does James, nor indeed John himself, so that this cannot be urged), but in ver. 17 (see note there) seems to draw a distinction between himself and the Apostles. Whether this indicates that the James and Jude, the authors of the Epistles, were two of these *brethren of the Lord*, is uncertain; but it may at least be mentioned in the course of our enquiry.

I shall now state the result of that enquiry, which has been based on Scripture testimony only. (1) That there were *four persons known as "His brethren,"* or "*the brethren of the Lord*," NOT OF THE NUMBER OF THE TWELVE. (2) That these persons are found in all places (with the above exception) where their names occur in the Gospels, *in immediate connexion with Mary, the mother of the Lord*. [It is a strange phenomenon in argument, that it should have been maintained by an orthodox writer, that my inference from this *proves too much*, because Joseph is here introduced as *His father*: as if a mistake of the Jews with regard to a supernatural fact, which they could not know, invalidated their cognizance of a natural fact which they knew full well.] (3) That not a word is any where dropped to prevent us from inferring that these *brethren* were His relations *in the same literal sense* as

we know *His mother* to have been; but that His own saying, where He distinguishes His relations according to the flesh from His disciples (ch. xii. 50 and parallels), seems to *sanction that inference*. (4) That nothing is said from which it can be inferred whether Joseph had been married before he appears in the Gospel history;—or again, whether these *brethren* were, according to the flesh, older or younger than our Lord. (5) That the silence of the Scripture narrative leaves it free for Christians to believe these to have been *real (younger) brethren and sisters of our Lord, without incurring any imputation of unsoundness of belief as to His miraculous conception*. That such an imputation has been cast, is no credit to the logical correctness of those who have made it, who set down that, because this view *has been taken* by impugnors of the great Truth just mentioned, *therefore* it eventually leads, or may fairly be used towards the denial of it; for no attempt is made to shew its connexion with such a conclusion. The fact is, that the two matters, *the miraculous conception of the Lord Jesus* by the Holy Ghost, and *the subsequent virginity of His mother*, are *ESSENTIALLY AND ENTIRELY DISTINCT*; see note on Matt. i. 25: see also respecting a supposed difficulty attending this view, note on John xix. 27. (11) I will now state the principal *traditionary* views respecting the brethren of the Lord. (1) That they were *all sons of Alphaeus* (or Clopas) and *Mary the sister of the mother of our Lord*; and so *cousins* of Jesus, and called agreeably to Jewish usage *His brothers*.

This is the view taken in a remarkable fragment of Papias, adopted by Jerome, and very generally received in ancient and modern times. But it seems to me that a comparison of the Scripture testimonies cited above will prove it untenable. One at least of the sons of this Alphaeus was an apostle, *of the number of the twelve*, viz. James the son of Alphaeus (see all the lists, on ch. x. 3); which (see above) would *exclude him from the number of the brethren of the Lord*. But even if *one* of the four could be thus detached (which, from John vii. 5, I cannot believe), it is generally assumed that "*Judas of James*" (so in the Greek) (see Luke's two lists as above) is Jude the *brother* of James; and if so, this would be *another*

Jesus said unto them, <sup>1</sup>A prophet is not without honour, <sup>1</sup>Luke iv. 24. <sup>2</sup>save in his own country, and in his own house. <sup>58</sup> And he did not many mighty works there because of their unbelief.

XIV. <sup>1</sup> At that time Herod the tetrarch heard of the fame of Jesus, <sup>2</sup> and said unto his servants, This is John the Baptist; <sup>m</sup> *he* is risen from the dead; and therefore

<sup>m</sup> *render*, he himself.

son of Alphæus, and another subtraction from the number who did not believe on Him. Again Matthew (see note on Matt. ix. 9), if identical with Levi (Mark ii. 14), was *another son of Alphæus*; which would make a fifth brother, and leave therefore, *out of five, three believing on Him at the time when it was said, "neither did his brethren believe on Him."* This view besides labours under the difficulty arising from these brethren accompanying and being found in connexion with Mary the mother of our Lord, whereas throughout that time *their own mother was living*. The way in which the assertors of this view explain John vii. 5, is either by supposing that all the brethren are not *there* implied, or that all are not *here* mentioned; both suppositions, it seems to me, very unlikely (compare e. g. John's minute accuracy where an exception was to be made, ch. vi. 23, 24). (2) That they were *children of Joseph by a former marriage* (or even by a later one with Mary wife of Clopas, to raise up seed to his dead brother, —as Clopas is said to have been: but this needs no refutation). This view was taken by several early Fathers, and mentioned by Origen, who says respecting it, "*those who maintain this, wish to uphold the perpetual virginity of Mary.*" This however, while by no means impossible, and in some respects agreeing with the *apparent* position of these brothers as older (according to the flesh) than the Lord (John vii. 3), has no countenance whatever in Scripture, either in their being called sons of any other woman, or in any distinct mention of Joseph as their father, which surely in this case would be required. (III) On the *a priori* considerations which have influenced opinions on this matter, see note on Matt. i. 25; and on the *traditional literature*, see the references given in my Greek Testament. Neander brings out the importance of the view which I have above, under (I), endeavoured to justify, as shewing that the account of the miraculous conception is *not mythical*, in which case all would have been arranged to suit the views of virginity from which it had arisen, —but *strictly historical*, found as it

is with no such arrangements or limitations.

<sup>58.</sup>] did not; *could not do*, Mark vi. 5, where see note. On the identity, or not, of this preaching at Nazareth with that related much earlier by Luke iv. 16 sq., see note there.

CHAP. XIV. 1—12.] HEROD HEARS OF THE FAME OF JESUS. PARENTHETICAL ACCOUNT OF THE DEATH OF JOHN THE BAPTIST. Mark vi. 14—29. Luke ix. 7—9, who does not relate the death of John.

1.] This Herod was Herod ANTIPAS, son of Herod the Great, by Malthacé, a Samaritan woman, —and own brother of Archelaus. The portion of the kingdom allotted to him by the second will of his father (in the first he was left as king) was the tetrarchy of Galilee and Peræa (Jos. Antt. xvii. 8. 1). He married the daughter of the Arabian king Aretas; but having during a visit to his half-brother Herod Philip (not the tetrarch of that name, but another son of Herod the Great, disinherited by his father) become enamoured of his wife Herodias, he prevailed on her to leave her husband, and live with him. (See below, on ver. 4.) This step, accompanied as it was with a stipulation of putting away the daughter of Aretas, involved him in a war with his father-in-law, which however did not break out till a year before the death of Tiberius (A.D. 37, U.C. 790), and in which he was totally defeated and his army destroyed by Aretas; a divine vengeance, according to the Jews as reported by Josephus, for the death of John the Baptist. He and Herodias afterwards went to Rome at the beginning of Caligula's reign, to complain of the assumption of the title of king by Agrippa his nephew, son of Aristobulus; but Caligula having heard the claims of both, banished Antipas and Herodias to Lyons in Gaul, whence he was afterwards removed to Spain, and there died. The following events apparently took place at Machærus, a frontier fortress between Peræa and Arabia: see below on ver. 10. It was the fame of the *preaching and miracles of the Twelve*, on their mission, of which Herod heard, —probably in conjunction with the works of Christ: see parallel

<sup>2</sup> mighty works do shew forth themselves in him. <sup>3</sup> For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother <sup>o</sup> (*Philip*)'s wife.

<sup>a</sup> Lev. xviii. 16. <sup>4</sup>

For John said unto him, <sup>a</sup> It is not lawful for thee to have her. <sup>5</sup> And when he would have put him to death,

<sup>b</sup> ch. xxi. 26.

he feared the multitude, <sup>b</sup> because they counted him as a prophet. <sup>6</sup> But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. <sup>7</sup> Whereupon he promised with an oath to give her whatsoever she would ask. <sup>8</sup> And she, being before instructed of her mother, said, Give me here John Baptist's head in a <sup>p</sup> charger. <sup>9</sup> And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her. <sup>10</sup> And he

<sup>n</sup> or, the powers work mightily in him.

<sup>o</sup> omit.

<sup>p</sup> i. e. a large dish.

place in Mark.

2.] he himself is emphatic; equivalent in English to "*it is he and no other, that*" . . . In Luke ix. 7 it is said that Herod was perplexed because it was said of some that John was risen from the dead. There is no inconsistency in these accounts: the report originated with others: but if Herod was perplexed concerning it, he, in the terrors of a guilty conscience; doubtless gave utterance to these words himself. There is no evidence that Herod was a Sadducee, or a disbeliever in the resurrection as then held by the Pharisees. See also note on Mark viii. 14. There is no allusion here to the transmigration of souls, but to the veritable bodily resurrection, and supposed greater power acquired by having passed through death. This is an incidental confirmation of John x. 41, where we read that John wrought no miracle while living.

4.] The marriage was unlawful for these three reasons: (1) *The former husband of Herodias, Philip, was still living.* This is expressly asserted by Josephus. (2) *The former wife of Antipas was still living,* and fled to her father Aretas on hearing of his intention to marry Herodias. (3) *Antipas and Herodias were already related to one another within the forbidden degrees of consanguinity.* For she was daughter of Aristobulus, the brother of Antipas and Philip.

5.] This verse is further expanded in Mark vi. 20, which see. Josephus, not being aware of any other grounds for his imprisonment, alleges purely political ones, that Herod was afraid

lest John's power of persuading the people might be turned to seditious purposes.

6. birthday] Some hold that the word here means the feast of Herod's accession: but they give no proof that it ever had such a meaning. A great feast was given to the nobility of Galilee, Mark vi. 21. The damsel's name was Salome, daughter of Herodias by her former husband Philip. She afterwards married her uncle Philip, tetrarch of Ituræa and Trachonitis: and he dying childless, she became the wife of her cousin Aristobulus son of Herod, king of Chalcis, by whom she had three sons, Herod, Agrippa, and Aristobulus. The dance was probably a pantomimic dance.

9.] the king was a title which Herod never properly possessed. Subsequently to this event, Herodias prevailed on him to go to Rome to get the title, which had been granted to his nephew Agrippa. He was opposed by the emissaries of Agrippa, and was exiled to Lugdunum. Herod was grieved, because he heard John gladly (Mark vi. 20), and from policy did not wish to put him to death on so slight a cause. This is not inconsistent with his wishing to put him to death: his estimate of John was wavering and undecided, and he was annoyed at the decision being taken out of his hands by a demand, compliance with which would be irrevocable.

10.] It appears from the damsel's expression *give me* here, and this verse, that the feast was held either at Machærus or at no great distance from it. Antipas had a palace near; but he was not there on account of the war with Aretas,—see above.

sent, and beheaded John in the prison. <sup>11</sup> And his head was brought in a <sup>9</sup> charger, and given to the damsel: and she brought it to her mother. <sup>12</sup> And his disciples came, and took up the body, and buried it, and went and told Jesus.

<sup>13</sup> <sup>c</sup> When Jesus heard of it, he departed thence by ship <sup>c ch. x. 23: xii. 15.</sup> into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities. <sup>14</sup> And Jesus went forth, and saw a great multitude, and <sup>d</sup> was <sup>d ch. ix. 36.</sup> moved with compassion toward them, and he healed their sick. <sup>15</sup> And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past, send the multitude away, that they may go into the villages, and buy themselves victuals. <sup>16</sup> But Jesus said unto them, They need not depart; give ye them to eat. <sup>17</sup> And they say unto him, We have here but five loaves, and two fishes. <sup>18</sup> He said, Bring them hither to me. <sup>19</sup> And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, <sup>e</sup> he blessed, and brake, and gave <sup>e ch. xv. 35</sup>

<sup>9</sup> i. e. a large dish.

**13—21.] FEEDING OF THE FIVE THOUSAND.** Mark vi. 30—44. Luke ix. 10—17. John vi. 1—13, where also see notes.

**13.]** There is some difficulty here in conceiving how the narration is to proceed continuously. The death of the Baptist is evidently retrospectively and parenthetically inserted; and yet the retirement of our Lord in this verse seems to be the immediate consequence of his hearing of that occurrence. But this may well have been so: for (1) the disciples of John would be some days in bringing the news from Machærus to Capernaum, and the report mentioned in ver. 1 might reach Herod meantime; (2) the expression with which that report is introduced, "*At that time,*" extends it over a considerable space of time; and (3) the message which the disciples of John brought to our Lord might have included both particulars, the death of their Master, and the saying of Herod respecting Himself.

He went across the lake (John vi. 1) into a desert place belonging to the city called Bethsaida (Luke ix. 10). His retirement (Luke, *ibid.*, and Mark vi. 30) was connected also with the return of the Twelve from their mission: compare the full and affecting account of the whole transaction in Mark vi. 30—35. **14.]** went forth, from

His place of retirement.

**15.]** This evening was the *first* evening, the decline of the day, about 3 p.m.; the evening, in ver. 23, after the miracle, was *late in the night*. the time is now past] i. e. the time of the day is now late.

**16, 17.]** give ye them to eat, which is common to the three first Evangelists, is considerably expanded in the more detailed account of John, ver. 3—7; it was *Andrew who spoke* in ver. 17, and the five loaves and two fishes were *brought by a lad*: John vi. 8, 9. They were *barley loaves* and (*salt*) *fish*; *ibid.* And we have (perhaps, but see note there) the vast concourse accounted for in John by the fact that the *Passover was at hand*, and so they were collected on their journey to Jerusalem. See a very similar miracle in 2 Kings iv. 42—44; only then there were twenty barley loaves and an hundred men. See also Numbers xi. 21, 22.

**19. blessed]** St. Luke supplies "*them,*" i. e. the loaves and fishes: St. John has for it *gave thanks*. Both are one. The thanks to heaven is the blessing on the meat. This miracle was one of symbolic meaning for the Twelve, who had just returned from their mission, as pointing to the "*freely ye received, freely give*" of ch. x. 8 in a higher sense than they then could have

the loaves to his disciples, and the disciples to the multitude. <sup>20</sup> And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full. <sup>21</sup> And they that had eaten were about five thousand men, beside women and children.

<sup>22</sup> And straightway <sup>r</sup> *Jesus* constrained his disciples to get into <sup>a</sup> a ship, and to go before him unto the other side, while he sent the multitudes away. <sup>23</sup> And when he had sent the multitudes away, he went up into <sup>t</sup> a mountain apart to pray: and when the evening was come, he was there alone. <sup>24</sup> But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. <sup>25</sup> And in the fourth watch of the night <sup>u</sup> *Jesus* went unto them, walking on the sea. <sup>26</sup> And when the disciples saw him <sup>f</sup> walking on the sea, they were troubled, saying, It is <sup>v</sup> a spirit; and they cried out for fear. <sup>27</sup> But straightway <sup>w</sup> *Jesus* spake unto them, saying, Be of good cheer; it is I; be not afraid. <sup>28</sup> And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. <sup>29</sup> And

f Job ix. 8.

<sup>r</sup> read, he.

<sup>s</sup> render, the.

<sup>t</sup> render, the.

<sup>u</sup> read, he.

<sup>v</sup> render, an apparition: literally, a phantasm.

<sup>w</sup> or, he.

understood it:—but see the symbolic import of the miracle treated in the notes to John vi. Meyer well remarks, that the process of the miracle is thus to be conceived:—the Lord blessed, and gave the loaves and fishes to the disciples, as they were; and then, during their distribution of them, the miraculous increase took place, so that they broke and distributed enough for all. The *cophinus* (which is the word here rendered basket) was the usual accompaniment of the Jew: see quotation from Juvenal in my Gr. Test. Reland supposes that the basket was to carry their own meats on a journey, for fear of pollution by eating those of the Gentiles.

<sup>21.]</sup> beside women and children is peculiar to Matt., although this might have been inferred from men being mentioned in the other three Evangelists. See note on John vi. 10.

<sup>22—23.]</sup> JESUS WALKS ON THE SEA. Mark vi. 45—52. (Luke omits this incident.) John vi. 16—21. The conviction of the people after the foregoing miracle was, that Jesus was the Messiah; and their disposition, to take Him by force, and make Him a king. See John vi. 14, 15. For this reason he constrained His disciples to leave Him, because they were

but too anxious to second this wish of the multitude; and their dismissal was therefore an important step towards the other.

<sup>22.]</sup> Mark adds "to Bethsaida," John "to Capernaum." for the Bethsaida, the city of Philip and Andrew and Peter, was distinct from Bethsaida Julias, in whose neighbourhood the miracle took place,—and in the direction of Capernaum.

<sup>25.]</sup> The fourth watch according to the Roman calculation, which was by this time common among the Jews (who themselves divided the night into three parts or watches). This would be,—near the vernal equinox, which this was,—between three and six in the morning. The words walking on the sea are common to the three Evangelists, and can have no other meaning here, than that the Lord walked bodily on the surface of the water. In Job. ix. 8 we read of the Almighty, "Which alone spreadeth out the heavens, and treadeth upon the waves of the sea." Mark adds "and would have passed by them." John, "and drawing nigh unto the ship." See notes on John. <sup>28.]</sup> This narrative respecting Peter is peculiar to Matthew. It is in very strict accordance with his warm and confident character, and has been called almost a 'rehearsal' of

he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. <sup>30</sup> But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. <sup>31</sup> And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? <sup>32</sup> And when they were come into the ship, the wind ceased. <sup>33</sup> Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

<sup>34</sup> And when they were gone over, they came into the land of Gennesaret. <sup>35</sup> And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased; <sup>36</sup> and besought him that they might only touch the hem of his garment: and <sup>37</sup> as many as touched were made perfectly whole. <sup>37</sup> ch. ix. 20.  
Acts xix. 12.

XV. <sup>1</sup> Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, <sup>2</sup> Why do thy disciples transgress <sup>3</sup> the tradition of the elders? for they wash not their hands when they eat bread. <sup>4</sup> But he answered and said unto them, Why do ye also transgress the command-

his denial afterwards. It contains one of the most pointed and striking revelations which we have of *the nature and analogy of faith*; and a notable example of the power of the higher spiritual state of man over the inferior laws of matter, so often brought forward by our Lord. See ch. xvii. 20; xxi. 21.

<sup>32</sup>] John (vi. 21) adds "*and immediately the ship was at the land whither they went*:"—see note there.

<sup>33</sup>] These persons were probably the crew of the ship, and distinct from the disciples. On Son of God, see ch. iv. 3. It is the first time that our Lord is called so by *men* in the three first Gospels. See ch. iii. 17; iv. 3; viii. 29: and John i. 34, 50. This feeling of amazement and reverence pervaded the disciples also: see the strong expressions of Mark vi. 52.

<sup>34—36</sup>] Mark vi. 53—56. *Gennesar* or *Gennesaret*, a district from which the lake was also occasionally so called, extended along its western shore. Josephus gives a glowing description of the beauty and fertility of this plain, Jewish Wars, iii. 10. 7. At its northern end was Capernaum, near which our Lord landed, as would appear from John vi. 24, 25.

<sup>36</sup>] On hem,

see note on ch. ix. 20.

CHAP. XV. 1—20.] DISCOURSE CONCERNING EATING WITH UNWASHED HANDS. Mark vii. 1—23. From Mark it appears that these Scribes and Pharisees had come *expressly* from Jerusalem to watch our Lord: most probably after that Passover which was nigh at the time of feeding the five thousand, John vi. 4.

<sup>2</sup>] The Jews attached more importance to the traditionary exposition than to the Scripture text itself. They compared the written word to water; the traditionary exposition to the wine which must be mingled with it.

The duty of washing before meat is not inculcated in the law, but only in the traditions of the Scribes. So rigidly did the Jews observe it, that Rabbi Akiba, being imprisoned, and having water scarcely sufficient to sustain life given him, preferred dying of thirst to eating without washing his hands.

The "*elders*" here, as in Heb. xi. 2, must be taken to mean the ancients. See ref. Heb.

<sup>3</sup> ye also] The *also* implies that there was a transgression also on *their part*—acknowledging that on the part of the disciples. the commandment of God] A remarkable testimony from our

ment of God <sup>z</sup> *by* your tradition? <sup>4</sup> For God commanded, saying. <sup>b</sup> Honour thy father and mother: and, <sup>c</sup> He that curseth father or mother, let him die the death. <sup>5</sup> But ye say, Whosoever shall say to his father or his mother, <sup>d</sup> *It is a gift, by whatsoever thou mightest be profited by me; and honour not his father or his mother, he shall be free.* Thus have ye made the commandment of God of none effect <sup>e</sup> *by* your tradition. <sup>7</sup> Ye hypocrites, well did Esaias prophesy of you, saying, <sup>8</sup> *This people [draweth nigh unto me with their mouth, and] honoureth me with their lips; but their heart is far from me.* <sup>9</sup> But in vain they do worship me, <sup>f</sup> teaching for doctrines the commandments of men. <sup>10</sup> And he called the multitude, and said unto them, Hear, and understand: <sup>11</sup> *Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.* <sup>12</sup> Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying? <sup>13</sup> But he answered and said, <sup>g</sup> Every plant, which my heavenly Father hath not planted, shall be rooted up. <sup>14</sup> Let them

<sup>z</sup> *render*, for the sake of.

<sup>y</sup> *render*, That wherein thou mightest have been benefited by me, is a gift [to God]: [*he is free,*] and shall not honour his father or his mother. <sup>z</sup> *render*, for the sake of. <sup>a</sup> *omit.*

Lord to the divine origin of the Mosaic law: not merely of the Decalogue, as such, for the second command quoted is not in the Decalogue, and it is to be observed that where the text has *God commanded*, Mark (vii. 10) has *Moses said*. <sup>5.</sup>

Lightfoot on this verse shews that the expression cited by our Lord did not always bind the utterer to consecrate his property to religious uses, but was by its mere utterance sufficient to absolve him from the duty of caring for his parents: see further on the word Corban in Mark vii. 11. The construction of this and the following verse is: *But ye say, Whosoever shall say to his father or mother, That from which thou mightest have been benefited by me, is an offering (consecrated to God; see above) . . . (understand, is free).* [And] such an one will certainly not honour his [father or his mother]. Of course the latter member of the sentence is *our Lord's* saying, not that of the Pharisees. <sup>8.</sup> The portion of Isaiah from which this citation is made (ch. xxiv.—xxxv.) sets forth, in alternate threatenings and promises, the punish-

ment of the mere nominal Israel, and the salvation of the true Israel of God. And, as so often in the prophetic word, its threats and promises are for all times of the Church;—the particular event then foretold being but one fulfilment of those deeper and more general declarations of God, which shall be ever having their successive illustrations in His dealings with men. <sup>10.]</sup> "He leaves the Scribes and Pharisees, as incorrigible, and already silenced and put to shame, and turns His discourse to the multitude as more worthy of being addressed." Euthymius.

<sup>12.]</sup> This took place after our Lord had entered the house and was apart from the multitude: see Mark ver. 17. <sup>this</sup> (literally the) saying [the saying addressed to the multitude in ver. 11. <sup>13.]</sup> The plant is the teaching of the Pharisees, altogether of human, and not of divine planting. That this is so, is clear by "*let them alone*" following, and by the analogy of our Lord's parabolic symbolism, in which *seed, plant, &c.*, are compared to *doctrine*, which however in its growth becomes identified with, and impersonated by, its reci-

b Exod. xx. 12.  
Lev. xix. 3.  
Deut. v. 16.  
Prov. xiii. 22.  
Eph. vi. 2.  
c Exod. xxi. 17.  
Lev. xx. 9.  
Deut. xxvii. 16.  
Prov. xx. 20: xxx. 17.

d Isa. xxix. 13.  
Esai. lxxiii. 21.

e Isa. xxix. 13.  
Col. ii. 16—22.  
Tit. i. 14.

f Acts x. 15.  
Rom. xiv. 14, 17, 20.  
1 Tim. iv. 4.  
Tit. i. 15.

g John xv. 2.  
1 Cor. iii. 12.

alone: <sup>h</sup> they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. <sup>15</sup> Then answered Peter and said unto him, Declare unto us this parable. <sup>16</sup> And <sup>b</sup> Jesus said, 'Are ye also yet without understanding? <sup>17</sup> Do not ye yet understand, that <sup>k</sup> whatsoever entereth in at the mouth goeth into the belly, and is cast out into the <sup>c</sup> draught? <sup>18</sup> But <sup>l</sup> those things which proceed out of the mouth come forth from the heart; and they defile the man. <sup>19</sup> <sup>m</sup> For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: <sup>20</sup> these are the things which defile a man: but to eat with unwashen hands defileth not a man.

<sup>21</sup> Then Jesus went thence, and departed into the <sup>d</sup> coasts of Tyre and Sidon. <sup>22</sup> And, behold, <sup>e</sup> a woman of Canaan came out of the same coasts, and cried <sup>f</sup> unto him, saying, Have mercy on me, O Lord, thou son of David; my

<sup>b</sup> read, he.

<sup>c</sup> i. e. the sink, or sewer.

<sup>d</sup> render, parts.

<sup>e</sup> render, a Canaanitish woman of those districts came out.

<sup>f</sup> omit.

pients and disseminators. See this illustrated in notes on the parable of the sower, ch. xiii. On this verse see John xv. 1, 2.

<sup>15.</sup>] The saying in ver. 11, which is clearly the subject of the question, was not strictly a *parable*, but a plain declaration; so that either Peter took it for a parable,—or the word must be taken in its wider sense of 'an hard saying.' Stier thinks that their questioning as to the meaning of parables in ch. xiii. had habituated them to asking for explanations in this form. <sup>16.</sup>] The saying in ver. 11 was spoken for the multitude, who were exhorted "*Hear and understand.*" much more than ought the disciples to have understood it. <sup>17.</sup>] "The mouth, through which, as Plato said, mortal things go in, but immortal things go out. For there go in meats and drinks, the perishable food of the perishable body: but there go forth words, the immortal laws of the immortal soul, by which the life of the reason is directed." Philo.

<sup>21—23.</sup>] THE CANAANITISH WOMAN. Mark vii. 24—30: omitted by Luke. It is not quite clear whether our Lord actually passed the frontier into the land of the heathen, or merely was on the frontier. The usage of "*into the parts*" in Matthew favours the former supposition: see ch. ii. 22; xvi. 13; also for *coasts*, ch. ii. 16; iv. 13; viii. 34. Exod. xvi. 35, 'to the border

of Canaan,' has been quoted as supporting the other view; but the usage of our Evangelist himself seems to carry greater weight. And the question is not one of importance; for our Lord did not go to teach or to heal, but, as it would appear, to avoid the present indignation of the Pharisees.

Mark's account certainly implies that the woman was in the same place where our Lord was wishing to be hid, and could not.

<sup>22.</sup> a Canaanitish woman of those districts came out] i. e. from her house, or town, or village. They were going by the way, see ver. 28.

The inhabitants of these parts are called Canaanites, Num. xiii. 29; Judg. i. 30, 32, 33; Exod. vi. 15; Josh. v. 1. St. Mark calls her "*a Greek*," i. e. a heathen by religion, and "*a Syro-Phœnician by nation*:" and describes her only as having come to our Lord *in the house*. But by the account in our text, she had been crying after the Lord and the disciples by the way previously; and St. Mark's account must be understood to begin at ver. 25. From Mark iii. 8, Luke vi. 17, we learn that the fame of our Lord had been spread in these parts, and multitudes from thence had come to Him for healing. It was not this woman's dwelling-place, but her *descent*, which placed the bar between her and our Lord's ministrations. The expression "*Son of David*" shews her acquaint-

<sup>h</sup> Isa. ix. 16.  
<sup>i</sup> Mal. ii. 8.  
<sup>j</sup> ch. xxiii. 16.  
<sup>k</sup> Luke vi. 20.

<sup>l</sup> ch. xvi. 9.

<sup>m</sup> 1 Cor. vi. 13.

<sup>n</sup> James iii. 6.

<sup>o</sup> Gen. vi. 5;  
viii. 21.  
Prov. vi. 14.  
Jer. xvii. 9.



<sup>n</sup> ch. x. 5, 6.  
Acts iii. 26;  
xiii. 46.  
Rom. i. 16;  
xv. 2.

<sup>o</sup> ch. vii. 6.  
Phil. iii. 2.

<sup>p</sup> Isa. xlii. 5.  
6. ch. xi. 2.

daughter is grievously vexed with a devil. <sup>23</sup> But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. <sup>24</sup> But he answered and said, "I am not sent but unto the lost sheep of the house of Israel. <sup>25</sup> Then came she and worshipped him, saying, Lord, help me. <sup>26</sup> But he answered and said, It is not meet to take the children's bread, and to cast it to <sup>o</sup> *dogs*. <sup>27</sup> And she said, Truth, Lord: <sup>h</sup> *yet* the dogs eat of the crumbs which fall from <sup>i</sup> *their masters' table*. <sup>28</sup> Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour. <sup>29</sup> And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into <sup>k</sup> *a* mountain, and sat down there. <sup>30</sup> <sup>p</sup> And great multitudes came unto <sup>g</sup> *render*, the dogs.

<sup>h</sup> *render*, for even.

<sup>i</sup> *render*, for *persecution*, the table of their masters.

<sup>k</sup> *render*, the.

ance with Jewish expressions and expectations; but the whole narrative is against the supposition, that she may have been a proselyte of the gate. <sup>23.</sup>] The reason alleged by the disciples must be coupled with our Lord's unwillingness to be known, stated by St. Mark (vii. 24), and means, '*she will draw the attention of all upon us.*' Send her away does not necessarily imply *granting* her request, nor the contrary; but simply dismiss her, leaving the method to our Lord Himself. <sup>24.</sup>] See ch. x. 5.

Such was the purpose of our Lord's personal ministry; yet even that was occasionally broken by such incidents as this. The 'fountain sealed' sometimes broke its banks, in token of the rich flood of grace which should follow. See Rom. xv. 8.

<sup>25.</sup>] *came she*, i. e. into the house where our Lord was. See Mark vii. 24.

<sup>26.</sup> dogs] literally, little dogs. No contempt is indicated by the *diminutive*, still less any allusion to the *daughter* of the woman: the word is commonly used of *tame dogs*, as diminutives frequently express familiarity.

<sup>27.</sup>] The sense of the original is not given by '*yet*' in the E. V. The woman, in her humility, *accepts* the appellation which our Lord gives her, and *grounds her plea upon an inference from it*. Her words also have a reference to "*let the children first be filled.*" expressed by Mark vii. 27. It is, Yea, Lord: for even the dogs eat: or, for the dogs too eat. Our Lord, in the

use of the familiar diminutive, has expressed not the *uncleaness* of the dog so much, as his *attachment to and dependence on the human family*: she lays hold on this favourable point and makes it her own, 'If we are dogs, then may we fare as such;—be fed with the crumbs of Thy mercy.' She was, as it were, under the edge of the table—close on the confines of Israel's feast. Some say that the *crumbs* are the pieces of bread on which the hands were wiped; but the "*which fall*" looks more like accidental falling, and the Greek word better expresses *minute* crumbs.

<sup>28.</sup>] In Mark, "*For this saying, go thy way.*" The greatness of the woman's faith consisted in this, that in spite of all discouragements she continued her plea; and not only so, but accepting and laying to her account all adverse circumstances, she out of them made reasons for urging her request. St. Mark gives the additional circumstance, that on returning to her house she found the devil gone out, and her daughter lying on the bed.

<sup>29—30.</sup>] HEALING BY THE SEA OF GALILEE. Peculiar to Matthew (see Mark vii. 31—37). FEEDING OF THE FOUR THOUSAND. Mark viii. 1—10.

<sup>29.</sup>] the mountain is the high land on the coast of the lake, not any particular mountain. From this account it is uncertain to which side of the lake our Lord came; from Mark vii. 31 we learn that it was to the eastern side, *through the*

him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them: <sup>31</sup> insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

<sup>32</sup> Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I <sup>1</sup> will not send them away fasting, lest they faint in the way. <sup>33</sup> And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude? <sup>34</sup> And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes. <sup>35</sup> And he commanded the multitude to sit down on the ground. <sup>36</sup> And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his

q 2 Kings iv.

r ch. xiv. 19.

s 1 Sam. ix. 13.  
Luke xxiii. 19.

<sup>1</sup> render, am not willing to.

*midst of the coasts of Decapolis.*

30.] The maimed are properly persons maimed in the hands. The word is also sometimes used of the feet. The meaning need not be, that a *wanting member was supplied* to these persons; but that a disability, such as that arising from paralysis or wound, was healed.

cast them down, not in neglect, but from haste and rivalry.

31.] St. Mark (vii. 32—37) gives an instance of dumb speaking.

the God of Israel.] Perhaps this last word is added as an expression of the joy of the disciples themselves, who contrasted the fulness and abundance of the acts of mercy now before them, with the instance which they had just seen of the difficulty with which the faith of a Gentile had prevailed to obtain help.

32.] The modern German interpreters assume the identity of this miracle with that narrated in ch. xiv. 14 ff. If this be so, then our Evangelists must have *invented* the speech attributed to our Lord in ch. xvi. 9, 10. But, as Ebrard justly remarks, every circumstance which could vary, does vary, in the two accounts. The situation in the wilderness, the kind of food at hand, the blessing and breaking, and distributing by means of the disciples, these are *common to the two accounts*, and were likely to be so: but *here* the matter is introduced by our Lord Himself with an expression of pity for the multitudes who had continued with Him three days: here also the provision is greater, the num-

bers are less than on the former occasion. But there is one small token of authenticity which marks these two accounts as referring to two distinct events, even had we not such direct testimony as that of ch. xvi. 9, 10. It is, that whereas the baskets in which the fragments were collected on the other occasion are called by all four Evangelists *cophini*, those used for that purpose after this miracle are in both Matt. and Mark *spyrides*. And when our Lord refers to the two miracles, *the same distinction is observed*; a particularity which could not have arisen except as pointing to a matter of fact, that, whatever the distinction be, which is uncertain, different kinds of baskets were used on the two occasions. Perhaps the strangest reason for supposing the two identical is an imagined difficulty in the question of the disciples, "*Whence should we have*" &c., so soon after the former miracle; as if the same slowness to believe and trust in divine power were not repeatedly found among men, and instanced in Scripture itself;—compare Exod. xvi. 13 with Num. xi. 21, 22: and read in Exod. xvii. 1—7 the murmurings of the Israelites immediately after their deliverance at the Red Sea. And even could we recognize this as a difficulty, it is not necessarily implied in the text. Our Lord puts the matter to them as a question, without the slightest intimation of His intention to supply the want supernaturally. They make answer

disciples, and the disciples to the multitude. <sup>37</sup> And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full. <sup>38</sup> And they that did eat were four thousand men, beside women and children. <sup>39</sup> And he sent away the multitude, and took ship, and came into the coasts of <sup>m</sup> *Magdala*.

<sup>a</sup> ch. xii. 28.  
<sup>1</sup> Cor. i. 22.

XVI. <sup>1</sup> The <sup>a</sup> Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. <sup>2</sup> He answered and said unto them, [<sup>a</sup> When it is evening, ye say, It will be fair weather: for the sky is red. <sup>3</sup> And in the morning, It will be foul weather to day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?] <sup>4</sup> A wicked and adulterous gene-

<sup>m</sup> read, *Magadan*.

<sup>a</sup> omitted in some of the oldest authorities: see the similar place, ch. xii. 38.

in the same spirit, without venturing (as indeed it would have been most unbecoming in them to do, see John ii. 3, 4) to suggest the working of a miracle.

<sup>37.</sup>] The basket here spoken of (*spyris*) was large enough to contain a man's body, as Paul was let down in one from the wall of Damascus, Acts ix. 25. Greswell supposes that they may have been used to sleep in, during the stay in the desert.

<sup>39.</sup>] Of *Magadan* nothing is known. Lightfoot shews *Magdala* to have been only a Sabbath-day's journey from Channath Gadara on the Jordan, and on the east side of the lake: but probably he is mistaken, for most travellers place it about three miles from Tiberias, on the west side of the lake, where is now a village named Madschel. *Dalmanutha*, mentioned by St. Mark (viii. 10), seems to have been a village in the neighbourhood.

CHAP. XVI. 1—4.] REQUEST FOR A SIGN FROM HEAVEN. Mark viii. 11—13, but much abridged. See also Luke xii. 54 and notes. 1.] See notes at ch. xii.

<sup>38.</sup> There is no ground for supposing that this narrative refers to the same event as that. What can be more natural than that the adversaries of our Lord should have met His miracles again and again with this demand of a sign *from heaven*? For in the Jewish superstition it was held that demons and false gods could give signs *on earth*, but only the true God signs *from heaven*. In the apocryphal Epistle of Jeremiah, ver. 67, we read of the gods of the heathen, "Neither can they shew signs in the

heavens among the heathen . . . ." And for such a notion they alleged the bread from heaven given by Moses (see John vi. 31), the staying of the sun by Joshua (Josh. x. 12), the thunder and rain by Samuel (1 Sam. xii. 17, compare Jer. xiv. 22), and Elijah (James v. 17, 18). And thus we find that immediately after the first miraculous feeding the same demand was made, John vi. 30, and answered by the declaration of our Lord that He was the true bread from heaven. And what more natural likewise, than that our Lord should have uniformly met the demand by the same answer,—the *sign of Jonas*, one so calculated to baffle His enemies and hereafter to fix the attention of His disciples? Here however that answer is accompanied by other rebukes sufficiently distinctive.

It was now probably the evening (see Mark viii. 10, "*straightway*"), and our Lord was looking on the glow in the west which suggested the remark in ver. 2. On the practice of the Jews to demand a sign, see 1 Cor. i. 22.

<sup>2.</sup>] Mark viii. 12 adds "*He sighed deeply in his spirit . . .*," omitting however the sentences following. The Jews were much given to prognosticating the rains, &c. of the coming season in each year.

<sup>3.</sup>] of the times, generally. The Jews had been, and were, most blind to the signs of the times, at all the great crises of their history;—and also particularly to the times in which they were *then* living. The sceptre had departed from Judah, the lawgiver no longer came forth from between his feet, the prophetic weeks of

ration seeketh after a sign; and there shall no sign be given unto it, but the sign of [<sup>o</sup> *the prophet*] Jonas. And he left them, and departed. <sup>5</sup> And when his disciples were come to the other side, they <sup>p</sup> *had forgotten* to take bread.

<sup>6</sup> Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. <sup>7</sup> And they reasoned among themselves, saying, It is because we have taken no bread. <sup>8</sup> Which when Jesus perceived, he said [<sup>q</sup> *unto them*], O ye of little faith, why reason ye among yourselves, because ye have brought no bread? <sup>9</sup> <sup>b</sup> Do ye <sup>ch. xiv. 17.</sup> <sup>John vi. 9.</sup> not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? <sup>10</sup> <sup>c</sup> Neither the seven loaves of the four thousand, and how <sup>ch. xv. 24.</sup> many baskets ye took up? <sup>11</sup> How is it that ye do not understand that I spake it not to you <sup>r</sup> *concerning bread, that ye should* beware of the leaven of the Pharisees and of the Sadducees? <sup>12</sup> Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

<sup>13</sup> When Jesus came into the <sup>s</sup> *coasts* of Cæsarea Philippi,

<sup>o</sup> *omitted in the oldest MSS.*

<sup>p</sup> *render, forgot.*

<sup>q</sup> *omit.*

<sup>r</sup> *read, concerning bread? But beware . . .*

<sup>s</sup> *render, parts: see ch. xv. 21.*

Daniel were just at their end; yet they discerned none of these things.

4.] See note on ch. xii. 39.

5—12. WARNING AGAINST THE LEAVEN OF THE PHARISEES AND SADDUCEES. Mark viii. 13—21.

5.] This crossing of the lake was not the voyage to Magadan mentioned in ch. xv. 39, for after the dialogue with the Pharisees, Mark adds (viii. 13), "*entering into the ship again he departed to the other side.*"

they forgot to take bread; viz. on their land journey further. This is also to be understood in Mark (viii. 14), who states their having only one loaf in the ship, not to shew that they had forgotten to take bread before starting, but as a reason why they should have provided some on landing.

6. the leaven.] See beginning of note on ch. xiii. 33. It is from the penetrating and diffusive power of leaven that the comparison, whether for good or bad, is derived. In Luke xii. 1, where the warning is given on a wholly different occasion, the leaven is explained to mean, *hypocrisy*; which is of all evil things the most penetrating and diffusive, and is the charge which our Lord most frequently brings against the Jewish

sects. In Mark we read, "*and the leaven of Herod.*" The Herodians were more a political than a religious sect, the dependants and supporters of the dynasty of Herod, for the most part Sadducees in religious sentiment. These, though directly opposed to the Pharisees, were yet united with them in their persecution of our Lord, see ch. xxii. 16: Mark iii. 6. And their leaven was the same, — *hypocrisy*, — however it might be disguised by external difference of sentiment. They were all unbelievers at heart.

8—12.] Not only had they forgotten these miracles, but the weighty lesson given them in ch. xv. 16—20. The reproof is much fuller in Mark, where see note. On the two sorts of baskets (*cophini* on the former occasion, *spyrides* on the latter), see note, ch. xv. 36. This voyage brought them to Bethsaida: i.e. Bethsaida Julias, on the North-Eastern side of the lake, see Mark viii. 22, and the miracle there related.

13—20.] CONFESSION OF PETER. Mark viii. 27—30. Luke ix. 18—21. Here St. Luke rejoins the narrative common to the three Evangelists, having left it at ch. xiv. 22. We here begin the *second*

he asked his disciples, saying, Whom do men say that I the Son of man am? <sup>14</sup> And they said, <sup>a</sup> Some [<sup>t say that thou art</sup>] John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. <sup>15</sup> He saith unto them, But whom say ye that I am? <sup>16</sup> And Simon Peter answered and said, <sup>e</sup> Thou art the Christ, the Son of the living God.

<sup>a</sup> ch. xiv. 2.  
<sup>e</sup> ch. xiv. 22.  
 John vi. 69;  
 xi. 27. 110b.  
 i. s. s. 1 John  
 iv. 15; v. 5.

<sup>t</sup> not expressed in the original.

great division of our Saviour's ministry on earth, introductory to His sufferings and death. Up to this time we have had no distinct intimation, like that in ver. 21, of these events. This intimation is brought in by the solemn question and confession now before us. And as the former period of His ministry was begun by a declaration from the Father of His Sonship, so this also, on the Mount of Transfiguration.

13. *Cæsarea Philippi*] A town in Gaulonitis at the foot of Mount Libanus, not far from the source of the Jordan, a day's journey from Sidon, once called Laish (Judg. xviii. 7, 29) and afterwards Dan (ibid.), but in later times Paneas, or Pania, from the mountain Panium, under which it lay. The tetrarch Philip enlarged it and gave it the name of Cæsarea. In after times King Agrippa further enlarged it and called it Neronias in honour of the Emperor Nero. This must not be confounded with the Cæsarea of the Acts, which was Cæsarea Stratonias, on the Mediterranean. See Acts x. 1, and note. The following enquiry took place *by the way*, Mark viii. 27. St. Luke gives it without note of place, but states it to have been asked on the disciples joining our Lord, who was praying alone, Luke ix. 18.

The reading of the last words of the verse is somewhat uncertain. Some of the oldest authorities have, *Who do men say that the Son of Man is?* Some would render as if our Lord had said, *'Who say men that I am? the Son of Man?'* i. e. *the Messiah?* but this is inadmissible, for the answer would not then have been expressed as it is, but *affirmatively or negatively*. Equally inadmissible is Olshausen's rendering, 'Me, who am, as ye are aware, the Son of Man?' an expression, Olshausen says, by which the disciples would be led to the idea of the *Son of God*. But then this would destroy the simplicity of the following question, *But who say ye that I am?* because it would put into their mouths the answer intended to be given. The A. V. has beyond doubt the right rendering of *this reading*: and the *Son of Man* is a pregnant expression, which we now know to imply the *Messiah*-

*ship in the root of our human nature*, and which even then was taken by the Jews as = *the Son of God*, (see Luke xxii. 69, 70,) which would serve as a test of the faith of the disciples, according to their understanding of it. 14.] It is no contradiction to this verdict that some called him *the Son of David* (ch. ix. 27; xii. 23; xv. 22); for either these were or were about to become His disciples, or are quoted as examples of rare faith, or as in ch. xii. 23, it was the passing doubt on the minds of the multitude, not their settled opinion. The same may be said of John vii. 26, 31; iv. 42. On our Lord's being taken for John the Baptist, see ch. xiv. 2, from which this would appear to be the opinion of the *Herodians*.

one of the prophets] "*that one of the old prophets is risen again*," Luke ix. 19. It was not a metempsychosis, but a bodily resurrection which was believed. On Elias, see note at ch. xi. 14. Jeremiah is mentioned first as being accounted by the Jews first in the prophetic canon. The confession is not made in the terms of the other answer: it is not 'we say' or 'I say,' but *Thou art*. It is the expression of an inward conviction wrought by God's Spirit. The excellence of this confession is, that it brings out both the human and the divine nature of the Lord: the Christ is the Messiah, the Son of David, the anointed King: the Son of the living God is the Eternal Son, begotten of the Eternal Father, not 'Son of God' in any inferior figurative sense, not one of the sons of God, of angelic nature, but THE SON OF THE LIVING GOD, having in Him the Sonship and the divine nature in a sense in which they could be in none else. This was a view of the Person of Christ quite distinct from the Jewish Messianic idea, which appears to have been that he should be a man born from men, but selected by God for the office on account of his eminent virtues. This distinction accounts for the solemn blessing pronounced in the next verse. 16.] The word *living* must not for a moment be taken here as it sometimes is used, (e. g. Acts xiv. 15,) as merely distinguishing the true God from dead

17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but <sup>f</sup>my Father which is in heaven.

18 And I say also unto thee, That <sup>g</sup>thou art Peter, and upon this rock I will build my church; and <sup>h</sup>the gates of

<sup>f</sup> 1 Cor. ii. 10.  
<sup>g</sup> Gal. i. 16.  
<sup>h</sup> John i. 42.  
<sup>i</sup> Job xxxviii.  
17. Ps. ix.  
18. cvii. 10.  
Isa. xxxviii.  
10.

idols: it is here emphatic, and imparts force and precision to Son. That

Peter when he uttered the words, understood by them in detail all that we now understand, is not of course asserted: but that they were his testimony to the true Humanity and true Divinity of the Lord, in that sense of deep truth and reliance, out of which springs the Christian life of the Church. 17.] Blessed art

thou, as in ch. v. 4, &c., is a solemn expression of blessing, an inclusion of him to whom it is addressed in the kingdom of heaven, not a mere word of praise. And the reason of it is, the fact that the Father had revealed the Son to him (see ch. xi. 25—27); cf. Gal. i. 15, 16, in which passage the occurrence of the word “*reveal*” seems to indicate a reference to this very saying of the Lord. The whole declaration of St. Paul in that chapter forms a remarkable parallel to the character and promise given to St. Peter in our text,—as establishing Paul’s claim to be another such *rock* or *pillar* as Peter and the other great Apostles, because the Son had been revealed in him not of man nor by men, but by God Himself. The name *Simon Bar-jona* is doubtless used as indicating his fleshly state and extraction, and forming the greater contrast to his spiritual state, name, and blessing, which follow. The same ‘Simon son of Jonas’ is uttered when he is reminded, by the thrice repeated enquiry, ‘*Lovest thou me?*’ of his frailty, in his previous denial of his Lord. 18.]

The name Peter (not now first given, but prophetically bestowed by our Lord on His first interview with Simon, John i. 43) or *Cephas*, signifying a rock, the termination being only altered from Petra to Petros to suit the masculine appellation, denotes the *personal position of this Apostle in the building of the Church of Christ*. He was the first of those *foundation-stones* (Rev. xxi. 14) on which the living temple of God was built: this building itself beginning on the day of Pentecost by the laying of *three thousand living stones* on this very foundation. That this is the simple and only interpretation of the words of our Lord, the whole usage of the New Testament shews: in which not doctrines nor confessions, but *men*, are uniformly the pillars and stones of the spiritual building.

See 1 Pet. ii. 4—6: 1 Tim. iii. 15 (where the pillar is not Timotheus, but the congregation of the faithful) and note: Gal. ii. 9: Eph. ii. 20: Rev. iii. 12. And it is on Peter, as by divine revelation making this confession, as thus under the influence of the Holy Ghost, as standing out before the Apostles in the strength of this faith, as himself founded on the one foundation, *Jesus Christ*, 1 Cor. iii. 11—that the Jewish portion of the Church was built, Acts ii.—v., and the Gentile, Acts x., xi. After this last event, we hear little of him; but during this, the first building time, he is never lost sight of: see especially Acts i. 15; ii. 14, 37; iii. 12; iv. 8; v. 15, 29; ix. 34, 40; x. 25, 26. We may certainly exclaim with Bengel, “*All this may be said with safety; for what has this to do with Rome?*” Nothing can be further from any legitimate interpretation of this promise, than the idea of a perpetual primacy in the successors of Peter; the very notion of *succession* is precluded by the form of the comparison, which concerns the person, and *him only*, so far as it involves a *direct* promise. In its other and general sense, as applying to all those living stones (Peter’s own expression for members of Christ’s Church) of whom the Church should be built, it implies, as Origen excellently comments on it, saying, that all this must be understood as said not only to Peter, as in the letter of the Gospel, but to every one who is such as Peter here shewed himself, as the spirit of the Gospel teaches us. The application of the promise to St. Peter has been elaborately impugned by Dr. Wordsworth. His zeal to appropriate the rock to Christ has somewhat overshot itself. In arguing that the term can apply to none but God; he will find it difficult surely to deny all reference to a rock in the name Peter. To me, it is equally difficult, nay impossible, to deny all reference, in “upon this rock,” to the preceding word Peter. Let us keep to the plain straightforward sense of Scripture, however that sense may have been misused by Rome. church.] This word occurs but in one place besides in the Gospels, ch. xviii. 17, and there in the same sense as here, viz. the congregation of the faithful: only there it is one portion of that congrega-

1 ch. xviii. 18.  
John ix. 22.

hell shall not prevail against it. <sup>19</sup> [u<sup>1</sup> *And*] I will give unto thee the keys of the kingdom of heaven : and whatsoever thou shalt bind on earth shall be bound in heaven : and whatsoever thou shalt loose on earth shall be loosed in heaven. <sup>20</sup> <sup>k</sup> Then charged he his disciples that they should tell no man that he was [<sup>v</sup> *Jesus*] the Christ. <sup>21</sup> From that time forth began Jesus to <sup>1</sup>shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be

k ch. xvii. 9.

1 ch. xx. 17.

<sup>u</sup> omitted by our oldest MSS.

<sup>v</sup> omit.

tion, here the whole. The gates of hell (Hades), by a well-known Oriental form of speech, is equivalent to the *power of the kingdom of death*. The form is still preserved when the Turkish empire is known as 'the Ottoman Porte.' This promise received a remarkable literal fulfilment in the person of Peter in Acts xii. 6—18, see especially ver. 10. The meaning of the promise is, that over the Church so built upon him who was by the strength of that confession the Rock, no adverse power should ever prevail to extinguish it.

<sup>19</sup>] Another personal promise to Peter, remarkably fulfilled in his being *the first to admit both Jews and Gentiles into the Church*; thus using the power of the keys to open the door of salvation. As an instance of his shutting it also, witness his speech to Simon Magus, Acts viii. 21. *whatsoever thou shalt bind, &c.*]

This same promise is repeated in ch. xviii. 18, to all the disciples generally, and to any two or three gathered together in Christ's name. It was first however verified, and in a remarkable and prominent way, to Peter. Of the binding, the case of Ananias and Sapphira may serve as an eminent example: of the loosing, the "*Such as I have, give I thee*," to the lame man at the Beautiful Gate of the Temple. But strictly considered, the binding and loosing belong to the *power of legislation* in the Church committed to the Apostles, in accordance with the Jewish way of using the words *bind* and *loose* for *prohibit* and *allow*. They cannot relate to the *remission and retention of sins*, for though to *loose sins* certainly appears to mean to *forgive sins*, to *bind sins* for retaining them would be altogether without example, and, I may add, would bear no meaning in the interpretation: it is *not the sin*, but the *sinner*, that is *bound*, "*liable to eternal sin*" (so in text) (Mark iii. 29). Nor can the ancient custom of fastening doors by means of cord be alluded to; for the expressions clearly indicate

*something bound and something loosed*, and not merely the power of the keys just conferred. The meaning in John ix. 23, though an expansion of this in one particular direction (see note there), is not to be confounded with this. <sup>20</sup>] See note on ch. viii. 4.

<sup>21</sup>—<sup>28</sup>.] OUR LORD ANNOUNCES HIS APPROACHING DEATH AND RESURRECTION. REBUKE OF PETER. Mark viii. 31—ix. 1. Luke ix. 22—27. See note on ver. 13. Obscure intimations had before been given of our Lord's future sufferings, see ch. x. 38: John iii. 14, and of His resurrection, John ii. 19 (x. 17, 18<sup>f</sup>), but never yet plainly, as now. With St. Mark's usual precise note of circumstances, he adds, "*He spake that saying openly*."

<sup>21</sup>.] On must, which is common to the three Evangelists, see Luke xxiv. 26: John iii. 14, and ch. xxv. 54. *suffer many things*] "*be rejected*" in Mark and Luke. These many things were afterwards explicitly mentioned, ch. ix. 18: Luke xviii. 31, 32. *elders and chief priests and scribes*] The various classes of members of the Sanhedrin: see note on ch. ii. 4. On the prophecy of the *resurrection*, some have objected that the disciples and friends of our Lord appear *not to have expected it* (see John xx. 2: Luke xxiv. 12). But we have it directly asserted (Mark ix. 10 and 32) that they *did not understand the saying*, and therefore were not likely to make it a ground of expectation. Certainly enough was known of such a prophecy to make the Jews set a watch over the grave (Matt. xxvii. 63), which of itself answers the objection. Some Commentators reason about the state of the disciples after the crucifixion, just as if they had not suffered any remarkable overthrow of their hopes and reliances, and maintain that they *must* have remembered this precise prophecy if it had been given by the Lord. But on the other hand we must remember how slow despondency is to take up hope, and

raised again the third day. <sup>22</sup> Then Peter took him, and <sup>w</sup> began to rebuke him, saying, <sup>x</sup> *Be it far from thee, Lord: this shall not be unto thee.* <sup>23</sup> But he turned, and said unto Peter, Get thee behind me, Satan: <sup>m</sup> thou art an <sup>m</sup> Rom. viii. 7. offence unto me: for thou savourest not the things that be of God, but those that be of men. <sup>24</sup> <sup>n</sup> Then said Jesus <sup>n</sup> ch. x. 23. <sup>Acte xiv. 22.</sup> <sup>1 Thess. iii. 2.</sup> <sup>2 Tim. iii. 12.</sup> unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. <sup>25</sup> For <sup>o</sup> whosoever will save his life shall lose it: and whosoever <sup>o</sup> Luke xvii. 33. <sup>John xii. 26.</sup> will lose his life for my sake shall find it. <sup>26</sup> For what <sup>y</sup> is a man profited, if he shall gain the whole world, and lose his own <sup>z</sup> *soul*? or what shall a man give in exchange for

<sup>w</sup> *the oldest MS. reads, saith to him, rebuking him.*

<sup>x</sup> *render, God be gracious to thee.*

<sup>y</sup> *some of the best MSS. read, shall a man be profited.*

<sup>z</sup> *render, life.*

how many of the Lord's sayings must have been completely veiled from their eyes, owing to their non-apprehension of His sufferings and triumph as a *whole*. He Himself reproaches them with this very slowness of belief after His resurrection. It is in the highest degree improbable that the precision should have been given to this prophecy *after the event*, as Meyer supposes: both from the character of the Gospel History in general (see Prolegomena), and because of the carefulness and precision in the words added by St. Mark; see above.

<sup>22.</sup> The same Peter, who but just now had made so noble and spiritual a confession, and received so high a blessing, now shews the weak and carnal side of his character, becomes a stumbling-block in the way of his Lord, and earns the very rebuff with which the Tempter before him had been dismissed. Nor is there any thing improbable in this; the expression of spiritual faith may, and frequently does, precede the betraying of carnal weakness; and never is this more probable than when the mind has just been uplifted, as Peter's was, by commendation and lofty promise.

<sup>took</sup> (hold of him) *by the dress or hand*, or perhaps took him aside privately.

The "*Be it far from thee*" of the A. V. is literally (God be) gracious (or, propitious) to thee.

<sup>this shall not be unto thee</sup> It is an authoritative declaration, as it were, on Peter's part, *This shall not happen to thee*, implying that he *knew better*, and could ensure his divine Master against such an event. It is this spirit of confident rejection of God's revealed purpose which the Lord so sharply

rebukes.

<sup>23.</sup> As it was Peter's *spiritual discernment*, given from above, which made him a foundation-stone of the Church, so is it his *carnality*, proceeding from want of unity with the divine will, which makes him an adversary now. Compare ch. iv. 10, also Eph. vi. 12. <sup>thou art an offence unto me</sup> literally, *Thou art my stumbling-block* (not merely a stumbling-block to me), "*rock (petra) of offence*," in Peter's own remarkable words, 1 Pet. ii. 7, 8,—joined too with the very expression, *which the builders disallowed (rejected)*, which, as above noticed, occurs in this passage in Mark and Luke. Before this rebuke St. Mark inserts "*when he had turned about and looked on his disciples*," that the reproof might be before them all.

<sup>24.</sup> *When he had called the people unto him with his disciples also*, Mark viii. 34; *he said to them all*, Luke ix. 23. This discourse is a solemn sequel to our Lord's announcement respecting Himself and the rebuke of Peter: teaching that not only He, but also His followers, must suffer and self-denial; that they all have a life to save, more precious than all else to them; and that the great day of account of that life's welfare should be ever before them. On this and the following verse, see ch. x. 38, 39. After his cross Luke inserts "*daily*."

<sup>25.</sup> There is apparently a reference to Psalm xlix. in this verse. Compare especially the latter part with ver. 7, 8, of that Psalm.

<sup>lose his own life</sup> = "*loss himself*," Luke. Compare also 1 Pet. i. 18.

<sup>what shall a man give in exchange for his life</sup> We must not here render *soul*, but *life*, understand-



p ch. xvi. 64.  
 q Dan. vii. 10.  
 Zech. xiv. 5.  
 ch. xxv. 31.  
 Jude 14.  
 r Job xxiv. 11.  
 Ps. lxxi. 12.  
 Prov. xxiv.  
 12. Jer. xvii.  
 10. xxxii. 19.  
 Rom. ii. 5.  
 1 Cor. iii. 2.  
 2 Cor. v. 10.  
 1 Pet. i. 17.  
 Rev. ii. 22; xii. 18.

his <sup>a</sup> *soul*? 27 For <sup>r</sup> the Son of man shall come in the glory of his Father <sup>q</sup> with his angels; <sup>r</sup> and then he shall reward every man according to his <sup>b</sup> *works*. 28 Verily I say unto you, There be some <sup>c</sup> *standing* here, which shall not taste of death, till they see the Son of man coming in his kingdom.

XVII. 1 And after six days Jesus taketh Peter, James,

<sup>a</sup> *render, life.*

<sup>b</sup> *render, work.*

<sup>c</sup> *read, of those standing.*

ing it in the higher sense, life here and hereafter.

27.] A further revelation of this important chapter respecting the Son of Man. He is to be JUDGE OF ALL—and, as in ch. xiii. 41, is to appear with His angels, and in the glory of His Father—the “*glory which thou hast given me*,” John xvii. 22. Mark and Luke place here, not this declaration, but that of our ch. x. 38. Our Lord doubtless joined the two. Compare ch. xxiv. 30; xxv. 31. For

implies, “And it is not without reason that I thus speak: a time will come when the truth of what I say will be shewn.”

his work, considered as a whole: his *habit of action*. 28.] This declaration

refers, in its full meaning, certainly not to the *transfiguration which follows*, for that could in no sense (except that of being a *foretaste*: compare Peter’s own allusion to it, 2 Pet. i. 17, where he evidently treats it as such) be named ‘the Son of Man coming in his Kingdom,’ and the expression, some . . . which shall not taste of death, till . . . indicates a distant event,—but to the *destruction of Jerusalem*, and the full manifestation of the Kingdom of Christ by the annihilation of the Jewish polity; which event, in this aspect as well as in all its terrible attendant details, was a *type* and *earnest* of the final coming of Christ. See John xxi. 22, and compare Deut. xxxii. 36 with Heb. x. 30. This dreadful destruction was indeed judgment beginning at the house of God. The interpretation of Meyer, &c., that our Lord referred to His *ultimate glorious coming*, the time of which was hidden from Himself (see Mark xiii. 32: Acts i. 7), is self-contradictory on his own view of the Person of Christ. That our Lord, in His humanity in the flesh, *did not know* the day and the hour, we have from His own lips: but that *not knowing it*, He should have uttered a determinate and solemn prophecy of it, is utterly impossible. His verily I say unto you always introduces His solemn and authoritative revelations of divine truth. The fact is, there is a reference back in this discourse to that in ch. x., and the *coming* here spoken of is the

same as that in ver. 23 there. Stier well remarks that this cannot be the great and ultimate coming, on account of the terms of the announcement, which imply that they *should taste of death after they had seen* it, and would therefore be inapplicable to the final coming. This is denied by Wordsworth, who substitutes for the simple sense of “*shall not taste of death*,” the far-fetched one, “shall not feel its bitterness,” “shall not taste of the death of the *soul*,” and then, thus interpreting, gives the prophecy, as it seems to me, the very opposite of its plain sense: “they will not taste of death till I come: *much less will they taste of it then*.”

CHAP. XVII. 1–13.] THE TRANSFIGURATION. Mark ix. 2–13. Luke ix. 28–36. This weighty event forms the solemn installation of our Lord to His sufferings and their result. Those three Apostles were chosen to witness it, who had before witnessed His power over death (Mark v. 37), and who afterwards were chosen to accompany Him in His agony (ch. xvi. 37), and were (John xx. 2: Mark xvi. 7) in an especial sense witnesses of His resurrection. The Two who appeared to them were the representatives of the *law* and the *prophets*: both had been removed from this world in a mysterious manner:—the one without death,—the other by death indeed, but so that his body followed not the lot of the bodies of all; both, like the Greater One with whom they spoke, had endured that supernatural fast of forty days and nights: both had been on the holy mount in the visions of God. And now they came, endowed with glorified bodies before the rest of the dead, to hold converse with the Lord on that sublime event, which had been the great central subject of all their teaching, and solemnly to consign into His hands, once and for all, in a symbolical and glorious representation, their delegated and expiring power. And then follows the Divine Voice, as at the Baptism, commanding however here in addition the *sole hearing and obedience* of Him whose power and glory were thus

and John his brother, and bringeth them up into an high mountain apart, <sup>2</sup> and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. <sup>3</sup> And, behold, there appeared unto them Moses and Elias talking with him. <sup>4</sup> Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou

testified. There can arise no question of the *absolute historical reality* of this narration. It is united by definite marks of date with what goes before; and by intimate connexion with what follows. It cannot by any unfairness be severed from its context. Nor again is there any thing mentioned which casts a doubt on the *reality* of the appearances (see below, on vision, ver. 9). The persons mentioned *were seen by all—spoke—and were recognized*. The concurrence between the three Evangelists is exact in all the circumstances, and the fourth alludes, not obscurely, to the event, which it was not part of his purpose to relate; John i. 14. Another of the three spectators distinctly makes mention of the facts here related, 2 Pet. i. 16—18. I cannot but add, having recently returned from the sight of the wonderful original at Rome, that the great last picture of Raffaele is one of the best and noblest comments on this portion of the Gospel history. The events passing, at the same time, on, and under, the Mount of Transfiguration, are by the painter combined, to carry to the mind of the spectator the great central truth, *There is none but Christ to console and to glorify our nature*. It is a touching reflection, that this picture was left unfinished by the painter, and carried in his funeral procession.

1.] "*About an eight days after these sayings,*" Luke ix. 28. The one computation is inclusive, the other not; or perhaps, from the "*about*" being inserted, the one is precise, the other roughly stated. The time of the transfiguration was probably *night*, for the following reasons. (1) St. Luke informs us that the Lord had gone up to the mount to pray; which He usually did at night (Luke vi. 12; xxi. 37; xxii. 39; Matt. xiv. 23, 24 al.). (2) All the circumstances connected with the glorification and accompanying appearances would thus be more prominently seen. (3) The Apostles were *asleep*, and are described, Luke, ver. 32, as "*having kept awake through it.*" (4) They did not descend till the next day (Luke, ver. 37), which would be almost inexplicable had the event happened by day, but a matter of course if by night.

an high mountain] The situation

of this mountain is uncertain. It was probably not Tabor, according to the legend; for on the top of Tabor then most likely stood a fortified town (De Wette, from Robinson). Nor is there any likelihood that it was Panium, near Cæsarea Philippi, for the six days would probably be spent in journeying; and they appear immediately after to have come to Capernaum. It was most likely one of the mountains bordering the lake. St. Luke speaks of it merely as "*the mountain*" (country). Stanley, Sinai and Palestine, p. 399, contends for Hermon: as does, though doubtfully, Dr. Thomson, The Land and the Book, p. 231. Stanley thinks that our Lord would still be in the neighbourhood of Cæsarea Philippi: and that "it is impossible to look up from the plain to the towering peaks of Hermon, almost the only mountain which deserves the name in Palestine, and one of whose ancient titles ('the lofty peak') was derived from this very circumstance, and not be struck with its appropriateness to the scene . . . High up on its southern slopes there must be many a point where the disciples could be taken 'apart by themselves.' Even the transient comparison of the celestial splendour with the snow, where alone it could be seen in Palestine, should not perhaps be wholly overlooked." 2.] *was transfigured*—"the fashion of his countenance was altered," Luke. In what way, is not stated; but we may conclude from what follows, by being lighted with radiance both from without and from within. *white as the light* = "*white and glistening,*" Luke; = "*exceeding white [as snow] so as no fuller on earth can white them,*" Mark. 3.] There need be no question concerning the manner of the recognition of Moses and Elias by the disciples: it may have been intuitive and immediate. We can certainly not answer with Olshausen, that it may have arisen from subsequent information derived from our Lord, for Peter's words in the next verse preclude this. St. Luke adds, "*who appeared in glory, and spake of his decease, which he should accomplish in Jerusalem.*" 4.] St. Luke inserts, that the Apostles *had been asleep*, but wakened through this whole occurrence;—thereby

wilt, <sup>a</sup> *let us make* here three tabernacles; one for thee, and one for Moses, and one for Elias. <sup>5</sup> *While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, <sup>b</sup> This is my beloved Son, <sup>c</sup> in whom I am well pleased; <sup>d</sup> hear ye him. <sup>6</sup> And when the disciples heard it, they fell on their face, and were sore afraid. <sup>7</sup> And Jesus came and <sup>e</sup> touched them, and said, Arise, and be not afraid. <sup>8</sup> And when they had lifted up their eyes, they saw no man, save Jesus only. <sup>9</sup> And as they came down from the mountain, <sup>9</sup> Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead. <sup>10</sup> And his disciples asked him, saying, <sup>h</sup> Why then say the scribes that Elias must first come? <sup>11</sup> And <sup>e</sup> *Jesus* answered and said unto them, Elias truly <sup>f</sup> shall first come, and <sup>i</sup> restore all things. <sup>12</sup> <sup>k</sup> But I say unto you, That Elias is come already, and they knew him not, but <sup>l</sup> have done unto him whatsoever they listed. Likewise <sup>m</sup> shall also the Son of man suffer of them. <sup>13</sup> <sup>n</sup> Then the disciples understood that he spake unto them of John the Baptist. <sup>14</sup> And when they*

<sup>d</sup> read, I will make.

<sup>e</sup> read, he.

<sup>f</sup> some of the oldest authorities read, truly cometh and shall restore.

distinguishing it from a mere vision of sleep; and that this speech was made "*as they departed from him.*" Both Mark and Luke add, that Peter *knew not what he said*; and Mark—"for they were sore afraid." The speech was probably uttered with reference to the sad announcement recently made by our Lord, and to which his attention had been recalled by the converse of Moses and Elias.

It is one of those remarkable coincidences of words which lead men on, in writing, to remembrances connected with those words, that in 2 Peter i. 14, 15, *tabernacle and decease (exodus, as here)* have just been mentioned before the allusion to this event: see note there.

Lord] Rabbi, Mark,—Master, Luke.

5.] them, viz. our Lord, Moses and Elias. St. Luke adds, "*they feared as they entered into the cloud.*" That the Apostles did not enter the cloud, is shewn by the voice being heard out of the cloud. The hear him, and disappearance of the two heavenly attendants, are symbolically connected,—as signifying that God, who had spoken in times past to the Fathers by His Prophets, henceforth would speak by His Son. Vv. 6, 7 are peculiar to Matthew.

9.] No unreality is implied in the word *vision*, for it is expressed by "*what they had seen*" in Mark and in Luke: see Num. xxiv. 3, 4. St. Luke, without mentioning the condition of *time* imposed on them, remarkably confirms it by saying, "*they told no man in those days . . .*"

10.] The occasion of this enquiry was, that they had just seen Elias withdrawn from their eyes, and were enjoined not to tell the vision. How *then* should this be? If this was not the coming of Elias, *was he yet to come?* If it was, how was it so *secret* and so short? On ver. 12, see note on ch. xi. 14.

Our Lord speaks here plainly in the future, and uses the very word of the prophecy Mal. iv. 6. The *double* allusion is only the assertion that the Elias (in spirit and power) who foreran our Lord's first coming, was a partial fulfilment of the great prophecy which announces the *real Elias* (the words of Malachi will hardly bear any other than a personal meaning), who is to forerun His greater and second coming.

14—21.] HEALING OF A POSSESSED LUNATIC. Mark ix. 14—29. Luke ix. 37—42. By much the fullest account of this miracle is contained in Mark, where

were come to the multitude, there came to him a certain man, kneeling down to him, and saying, <sup>15</sup> Lord, have mercy on my son: for he is lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water. <sup>16</sup> And I brought him to thy disciples, and they could not cure him. <sup>17</sup> Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me. <sup>18</sup> And Jesus <sup>g</sup> rebuked the devil; and he departed out of him: and the child was cured from that very hour. <sup>19</sup> Then came the disciples to Jesus apart, and said, Why could not we cast him out? <sup>20</sup> And Jesus said unto them, Because of your <sup>h</sup> unbelief: for verily I say unto you, <sup>o</sup> If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. [<sup>21</sup> <sup>i</sup> Howbeit this kind goeth not out but by prayer and fasting.] <sup>22</sup> <sup>p</sup> And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men: <sup>23</sup> and they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

<sup>o</sup> ch. xxi. 21.  
<sup>i</sup> Cor. xiii. 2.

<sup>p</sup> ch. xvi. 21:  
<sup>xx. 17.</sup>  
<sup>Luke xxiv. 6.</sup>  
<sup>7.</sup>

<sup>24</sup> And when they were come to Capernaum, they that received <sup>q</sup> <sup>k</sup> tribute money came to Peter, and said, Doth <sup>q</sup> Exod. xxx.  
18. xxxviii.  
20.

<sup>g</sup> render, rebuked him, and the devil departed out of him.

<sup>h</sup> some old MSS. read, little faith.

<sup>i</sup> omitted by our two oldest MSS.

<sup>k</sup> render, the two drachmas.

see notes. It was *the next day*: see Luke ix. 37, and note on our ver. 1. Our Lord found the Scribes and the disciples disputing (Mark).

15.] He was an *only* son, Luke ix. 38. The demon had deprived him of speech, Mark ix. 17.

17.] Bengel remarks, that in our Lord's severe reproof, the disciples are numbered with the multitude. 19.] It was *in the house*, Mark ix. 28.

22, 23.] OUR LORD'S SECOND ANNOUNCEMENT OF HIS DEATH AND RESURRECTION. Mark ix. 30—32. Luke ix. 43—45. This followed immediately after the miracle (Mark ix. 30). Our Lord went privately through Galilee; For *he taught his disciples, &c.*:—the imparting of this knowledge more accurately to His disciples, which he had begun to do in the last chapter, was the reason for his privacy. For more particulars, see Luke ver. 45: Mark ver. 82.

24—27.] DEMAND OF THE SACRED TRIBUTE, AND OUR LORD'S REPLY. Peculiar to Matthew. The narrative connects well with the whole chapter, the aim of the events narrated in which is, to set forth Jesus as the undoubted SON of God.

24. the two drachmas] This was a sum paid annually by the Jews of twenty years old and upwards, *towards the temple* in Jerusalem. Exod. xxx. 13: 2 Kings xii. 4: 2 Chron. xxiv. 6, 9. Josephus says of Vespasian, "He levied a tribute on the Jews all over the world, compelling each man to pay two drachmas yearly into the Capitol, as they formerly used to do to the temple at Jerusalem." It does not quite appear whether this payment was *compulsory* or not; the question here asked would look as if it were *voluntary*, and therefore *by some declined*.

Many Commentators both ancient and modern, and among them no less names

not your master pay <sup>1</sup>tribute? <sup>25</sup> He saith, Yes. And when he was come into the house, Jesus <sup>m</sup>prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own <sup>n</sup>children, or strangers? <sup>26</sup> Peter saith unto him, Of strangers. Jesus saith unto him, Then are the <sup>n</sup>children free. <sup>27</sup> Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a <sup>o</sup>piece of money: that take, and give unto them for me and thee.

<sup>a</sup> Luke xxii. 34.

XVIII. <sup>1</sup> At <sup>a</sup>that same time came the disciples unto Jesus, saying, <sup>p</sup>Who is the greatest in the kingdom of heaven? <sup>2</sup> And Jesus called a little child unto him, and

<sup>1</sup> render, the two drachmas.

<sup>m</sup> i. e. anticipated.

<sup>n</sup> render, sons.

<sup>o</sup> render, a stater.

<sup>p</sup> render, Who then is.

than Clement of Alexandria, Origen, Jerome, and Augustine, seem to have missed the meaning of this miracle, by interpreting the payment as a *civil* one, which it certainly was not. Peter answered in the affirmative, probably because he had known it paid before. <sup>25, 26.</sup> The whole force of this argument depends on the fact of the payment being a *divine* one. It rests on this: 'If the *sons* are *free*, then on *Me*, being the *Son of God*, has this tax no claim.'

tribute is here the rendering of *census*, money taken according to the reckoning of the census,—a *capitation tax*. *strangers*, all who are not their children, those out of their family.

<sup>27.</sup> In this, which has been pronounced the most difficult miracle in the Gospels, the deeper student of our Lord's life and actions will find no difficulty. Our Lord's words amount to this:—"that, notwithstanding this immunity, *we* (graciously including the Apostle in the earthly payment, and omitting the distinction between them, which was not now to be told to any), that we may not offend them, will pay what is required—and shall find it furnished by God's special providence for us." In the foreknowledge and power which this miracle implies, the Lord recalls Peter to that *great confession* (ch. xvi. 16), which his hasty answer to the collectors shews him to have again in part forgotten. Of course the miracle is to be understood in its literal historic sense. The *rationalistic* interpretation, that the fish was to be sold for the money (and a wonderful price it would be

for a fish caught with a hook), is refuted by the terms of the narrative,—and the *mythical* one, besides the utter inapplicability of all mythical interpretation to any part of the evangelic history,—by the absence of all possible occasion, and all possible significance, of such a myth. The *stater* = *four drachmas*—the exact payment required for two persons. *for*, literally, instead of, because the payment was a *redemption* paid for the *person*, Exod. xxx. 12. To this also refers the "*free*" above. *me and thee*—not *us*;—as in John xx. 17:—because the footing on which it was given was *different*.

CHAP. XVIII. 1—35.] DISCOURSE RESPECTING THE GREATEST IN THE KINGDOM OF HEAVEN. Mark ix. 33—50. Luke ix. 46—50. 1.] In Mark we learn that this discourse arose out of a dispute among the disciples *who should be the greatest*. It took place soon after the last incident. Peter had returned from his fishing: see ver. 21. The dispute had taken place before, on the way to Capernaum. It had probably been caused by the mention of the Kingdom of God as at hand in ch. xvi. 19, 28, and the preference given by the Lord to the Three. In Mark it is our Lord who *asks them what they were disputing about*, and they are silent. At that same time need not necessarily refer to the incident last related. It may equally well be understood as indicating the presence in the mind of the querist of something that had passed in the preceding dispute. 2.] From Mark ix. 36 it appears that our Lord first

set him in the midst of them, <sup>3</sup> and said, Verily I say unto you, <sup>b</sup> Except ye be <sup>c</sup> converted, and become as little children, ye shall not enter into the kingdom of heaven. <sup>d</sup> <sup>e</sup> Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. <sup>f</sup> And <sup>g</sup> whoso shall receive one such little child in my name receiveth me. <sup>h</sup> But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. <sup>i</sup> Woe unto the world because of <sup>j</sup> offences! for it <sup>k</sup> must needs be that <sup>l</sup> offences come; but <sup>m</sup> woe to that man by whom the <sup>n</sup> offence cometh! <sup>o</sup> Wherefore if thy hand or thy foot <sup>p</sup> offend thee, cut them off, and cast them from thee: it is better for thee to enter into <sup>q</sup> *life* halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. <sup>r</sup> And if thine eye <sup>s</sup> offend thee, pluck it out, and cast it from thee: it is better for thee to enter into <sup>t</sup> *life* with one eye, rather than having two eyes to be cast into hell fire. <sup>u</sup> Take heed that ye despise not one of these

<sup>b</sup> Ps. cxxxii. 9.  
<sup>c</sup> ch. xix. 14.  
<sup>d</sup> 1 Cor. xiv. 20.  
<sup>e</sup> 1 Pet. ii. 2.

<sup>f</sup> ch. xx. 27.  
<sup>g</sup> xxiii. 11.

<sup>h</sup> ch. x. 42.

<sup>i</sup> 1 Cor. xi. 19.

<sup>j</sup> ch. xxvi. 24.

<sup>k</sup> ch. v. 29, 30.

<sup>a</sup> *literally*, turned.

<sup>b</sup> *literally*, scandalize.

<sup>c</sup> *literally*, scandals, or stumbling-blocks.

<sup>d</sup> *render*, the life [to come].

placed the child in the midst, and then took it in His arms: possibly drawing a lesson for His disciples from its ready submission and trustfulness. <sup>3</sup>.

<sup>4</sup> *turned*] The word also conveys the idea of *turning back* from the course previously begun, viz. that of ambitious rivalry. Without this they should not only not be pre-eminent in, but not even admitted into, the Christian state—the Kingdom of Heaven. <sup>4</sup>.] Not

*“as this little child humbleth itself:”* the child was *naturally humble*: and such as the child was by nature, we are to be by choice. <sup>5</sup>.] Having shewn the child

as the pattern of humility, the Lord proceeds to shew the honour in which children are held in His heavenly kingdom; and not only actual, but *spiritual* children—for both are understood in the expression *one such little child*. The receiving in my name is the serving (Mark ix. 35) with Christian love, and as belonging to Christ (see also ch. xxv. 40). <sup>6</sup>.] Here St.

Mark and St. Luke insert the saying of John respecting one casting out demons in Jesus' name, who followed not with the Apostles: which it appears gave rise to the remark in this verse. St. Luke how-

ever goes on no further with the discourse: St. Mark inserts also our ch. x. 42. The punishment here mentioned, *drowning*, may have been practised in the sea of Galilee: see Jerome cited in my Gr. Test. De Wette however denies this, saying that it was not a Jewish punishment; but it certainly was a Roman, for Suetonius mentions it as practised by Augustus on the rapacious attendants of Caius Cæsar: and on a certain Macedonian also: see as above.

*millstone*] the word implies a stone belonging to a mill *turned by an ass*, and therefore larger than the stones of a hand-mill. <sup>7</sup>.] See 1 Cor. xi. 19. Stier

suggests that Judas, who took offence at the anointing in Bethany, may have been on other occasions the man by whom the offence came, and so this may have been said with special reference to him. Still its *general* import is undeniable and plain. See also Acts ii. 23. <sup>8</sup>.] The connexion

is—*‘Wilt thou avoid being the man on whom this woe is pronounced?—then cut off all occasion of offence in thyself first.’* The cautions following are used in a wider sense than in ch. v. 29, 30. In Mark, the *‘foot’* is expanded into a separate iteration of the command. *everlasting fire*

<sup>a</sup> Beth. i. 14.  
 Luke i. 10.  
<sup>i</sup> [Luke ix.  
 36] : xix. 10.  
 John iii. 17 :  
 xii. 47.  
<sup>k</sup> Luke xv. 4.

little ones ; for I say unto you, That in heaven their angels do always <sup>b</sup> behold the face of my Father which is in heaven. [<sup>11</sup> <sup>u</sup> For the Son of man is come to save that which was lost.] <sup>12</sup> <sup>k</sup> How think ye ? if a man have an hundred sheep, and one of them be gone astray, doth he not leave <sup>v</sup> *the ninety and nine, and goeth into the mountains, and*

<sup>u</sup> *this verse is omitted in several of the oldest authorities.*

<sup>v</sup> *render, the ninety and nine on the mountains, and goeth and seeketh.*

(literally the fire which is eternal), which here first occurs, is more fully expressed in Mark, vv. 43, 44 ff. 10.] Hitherto our text has been parallel with that of Mark ix. ; from this, Matthew stands alone.

The warning against contempt of these little ones must not be taken as only implying that special care must be taken not to scandalize them, nor indeed as relating exclusively, or even principally, to children. We must remember with what the discourse began—a contention who should be greatest among them : and the little ones are those who are the furthest from these ‘greatest,’ the humble and new-born babes of the spiritual kingdom. And despise must be understood of that kind of contempt which ambition for superiority would induce for those who are by weakness or humility incapacitated for such a strife. There is no doubt that *children are included in the word little ones*, as they are always classed with the humble and simple-minded, and their character held up for our imitation. The *little children* in the outward state of the Church are in fact the only disciples who are sure to be that in reality, which their Baptism has put upon them, and so exactly answer to the wider meaning here conveyed by the term ; and those who would in after-life enter into the kingdom must turn back, and become as these little children—as they were when they had just received the new life in Baptism. The whole discourse is in deep and constant reference to the *covenant with infants*, which was to be made and ratified by an ordinance, in the Kingdom of Heaven, just as then.

On the reason assigned in the latter part of this verse, there have been many opinions ; some of which (e.g. that given by Webster and Wilkinson, ‘angels, their *spirits* after death :’ a meaning which the word never bore, and one respecting which our Lord would not have spoken in the present tense, with *always*) have been broached merely to evade the plain sense of the words, which is—that *to individuals* (whether in-

variably, or under what circumstances of minor detail, we are not informed) *certain angels are allotted as their especial attendants and guardians*. We know elsewhere from the Scriptures, both of the Old and New Testament (Ps. xxxiv. 7 ; xci. 11 : Heb. i. 14 al.), that the angels do *minister about the children of God* : and what should forbid that in this service, a *prescribed order and appointed duty* should regulate their ministrations ? Nay, is it not certain by analogy that such would be the case ? But this saying of our Lord assures us that such is the case, and that those angels whose honour is high before God are entrusted with the charge of the humble and meek,—the children in age and the children in grace. The phrase *I say unto you*, as in Luke xv. 7, 10, is an introduction to a revelation of some previously unknown fact in the spiritual world.

Stier has some very beautiful remarks on the guardian angels, and on the present general neglect of the doctrine of angelic tutelage, which has been doubtless a reaction from the idolatrous angel-worship of the Church of Rome (see Acts xii. 15 : Daniel xii. 1 : in the former case we have an individual, in the latter a national guardianship).

*behold the face, &c.* i.e. are in high honour before God ; not perhaps *especially* so, but the meaning may be, ‘for they have angelic guardians, who always,’ &c. See Tobit xii. 15.

11.] The angels are the servants and messengers of the Son of Man ; and they therefore (for &c.) are appointed to wait on these little ones whom He came to save ; and who, in their utter helplessness, are especially examples of *that which was lost*. ‘Here,’ remarks Stier, ‘is Jacob’s ladder planted before our eyes : beneath are the little ones ;—then their angels ;—then the Son of Man in heaven, in whom alone man is exalted above the angels, Who, as the Great Angel of the Covenant, cometh from the Presence and Bosom of the Father ;—and above Him again (ver. 14) the Father Himself, and

seeketh that which is gone astray? <sup>13</sup> And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. <sup>14</sup> Even so it is not the will <sup>w</sup> of your Father which is in heaven, that one of these little ones should perish.

<sup>15</sup> Moreover <sup>1</sup> if thy brother shall trespass [<sup>x</sup> against thee], <sup>1</sup> Lev. xix. 17. Luke xvii. 3. go and tell him his fault between thee and him alone: if he shall hear thee, <sup>m</sup> thou hast gained thy brother. <sup>16</sup> But <sup>m</sup> James v. 20. 1 Pet. iii. 1. if he will not hear thee, then take with thee one or two more, that in <sup>n</sup> the mouth of two or three witnesses every word may be established. <sup>17</sup> And if he shall neglect to hear them, tell it unto the <sup>y</sup> church: but if he neglect to hear the <sup>y</sup> church, let him be unto thee as an <sup>o</sup> heathen

▼ *literally*, in the presence of your Father.

<sup>x</sup> *omitted by our two earliest MSS.*

<sup>y</sup> *literally*, the congregation or assembly.

His good pleasure.' <sup>12, 13.</sup> See notes on Luke xv. 4—6, where the same parable is more expanded. Compare also Ezek. xxiv. 6, 11, 12.

<sup>14.</sup> This verse sets forth to us the *work of the Son as accomplishing the will of the Father*; —for it is unquestionably the Son who is the Good Shepherd, searching for the lost, ver. 11. For similar declarations see Ezek. xviii. 23; xxxiii. 11: 2 Pet. iii. 9. The inference from this verse is—'then whoever despises or scandalizes one of these little ones, acts in opposition to the will of your Father in Heaven.' Observe, when the dignity of the little ones was asserted, it was *my Father*; now that a motive directly acting on the conscience of the Christian is urged, it is *your Father*.

<sup>15—20.</sup> OF THE METHOD OF PROCEEDING WITH AN OFFENDING BROTHER: AND OF THE POWER OF THE CHRISTIAN ASSEMBLY IN SUCH CASES.

<sup>15.</sup> The connexion of this with the preceding is: Our Lord has been speaking of offences (*stumbling-blocks*), which subject is the ground-tone of the whole discourse. One kind is, when *thou sinnest against another*, vv. 7—14. A second kind, when *thy brother sins against thee*. The remedy for the former must be, in each individual being cautious in his own person,—that of the latter, in the exercise of brotherly love, and if that fail, the authority of the congregation, vv. 15—17. Then follows an exposition of what that authority is, vv. 18—20. On this verse see Levit. xix. 17, 18. This direction is only in case of *personal offence* against ourselves, and then the *injured person* is to *seek private ex-*

*planation*, and that by *going to his injurer*, not waiting till *he* comes to apologize.

*hast gained*, in the higher sense, *reclaimed*, gained for God, see *reff.*: and for thyself too: "for before, thou hadst lost him, having been broken off from thy society by the offence," Euthymius.

<sup>16.</sup> The *first* attempt of brotherly love is to heal the wound, to remove the offence, *in secrecy*; to *cover* the sin: but if this cannot be done, the *next* step is, to take two or three, still, in case of an adjustment, *preventing publicity*; but in the other event, *providing sufficient legal witness*. See *reff.* and John viii. 17.

Compare St. Paul's apparent reference to these words of our Lord, 2 Cor. xiii. 1.

<sup>17.</sup> *neglect to hear*] The original verb is a stronger word than this, implying something of *obduracy*: *refuse to hear*.

*the church* (literally *assembly*), by what follows, certainly not 'the Jewish synagogue' (for how could vv. 18—20 be said in any sense of *it*?), but the congregation of Christians; i. e. in early times, such as in Acts iv. 32, the *one* congregation,—in after times, that congregation of which thou and he are members. That it cannot mean *the Church as represented by her rulers*, appears by vv. 19, 20,—where *any* collection of believers is gifted with the power of deciding in such cases. Nothing could be further from the spirit of our Lord's command than proceedings in what are oddly enough called 'ecclesiastical' courts.

*let him be, &c.*] 'let him no longer be accounted as a brother, but as one of those without,' as the Jews accounted Gentiles and Publicans. Yet even then, *not with*

K



p ch. xvi. 19.  
John xx. 23.  
1 Cor. v. 4.

man and a publican. <sup>18</sup> Verily I say unto you, <sup>19</sup> Whatsoever ye shall bind on earth shall be bound in heaven : and whatsoever ye shall loose on earth shall be loosed in heaven. <sup>19</sup> \* Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, <sup>20</sup> it shall be done for them of my Father which is in heaven. <sup>20</sup> For where two or three are gathered together in my name, there am I in the midst of them.

q 1 John iii. 22.

r Luke xvii. 4.

s ch. vi. 14.  
Col. iii. 12.

<sup>21</sup> Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? <sup>22</sup> 'till seven times? <sup>22</sup> Jesus saith unto him, I say not unto thee, Until seven times: \* but, Until seventy times seven. <sup>23</sup> Therefore is the kingdom of heaven likened unto \* a certain king, which would take account of his servants. <sup>24</sup> And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. <sup>25</sup> But

\* some of the oldest MSS. read, Again verily I say.

\* literally, a man (which was) a king.

*hatred*, see 1 Cor. v. 11, and compare 2 Cor. ii. 6, 7, and 2 Thess. iii. 14, 15.

18.] This verse re-asserts in a wider and more general sense the grant made to Peter in ch. xvi. 19. It is here not only to him as the first stone, but to the whole building. See note there, and on John xx. 23, between which and our ch. xvi. 19 this is a middle point. This refers to that entire accordance of hearty faith, which could hardly have place except also in accordance with the divine will. It was apparently misunderstood by the Apostles James and John;—see St. Mark's account, ch. x. 35, in which they nearly repeat these words. Notice again the [verily] I say unto you: see on ch. xvi. 28. 30.] A generalization of the term church (assembly), and the powers conferred on it, which renders it independent of particular forms of government or ceremonies, and establishes at once a canon against pseudo-catholicism in all its forms: compare 1 Cor. i. 2. there am I must be understood of the presence of the Spirit and Power of Christ, see chap. xviii. 20.

21—35.] REPLY TO PETER'S QUESTION RESPECTING THE LIMIT OF FORGIVENESS; AND BY OCCASION, THE PARABLE OF THE FORGIVEN BUT UNFORGIVING SERVANT. See Luke xvii. 3, 4. It is possible that Peter may have asked this question in virtue of the power of the keys before (ch. xvi. 19) entrusted to him, to direct him in the use of them: but it seems more likely, that it was asked as in the person of any

individual: that Peter wished to follow the rules just laid down, but felt a difficulty as to the limit of his exercise of forgiveness.

The Rabbinical rule was, to forgive *three times and no more*; this they justified by Amos i. 3, &c., Job xxxiii. 29, 30 LXX, and marg. E. V. The expression 'seven times a day' is found Prov. xxiv. 16, in connexion with sinning and being restored: see also Levit. xxvi. 18—28. In our Lord's answer we have most likely a reference to Gen. iv. 24. 22.] On seventy times seven, Chrysostom remarks, \*that our Lord does not here lay down a number, but prescribes that which is infinite and continuous and everlasting. 23. Therefore] 'because this is so,' because unlimited forgiveness is the law of the Kingdom of Heaven. The servants here are not slaves, but ministers or stewards. By the commanding to be sold of ver. 25 they could not be slaves in the literal sense. But in Oriental language all the subjects of the king, even the great ministers of state, are called slaves. The individual example is one in high trust, or his debt could never have reached the enormous sum mentioned. See Isa. i. 18.

24.] Whether these are talents of silver or of gold, the debt represented is enormous, and far beyond any private man's power to discharge. 10,000 talents of silver is the sum at which Haman reckons the revenue derivable from the destruction of the whole Jewish people, Esth. iii. 9. Trench remarks (Parables, p. 124) that we can best appreciate the sum by

forasmuch as he had not to pay, his lord commanded him 'to be sold, and his wife, and children, and all that he had, and payment to be made. <sup>26</sup> The servant therefore fell down, and worshipped him, saying, [<sup>b</sup> Lord,] have patience with me, and I will pay thee all. <sup>27</sup> Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. <sup>28</sup> But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay [<sup>c</sup> me] that thou owest. <sup>29</sup> And his fellow-servant fell down [<sup>c</sup> at his feet], and besought him, saying, Have patience with me, and I will pay thee [<sup>c</sup> all]. <sup>30</sup> And he would not: but went and cast him into prison, till he should pay the debt. <sup>31</sup> So when his fellow-

<sup>b</sup> omitted in some of the oldest authorities.

<sup>c</sup> omitted by the oldest MSS.

comparing it with other sums mentioned in Scripture. In the construction of the tabernacle, twenty-nine talents of gold were used (Exod. xxxviii. 24): David prepared for the temple 3000 talents of gold; and the princes 5000 (1 Chron. xxix. 4-7: the Queen of Sheba presented to Solomon 120 talents (1 Kings x. 10): the King of Assyria laid on Hezekiah thirty talents of gold (2 Kings xviii. 14): and in the extreme impoverishment to which the land was brought at last, one talent of gold was laid on it, after the death of Josiah, by the King of Egypt (2 Chron. xxxvi. 8).

<sup>25.</sup> See Exod. xxii. 3: Levit. xxv. 39, 47: 2 Kings iv. 1. The similitude is however rather from Oriental despotism: for the selling was under the Mosaic law softened by the liberation at the year of jubilee. The imprisonment also, and the tormentors, vv. 30, 34, favour this view, forming no part of the Jewish law.

<sup>26.</sup> Luther explains this as the voice of mistaken self-righteousness, which when bitten by sense of sin and terrified with the idea of punishment, runs hither and thither, seeking help, and imagines it can build up a righteousness before God without having yet any idea that God Himself will help the sinner. Trench remarks, "It seems simpler to see in the words nothing more than exclamations characteristic of the extreme fear and anguish of the moment, which made him ready to promise impossible things, even mountains of gold," p. 127. <sup>28.</sup> Perhaps we must not lay stress on went out, as indicating any wrong frame of mind already

begun, as some do:—the sequel shews how completely he had 'gone out' from the presence of his Lord. At all events the word corresponds to the time when the trial of our principle takes place: when we 'go out' from the presence of God in prayer and spiritual exercises, into the world. We may observe, that *forgiveness of sin* does not imply a *change of heart or principle in the sinner*.

The fellow-servant is probably not in the same station as himself, but none the less a fellow-servant. The insignificance of the sum is to shew us how trifling any offence against one another is in comparison to the vastness of our sin against God. Chrysostom finely remarks: "He paid no regard even to the words by which he owed his own deliverance,—the petition which won for him the forgiveness of those ten thousand talents: he recognized not the harbour where he escaped his impending shipwreck: the posture of the suppliant did not remind him of his lord's kindness: but rejecting all such considerations in his avarice and his cruelty and his unforgiveness, he was more cruel than any wild beast seizing and throttling his fellow-servant. What dost thou, O man? Seest thou not that thou art exacting from *thyself*? drawing the sword against *thyself*, retorting upon *thyself* the denial, and refusing for *thyself* the free forgiveness?"

that thou owest must be understood as a haughty expression of one ashamed to meet the mention of the paltry sum really owing, and by this very expression generalizing his unforgiving treatment to all

servants saw what was done, they were very sorry, and came and told unto their lord all that was done. <sup>32</sup> Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: <sup>33</sup> shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? <sup>34</sup> And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due [<sup>d</sup> unto him]. <sup>35</sup> <sup>u</sup> So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother [<sup>e</sup> *their trespasses*].

<sup>u</sup> Prov. xxi. 18.  
ch. vi. 12.  
James ii. 12.

XIX. <sup>1</sup> And it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the <sup>f</sup> *coasts* of Judæa beyond Jordan; <sup>2</sup> <sup>a</sup> and great multitudes followed him; and he healed them there.

<sup>a</sup> ch. xii. 15.

<sup>3</sup> The Pharisees also came unto him, tempting him, and saying <sup>g</sup> unto him, Is it lawful for a man to put away his wife for every cause? <sup>4</sup> And he answered and said unto

<sup>d</sup> omitted in the oldest MSS.  
<sup>f</sup> *render, borders.*

<sup>e</sup> omitted in the oldest MSS.  
<sup>g</sup> omit.

who owed him aught. <sup>31.]</sup> The fellow-servants were grieved, the lord is angry. *Anger* is not *man's* proper mood towards sin, but *sorrow* (see Ps. cxix. 186), because all men are sinners. These fellow-servants are the *praying people of God*, who plead with Him against the oppression and tyranny in the world. <sup>32.]</sup> "When he owed 10,000 talents, he never called him wicked, nor reviled him, but had compassion on him." Chrysostom. <sup>34. the tormentors]</sup> not merely *the prison-keepers*, but the *torturers*. Remember he was to have been sold into slavery before, and now *his punishment is to be greater*. The condition following would amount in the case of the sum in the parable to *perpetual imprisonment*. So Chrysostom, "that is, for ever; for he will never repay." See note on ch. v. 26. There is a difficulty made, from the punishment of this debtor for *the very debt which had been forgiven*, and the question has been asked, 'whether sins once remitted come back again.' But it is the spiritual meaning which has here ruled the form of the parable. He who falls from a state of grace falls into a state of condemnation, and is overwhelmed with 'all that debt,' not of this or that actual sin formerly remitted, but of a *whole state of enmity to God*. Meyer well remarks, that the motive held up in this parable

could only have full light cast on it by the great act of Atonement which the Lord was about to accomplish. We may see from that consideration, how properly it belongs to this last period of His ministry.

<sup>35.]</sup> *my Father, not your Father*, as in the similar declaration in ch. vi. 14, 15. This is more solemn and denunciatory, "for it is not seemly that God should be called the Father of such an one, so wicked and malicious." Chrysostom.

CHAP. XIX. 1—12.] REPLY TO THE PHARISEE'S QUESTION CONCERNING DIVORCE, Mark x. 1—12. This appears to be the journey of our Lord into the region beyond Jordan, mentioned John x. 40. If so, a considerable interval has elapsed since the discourse in ch. xviii.

1.] *The borders of Judæa beyond Jordan* forms one continuous description. Bethany, where He went, was beyond Jordan, but on the confines of Judæa. See notes on Mark x. 1, and Luke ix. 51.

2.] This agrees with what is said John x. 41, 42. For *healed*, St. Mark has *taught*. 3.] This was a question of dispute between the rival Rabbinical schools of Hillel and Shammai; the former asserting the right of arbitrary divorce, from Deut. xxiv. 1, the other denying it except in case of adultery. It was also, says De Wette, a delicate question in the place where our Lord now was,—in the

them, Have ye not read, <sup>b</sup> that he which made them at the beginning made them male and female, <sup>c</sup> and said, <sup>d</sup> For this cause shall a man leave father and mother, and shall cleave to his wife: and <sup>e</sup> they twain shall be one flesh? <sup>f</sup> <sup>g</sup> Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. <sup>h</sup> They say unto him, <sup>i</sup> Why did Moses then command to give a writing of divorcement; and to put her away? <sup>j</sup> <sup>k</sup> He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it <sup>l</sup> was not so. <sup>m</sup> <sup>n</sup> And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery:

<sup>o</sup> <sup>p</sup> render, hath not been.

dominions of Herod Antipas. for every cause;—i. e. *is any charge which a man may choose to bring against his wife to justify him in divorcing her?* 4—6.] On these verses we may remark, (1) that our Lord refers to the Mosaic account of the Creation as the *historical fact* of the first creation of man; and grounds his argument on the *literal* expressions of that narrative. (2) That He cites both from the first and second chapters of Genesis, and in immediate connexion; thus shewing them to be consecutive parts of a continuous narrative,—which, from their different diction, and apparent repetition, they have sometimes been supposed not to be. (3) That he quotes as *spoken by the Creator* the words in Gen. ii. 24, which were actually said by Adam; they must therefore be understood as said in prophecy, by divine inspiration, which indeed the terms made use of in them would require, since the relations alluded to by those terms did not yet exist. As Augustine says, ‘God said by man that which man foretold.’ (4) That the force of the argument consists in the *previous unity* of male and female, not indeed organically, but by implication, in Adam. Thus it is said in Gen. i. 27, *He made them (man, as a race) male (not a male) and female (not, man and woman): but then the male and female were implicitly shut up in one; and therefore after the creation of woman from man, when one man and one woman were united in marriage they should be one flesh, because woman was taken out of man.* The answer then is, that *abstractedly*, from the nature of marriage, it is *indissoluble*. The words they twain are in the Septuagint and the Samaritan Pentateuch, but not in

the Hebrew. 5. *one flesh*] Stier remarks, that the essential bond of marriage consists not in *unity of spirit and soul*, by which indeed the marriage state should ever be hallowed and sweetened, but without which it still exists in all its binding power:—the wedded pair are *ONE FLESH*, i. e. *ONE MAN within the limits of their united life in the flesh, for this world*: beyond this limit, the marriage is broken by the *death of the flesh*. And herein alone lies the justification of a second marriage, which in no way breaks off the unity of love in spirit with the former partner, now deceased. 7—9.] In this second question, the Pharisees imagine that they have overthrown our Lord’s decision by a *permission* of the law, which they call a *command* (compare ver. 7 with ver. 8). But He answers them that this was done by Moses *on account of their hardness and sinfulness, as a lesser of evils*, and belonged to that dispensation which *entered*, Rom. v. 20; *was added because of transgressions*, Gal. iii. 19. This He expresses by the *you and you*, as opposed to the general terms used before. Only that fornication, which *itself breaks marriage*, can be a ground for dissolving it. The question, whether demonstrated *approaches* to fornication, short of the act itself, are to be regarded as having the same power, must be dealt with cautiously, but at the same time with full remembrance that our Lord does not confine the guilt of such sins to the outward act only: see ch. v. 28. St. Mark gives this last verse (9) as spoken to the *disciples in the house*; and his minute accuracy in such matters of detail is well known. This enactment by our Lord is a formal repetition of what He had said be-

<sup>b</sup> Gen. i. 27:

<sup>c</sup> Gen. ii. 24.

<sup>d</sup> Eph. v. 31.

<sup>e</sup> 1 Cor. vi. 18:

<sup>f</sup> vii. 2.

<sup>g</sup> Deut. xxi. 1.

<sup>h</sup> ch. v. 31.

<sup>i</sup> ch. v. 32.

<sup>j</sup> 1 Cor. vii. 10,

<sup>k</sup> 11.

and whoso marrieth her which is put away doth commit adultery. <sup>10</sup> His disciples say unto him, If the case of the man be so with his wife, it is not <sup>1</sup>good to marry. <sup>11</sup> But he said unto them, <sup>2</sup> All men cannot receive this saying, save they to whom it is given. <sup>12</sup> For there are some eunuchs, which were so born from their mother's womb : and there are some eunuchs, which were made eunuchs of men : and <sup>3</sup> there be eunuchs, which <sup>4</sup> have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

<sup>1</sup> 1 Cor. vii. 2, 7, 9, 17.

<sup>2</sup> 1 Cor. vii. 25, 34; 1x. 5, 13.

<sup>3</sup> ch. xviii. 3.

<sup>13</sup> Then were there brought unto him little children, that he should put his hands on them, and pray : and the disciples rebuked them. <sup>14</sup> But Jesus said, Suffer <sup>1</sup>little children, and forbid them not, to come unto me : for <sup>1</sup>of such is the kingdom of heaven. <sup>15</sup> And he laid his hands on them, and departed thence.

<sup>16</sup> And, behold, one came and said unto him, <sup>m</sup> [Good]

<sup>1</sup> render, expedient.

<sup>k</sup> render, made.

<sup>1</sup> render, the little children : see Mark x. 14, where the words in the original are the same. <sup>m</sup> omit. See in St. Mark and St. Luke.

fore in the Sermon on the Mount, ch. v. 32. Some expositors (principally modern) have fallen into the mistake of supposing that the dictum applies to the marrying a woman divorced on account of fornication. But the full English way of rendering the sentence, would be, a woman thus divorced, viz. not on account of fornication.

10.] the case, not the cause of divorce just mentioned; nor, the condition of the man with his wife: but the account to be given, 'the original ground and principle,' of the relationship of man and wife. The disciples apprehend that the trials and temptations of marriage would prove sources of sin and misery. This question and its answer are peculiar to Matthew.

11, 12.] this saying, viz. of yours. The for in ver. 12 shews that the sense is carried on.

Our Lord mentions the three exceptions, the to whom it is given not to marry. 1. Those who from natural incapacity, or if not that, inaptitude, have no tendencies towards marriage: 2. Those who by actual physical deprivation, or compulsion from men, are prevented from marrying: 3. Those who in order to do the work of God more effectually (as e.g. St. Paul), abstain from marriage, see 1 Cor. vii. 26. The eunuchs and made eunuchs in the two first cases are to be taken both literally and figuratively: in

the latter, figuratively only. It is to be observed that our Lord does not here utter a word from which any superiority can be attributed to the state of celibacy: the imperative in the last clause being not a command but a permission, as in Rev. xxii. 17. His estimate for us of the expediency of celibacy, as a general question, is to be gathered from the parable of the talents, where He visits with severe blame the burying of the talent for its safer custody. The remark is Neander's, and the more valuable, as he himself lived and died unmarried.

13—15.] THE BRINGING OF CHILDREN TO JESUS. Mark x. 13—16. Luke xviii. 15—17. After the long divergence of ch. ix. 51—xviii. 14, Luke here again falls into the synoptic narrative. This incident is more fully related in Mark, where see notes.

Our Evangelist has that he should put his hands on them, and pray (see Gen. xlviii. 14: Acts vi. 6), where the other two have only 'that He should touch them.' The connexion in which it stands here and in Mark seems to be natural, immediately after the discourse on marriage. Some further remarks of our Lord, possibly on the fruit of marriage, may have given rise to the circumstance.

16—30.] ANSWER TO THE ENQUIRY OF A RICH YOUNG MAN, AND DISCOURSE THEREUPON. Mark x. 17—31. Luke xviii.

Master, what good thing shall I do, that I may have eternal life? <sup>17</sup> And he said unto him, <sup>a</sup> *Why callest thou me good? there is none good but one, that is, God:* but if thou wilt enter into life, keep the commandments. <sup>18</sup> He saith unto him, Which? Jesus said, <sup>b</sup> *Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,* <sup>19</sup> <sup>c</sup> *Honour thy father and thy mother:* and, <sup>m</sup> *Thou shalt love thy neighbour as thyself.* <sup>20</sup> The young man saith unto him, All these things have I kept [<sup>o</sup> *from my youth up*]: what lack I yet? <sup>21</sup> Jesus said unto him, If thou wilt be perfect, <sup>n</sup> *go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.* <sup>22</sup> But when the young man heard that saying, he went away sorrowful: for he had great possessions. <sup>23</sup> Then said Jesus unto his disciples, Verily I say unto you, That <sup>o</sup> *a rich man shall* <sup>p</sup> *hardly* enter into the kingdom of heaven. <sup>24</sup> And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a

<sup>k</sup> Exod. xx. 18.  
Deut. v. 17.

<sup>l</sup> ch. xv. 4.

<sup>m</sup> Lev. xix. 18.  
ch. xxii. 39.  
Rom. xiii. 9.  
Gal. v. 13.  
James ii. 8.

<sup>n</sup> ch. vi. 30.  
Luke xii. 33.  
xvi. 9. Acts  
ii. 45; iv. 34.  
26. 1 Tim.  
vi. 18, 19.

<sup>o</sup> ch. xiii. 22.  
1 Cor. i. 26.  
1 Tim. vi. 9,  
10.

<sup>a</sup> read, "Why askest thou me concerning good? There is one good; but . . ." see note.

<sup>o</sup> omit. See in St. Mark and St. Luke.

<sup>p</sup> render, with difficulty.

18—30. 16.] From Luke ver. 18 we learn that he was a ruler: from Mark ver. 17, that he ran to our Lord. The spirit in which he came,—which does not however appear here so plainly as in the other gospels, from the omission of "good," and the form of our Lord's answer,—seems to have been that of excessive admiration for Jesus as a man of eminent virtue, and of desire to know from Him by what work of exceeding merit he might win eternal life. This spirit He reproves, by replying that there is but One Good, and that the walking by His grace in the way of holiness is the path to life. On the question and answer, as they stand in the received text,—and on their doctrinal bearing, see notes to Mark. This passage furnishes one of the most instructive and palpable cases of the smoothing down of apparent discrepancies by correcting the Gospels out of one another and thus reducing them to conformity. 18.] De Wette observes well, that our Lord gives this enumeration of the commandments to bring out the self-righteous spirit of the young man, which He before saw. He only mentions those of the second table, having in ver. 17, in His declaration respecting "good," included those of the first. Mark has the addition of "Defraud not," representing

probably the tenth commandment. 19.] The addition of *Thou shalt love &c.* is peculiar to Matthew. 20.] We may remark that this young man, though self-righteous, was no hypocrite, no Pharisee: he spoke earnestly, and really strove to keep, as he really believed he had kept, all God's commandments. Accordingly St. Mark adds, that Jesus looking upon him loved him: in spite of his error there was a nobleness and openness about him, contrasted with the hypocritical bearing of the Pharisees and Scribes. 21, 22.] Our Lord takes him on his own shewing. As St. Mark and St. Luke add, "*One thing is wanting to thee.*" Supposing thy statement true, this topstone has yet to be laid on the fabric. But then it is to be noticed, that part of that one thing is Come and follow me (*taking up thy cross*, Mark). Stier remarks, that this was a test of his observance of the first commandment of the first table: of breaking which he is by the result convicted.

24.] Lightfoot brings instances from the Talmud of similar proverbial expressions regarding an elephant: we have a case in ch. xxiii. 24, of a camel being put for any thing very large: and we must remember that the object here was to set forth the greatest human impossibility,

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p Gen. xviii.  
14. Jer.  
xxii. 17.  
Luke i. 27.

q ch. iv. 30.  
Luke v. 11.

r Luke xxii.  
28, 29, 30.  
1 Cor. vi. 2.  
2. Rev. ii.  
30.

s ch. xx. 16;  
xxi. 31, 32.  
Luke xiii. 30.

rich man to enter into the kingdom of <sup>q</sup> God. <sup>25</sup> When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved? <sup>26</sup> But Jesus beheld them, and said unto them, With men this is impossible; but <sup>p</sup> with God all things are possible. <sup>27</sup> Then answered Peter and said unto him, Behold, <sup>q</sup> we have forsaken all, and followed thee; what shall we have therefore? <sup>28</sup> And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, <sup>r</sup> ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. <sup>29</sup> And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, [<sup>qq</sup> or wife,] or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. <sup>30</sup> <sup>s</sup> But many that are first shall be last; and the last shall be first. XX. <sup>1</sup> For the king-

<sup>q</sup> one ancient MS. reads heaven, and perhaps, as God stands in the parallel places, Mark x. 25, Luke xviii. 25, this may be the true reading.

<sup>qq</sup> omitted in the oldest MSS. Origen expressly says that wife is not included.

and to magnify divine grace, which could accomplish *even that*. <sup>25.</sup> Who, not

*What rich man*, which would have been a far shallower and narrower enquiry, but a general question—*what man*? Besides the usual reason given for this question, '*since all are striving to be rich*,' we must remember that the disciples yet looked for a temporal Kingdom, and therefore would naturally be dismayed at hearing that it was so difficult for any rich man to enter it. <sup>26.</sup> beheld them]

Probably to give force to and impress what was about to be said, especially as it was a saying reaching into the spiritual doctrines of the Gospel, which they could not yet apprehend. <sup>this</sup>, salvation in general, and even of those least likely to be saved. <sup>with</sup>, in both cases, means, 'in the estimation of.'

<sup>27.</sup> The disciples, or rather Peter speaking for them, recur to the "*shall have treasure in heaven*" said to the young man, and enquire what *their* reward shall be, who have done all that was required of them. He does not ask respecting *salvation*, but *some pre-eminent reward*, as is manifest by the answer. The 'all' which the Apostles had left, was not in every case contemptible. The sons of Zebedee had hired servants (Mark i. 20), and Levi (Matthew?) could make a great feast in his house. But whatever it was, it *was their all*.

<sup>28—30.</sup> We may admire the *simple truthfulness* of this answer of our Lord. He

does not hide from them their reward: but tells them prophetically, that in the new world, the accomplishment of that regeneration which He came to bring in (see Acts iii. 21: Rev. xxi. 5: Matt. xxvi. 29), when He should sit on His throne of glory, then they also should sit (see in my Greek Test. on the peculiar force of the two different forms of the verb sit, as applied to our Lord, sitting on His throne as His own act, and to the Apostles, as being promoted to, and taking their seats on, their thrones, as the will of another) on twelve thrones judging (see ref. 1 Cor.) the twelve tribes of Israel (see Rev. xx. 4; xxi. 12, 14:—one throne, Judas's, another took, Acts i. 20). At the same time he informs them, ver. 29, that this reward should not in its most blessed particulars be *theirs alone*, but that of *every one who should deny himself for Him* (see 2 Tim. iv. 8): and (ver. 30) cautions them, referring perhaps especially to Judas, but with a view to all, as appears by the following parable, that *many first should be last*, and *last first*.

On ver. 29, Stier remarks that the family relations are mentioned by St. Matthew in the order in which *they would be left*. On the other points requiring notice, see note on Mark x. 29, 30.

CHAP. XX. 1—16.] PARABLE OF THE LABOURERS IN THE VINEYARD. Peculiar to Matthew. In interpreting this difficult Parable, we must first carefully observe its occasion and connexion. It is bound

dom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into

by the *For* to the conclusion of chap. xix., and arose out of the question of Peter in ver. 27, *what shall we have therefore?*

(1) Its salient point is, that the Kingdom of God is of *grace*, not of debt; that *they who were called first, and have laboured longest, have no more claim upon God than those who were called last*: but that *to all, His covenant promise shall be fulfilled in its integrity.* (2) Its *primary application* is to the *Apostles*, who had asked the question. They were not to be of such a spirit, as to imagine, with the murmurers in ver. 11, that they should have something super-eminent (because they were called first, and had laboured longest) above those who in *their own time* were to be afterward called (see 1 Cor. xv. 8—11).

(3) Its *secondary applications* are to all those to whom such a comparison, of *first and last called*, will apply:—*nationally*, to the Jews, who were first called, and with a *definite covenant*, and the Heathens who came in afterwards, and on a covenant, though *really made* (see Jer. xxxi. 33: Zech. viii. 8: Heb. viii. 10), yet *not so open and prominent*:—*individually*, to those whose call has been in early life, and who have spent their days in God's active service, and those who have been summoned later; and to various other classes and persons between whom comparison, not only of *time*, but of advantages, talents, or any other distinguishing characteristic, can be made: that none of the first of these can boast themselves over the others, nor look for higher place and greater reward, inasmuch as there is but one "*gift*" of God according to the covenant of grace. And the "*first*" of these are to see that they do not by pride and self-righteousness become the "*last*," or worse—be rejected, as nationally were the Jews; for among the many that are called, there are few chosen—many who will fail of the reward in the end. (4) In subordination to this leading idea and warning of the Parable must the circumstances brought before us be interpreted. The *day* and its *hours* are not any fixed time, such as the duration of the world, or our Lord's life on earth, or the life of man, exclusively: but the *natural period of earthly work* as applied to the various meanings of which the parable is capable. The *various times of hiring* are not to be pressed as each having an exclusive meaning in each interpretation: they serve to spread the calling over the various periods, and to shew that it is

again and again made. They are the *quarters* of the natural day, when the aliquot parts of the day's wages could be earned, and therefore labourers would be waiting. The *last* of these is inserted for a special purpose, and belongs more expressly to the instruction of the parable. (5) The hire bears an important part in the interpretation. I cannot with Stier (whose comment on this parable I think much inferior to his usual remarks) suppose it to mean "*the promise of this life*" attached to godliness. His anxiety to escape from the danger of *eternal life being matter of wages*, has here misled him. But there is no such danger in the interpretation of the parable which I believe to be the true one. The hire is the *promise of the covenant*, uniformly represented by our Lord and His Apostles as a "*reward*," Matt. v. 12: Luke vi. 35; xiv. 14: John iv. 36: 1 Cor. iii. 14: 2 John 8: Heb. x. 35; xi. 6 al., *reckoned indeed of free grace*: but still, forensically considered, answering to, and represented by, "*wages*," as claimed under God's covenant with man in Christ. (The freeness and sovereignty of God's gift of grace is pointedly set before us in ver. 14, *It is my will to give &c.*) This hire I believe then to be *eternal life*, or, in other words, *GOD HIMSELF* (John xvii. 3). And this, rightly understood, will keep us from the error of supposing, that the parable involves a declaration that all who are saved will be in an absolute equality. This gift is, and will be to each man, as he is prepared to receive it. To the envious and murmurers, it will be as the fruit that turned to ashes in the mouth: by their own unchristian spirit they will "*lose the things that they have wrought*" (2 John 8), and their reward will be null: in other words, they will, as the spiritual verity necessitates, *not enter into that life to which they were called*. God's covenant is fulfilled to them—they have received their denarius—but from the essential nature of the "*hire*" are disqualified from enjoying its use: for as Gregory the Great remarks, "*the kingdom of heaven none who murmur, inherits: none who inherits, can murmur.*" To those who have known and loved God, it will be, to each, as he has advanced in the spiritual life, joy unspeakable and full of glory. 1. *early in the morning*] See Jer. xxxv. 14, and other places. labourers] in the primary meanings of the parable, '*apostles, prophets, ministers*': distinct from the *vines* in the vineyard.



his vineyard. <sup>2</sup> And when he had agreed with the labourers for a <sup>r</sup> penny a day, he sent them into his vineyard. <sup>3</sup> And he went out about the third hour, and saw others standing idle in the marketplace, <sup>4</sup> and said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. <sup>5</sup> Again he went out about the sixth and ninth hour, and did likewise. <sup>6</sup> And about the eleventh hour he went out, and found others standing [<sup>o</sup> idle], and saith unto them, Why stand ye here all the day idle? <sup>7</sup> They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard [<sup>t</sup> and whatsoever is right, that shall ye receive]. <sup>8</sup> So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. <sup>9</sup> And when they came that were hired about the eleventh hour, they received every man a <sup>r</sup> penny. <sup>10</sup> But when the first came, they supposed that they should have received more; and they likewise received every man a <sup>r</sup> penny. <sup>11</sup> And when they had received it, they murmured against the <sup>o</sup> good man of the house, <sup>12</sup> saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of

<sup>r</sup> render, denarius.

<sup>o</sup> omit.

<sup>t</sup> omit.

<sup>o</sup> render, householder, as in ver. 1, where the word is the same.

But inasmuch as every workman is himself subject to the treatment of the husbandman (see John xv. 1, 2), and every man in the Kingdom of God is in some sense or other a worker on the rest, the distinction is not to be pressed—the parable ranges over both comparisons.

<sup>vineyard</sup>] not the Jewish church only, as Greswell, Parables, iv. 355 ff., maintains. The Jewish Church was God's vineyard especially and typically; *His Church in all ages is His true vineyard*, see John xv. 1.

<sup>2</sup>] The *denarius a day* was the pay of a Roman soldier in Tiberius' time, a few years before this parable was uttered. Polybius (but in illustrating the exceeding fertility and cheapness of the country) mentions that the charge for a day's entertainment in the inns in Cisalpine Gaul was half an as, =  $\frac{1}{16}$ th of the denarius. This we may therefore regard as liberal pay for the day's work.

<sup>3, 4</sup>] The *third hour*, at the equinox our 9 a.m., and in summer 8, was sometimes called "*the height of the market*,"—when the market was fullest.

"The market-place of the world is contrasted with the vineyard of the Kingdom of God: the greatest man of business in worldly things is a mere idle gazer, if he has not yet entered on the true work which alone is worth any thing or gains any reward." Stier.

No positive stipulation is made with these second, but they are to depend on the justice of the householder. They might expect  $\frac{1}{16}$ ths of a denarius. From the same dialogue being implied at the sixth and ninth hour ("*he did likewise*") the "*whatsoever is right*" is probably in each case the corresponding part of the denarius, at least in *their expectation*; so that it cannot be said that no covenant was made.

<sup>8</sup>] By the Mosaic law (Deut. xxiv. 15) the wages of an hired servant were to be paid him *before night*. This was at the twelfth hour, or sunset: see ver. 12. I do not think the *steward* must be pressed as having a spiritual meaning. If it has, it represents *Christ* (see Heb. iii. 6, and ch. xi. 27). *beginning* is not merely expletive,

the day. <sup>13</sup> But he answered one of them, and said,   
 ▽ Friend, I do thee no wrong: didst not thou agree with me   
 for a *ⁱ penny*? <sup>14</sup> Take that thine is, and go thy way: *ⁱ I*   
*will give* unto this last, even as unto thee. <sup>15</sup> *ⁱ Is it not* <sup>a Rom. ix. 21.</sup>   
 lawful for me to do what I will with mine own? <sup>b ⁱ Is</sup> <sup>b Deut. xv. 9.</sup>   
 thine eye evil, because I am good? <sup>16</sup> *ⁱ So the last shall* <sup>c Prov. xxiii. 9.</sup>   
 be first, and the first last[: *ⁱ* <sup>d</sup> for many be called, but few <sup>c ch. vi. 33.</sup>   
 chosen]. <sup>c ch. xix. 30.</sup> <sup>d ch. xxii. 14.</sup>

<sup>17</sup> And Jesus going up to Jerusalem took the twelve dis-   
 ciples apart in the way, and said unto them, <sup>18</sup> *ⁱ Behold,* <sup>e ch. xvi. 31.</sup>   
 we go up to Jerusalem; and the Son of man shall be be-   
 trayed unto the chief priests and unto the scribes, and they   
 shall condemn him to death, <sup>19</sup> *ⁱ* and shall deliver him to <sup>f ch. xxvii. 2.</sup>   
 the Gentiles to mock, and to scourge, and to crucify him: <sup>Acts iii. 13.</sup>   
 and the third day he shall rise again.

<sup>20</sup> Then came to him the mother of *ⁱ* Zebedee's children <sup>g ch. iv. 21.</sup>   
 with her sons, worshipping him, and desiring a certain   
 thing of him. <sup>21</sup> And he said unto her, What wilt thou?

▽ *more properly*, Comrade, or Companion: see *ch.* xxii. 12; xxvi. 50.

ⁱ *render*, denarius.

ⁱ *render*, It is my will to give.

ⁱ *render*, Or is.

ⁱ *omitted in several of the oldest authorities.*

but definite, as in Luke xxiii. 5. <sup>13,</sup>   
 14.] Friend, at first sight a friendly word   
 merely, assumes a more solemn aspect   
 when we recollect that it is used in *ch.*   
 xxii. 12 to the guest who had not the   
 wedding garment; and in *ch.* xxvi. 50 by   
 our Lord to Judas. *go thy way* hardly   
 denotes (as Stier in his 1st edn.) expulsion   
 and separation from the householder and   
 his employment: it is here only a word   
 of course, commanding him to do what a   
 paid labourer naturally should do.

<sup>15.</sup> *evil*] here *envious*: so also *Prov.*   
 xxviii. 22.

<sup>16.</sup>] The last were first,   
*as equal to the first*; first, *in order of*   
*payment*; first, *as superior to the first*   
 (no others being brought into comparison),   
 in that their reward was *more* in pro-   
 portion to their work, and *not marred* by   
 a murmuring spirit. The first were last   
 in these same respects.

The last   
 words of the verse belong not so much to   
 the parable, as to the first clause, and are   
 placed to account for its being as there   
 described; for, while multitudes are called   
 into the vineyard, many, by murmuring   
 and otherwise disgracing their calling,   
 will nullify it, and so, although first by   
 profession and standing, will not be of the   
 number of the elect: although called, will

not be chosen. In *ch.* xxiii. 14 the refer-   
 ence is different.

17—19.] *Mark* x. 32—34. *Luke* xviii.   
 31—34. FULLER DECLARATION OF HIS   
 SUFFERINGS AND DEATH—revealing His   
*being delivered to the Gentiles*—and (but   
 in *Matthew* only) *His crucifixion*. See   
 the note on the more detailed account in   
*Mark*.

20—22.] AMBITIOUS REQUEST OF THE   
 MOTHER OF THE SONS OF ZEBEDEE;   
 OUR LORD'S REPLY. *Mark* x. 35—45;   
 not related by *Luke*. This request seems   
 to have arisen from the promise made to   
 the twelve in *ch.* xix. 28. In *Mark's* ac-   
 count, the *two brethren themselves* make   
 the request. But the *narration* in the   
 text is the more detailed and exact; and   
 the two immediately coincide, by our Lord   
*addressing His answer* to the two Apostles   
 (*ver.* 22). The difference is no greater   
 than is perpetually to be found in narra-   
 tions of the same fact, persons being often   
 related to have done *themselves* what, ac-   
 curately speaking, they did *by another*.   
 The mother's name was *Salome*;—she   
 had followed our Lord from Galilee,—   
 and afterwards witnessed the crucifixion,   
 see *Mark* xv. 40. Probably the two bre-   
 thren had directed this request *through*

- <sup>h</sup> ch. xix. 28. She saith unto him, Grant that these my two sons <sup>b</sup> may sit, the one on thy right hand, and the other on <sup>a</sup> the left, in thy kingdom. <sup>22</sup> But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of <sup>1</sup> the cup that I shall drink of [<sup>b</sup> and to be baptized with <sup>k</sup> the baptism that I am baptized with]? They say unto him, We are able. <sup>23</sup> And he saith unto them, <sup>1</sup> Ye shall drink indeed of my cup [<sup>a</sup> and be baptized with the baptism that I am baptized with]: but to sit on my right hand, and on my left, is not mine to <sup>m</sup> give, but it shall be given to them for whom it is prepared of my Father. <sup>24</sup> And when the ten heard it, they were moved with indignation against the two brethren. <sup>25</sup> But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. <sup>26</sup> But <sup>a</sup> it shall not be so among you: but <sup>o</sup> whosoever will be great among you, let him be

<sup>n</sup> 1 Pet. v. 2.

<sup>o</sup> ch. xiii. 11.  
Mark ix. 35.

<sup>a</sup> read, thy.

<sup>b</sup> omit.

<sup>c</sup> omit.

their mother, because they remembered the rebuke which had followed their former contention about precedence.

21.] The places close to the throne were those of honour, as in Josephus, where speaking of Saul, he describes Jonathan his son as seated on his right hand, and Abner the captain of the host on his left. In a Rabbinical work, it is said, that God will seat the King Messiah at his right hand, and Abraham at his left.

One of these brethren, John, the beloved disciple, had his usual place close to the Lord, John xiii. 23: the other was among the chosen Three (this request hardly can imply in their minds any idea of the rejection of Peter from his peculiar post of honour by the rebuke in ch. xvi. 23, for since then had happened the occurrences in ch. xvii. 1—8, and especially ib. vv. 24—27). Both were called Boanerges, or the sons of thunder, Mark iii. 17. They thought the kingdom of God was immediately to appear, Luke xix. 11.

22.] One at least of these brethren saw the Lord on His Cross—on His right and left hand the crucified thieves. Bitter indeed must the remembrance of this ambitious prayer have been at that moment! Luther remarks, 'The flesh ever seeks to be glorified, before it is crucified: exalted, before it is abased.' The 'cup' is a frequent Scripture image for joy or sorrow: see Ps. xxiii. 5; cxvi. 13: Isa. li. 22: Matt. xxvi. 42. It here seems to signify

more the inner and spiritual bitterness, resembling the agony of the Lord Himself, —and the baptism, which is an important addition in Mark, more the outer accession of persecution and trial,—through which we must pass to the Kingdom of God. On the latter image see Pa. xlii. 7; lxi. 2; cxiv. 4. Stier rightly observes that this answer of our Lord contains in it the kernel of the doctrine of the Sacraments in the Christian Church: see Rom. vi. 1—7: 1 Cor. xii. 13, and note on Luke xii. 50.

Some explain their answer as if they understood the Lord to speak of drinking out of the royal cup, and washing in the royal ewer: but the words are ye able to drink, and we are able, indicating a difficulty, preclude this.

23.] The one of these brethren was the first of the Apostles to drink the cup of suffering, and be baptized with the baptism of blood, Acts xii. 1, 2: the other had the longest experience among them of a life of trouble and persecution.

The last clause of the verse may be understood as in the text, 'is not mine to give, but it shall be given to them for whom it is prepared of my Father;' so Meyer, al.; or, 'is not mine to give, except to those for whom,' &c. So Chrysostom and others. If however we understand after but 'it shall be given by Me,' the two interpretations come to the same.

26—28.] great . . . first, i. e. in the next life, let him be minister

your minister; <sup>27</sup> and whosoever will be <sup>d</sup> *chief* among you, <sup>e</sup> *let him be your servant*: <sup>28</sup> even as the <sup>f</sup> Son of man came not to be ministered unto, <sup>g</sup> but to minister, and <sup>h</sup> to give his life a ransom <sup>i</sup> for many.

<sup>29</sup> And as they departed from Jericho, a great multitude followed him. <sup>30</sup> And, behold, <sup>j</sup> two blind men sitting by

<sup>d</sup> *render, first.*

<sup>e</sup> *read, shall be.*

and servant *here*. Thus also the same, ver. 28, applies to the coming of the Son of man *in the flesh only*.

a ransom for many, is a plain declaration of the sacrificial and vicarious nature of the death of our Lord. The principal usages (in the Greek Scriptures) of the word rendered ransom are the following:—(1) a payment as equivalent for a life destroyed; (2) the price of redemption of a slave; (3) 'propitiation for.' many here is equivalent to "*all*" 1 Tim. ii. 6. No stress is to be laid on this word "*many*" as not being "*all*" here; it is placed in opposition to the *one* life which is given—the *one* for *many*—and not with any distinction from "*all*." (I may observe once for all, that in the usage of these two words, as applied to our redemption by Christ, "*all*" is the OBJECTIVE, "*many*" the SUBJECTIVE designation of those for whom Christ died. He *died for all*, as outward matter of fact; but as matter of individual participation, the great multitude whom no man can number, "*many*," will be the saved by Him in the end.) 'As the Son of man came to give His life for many and to serve many, so ye, being many, should be to each one the object of service and self-denial.'

29—30.] HEALING OF TWO BLIND MEN ON HIS DEPARTURE FROM JERICO. Mark x. 46—52. Luke xviii. 35—43; xix. 1, with however some remarkable differences. In the much more detailed account of St. Mark, we have but one blind man, mentioned by name as Bartimæus; St. Luke also relates it of only one, and besides says that it was "*as he was come nigh to Jericho*." The only fair account of such differences is, that they existed in the sources from which each Evangelist took his narrative. This later one is easily explained, from the circumstance having happened close to Jericho—in two accounts, just on leaving it—in the third, on approaching to it: but he must be indeed a slave to the *letter*, who would stumble at such discrepancies, and not rather see in them the corroborating coincidences of testimonies to the fact itself. Yet some strangely suppose our

Lord to have healed *one blind man* (as in Luke) *on entering Jericho*, and *another* (Bartimæus, as in Mark) *on leaving it*,—and St. Matthew to have, 'with his characteristic brevity in relating miracles,' *combined both these in one*. But then, what becomes of St. Matthew's assertion, "*as they departed from Jericho*?" Can we possibly imagine, that the Evangelist, having *both facts* before him, could combine them and preface them with what he *must know to be inaccurate*? It is just thus that the Harmonists utterly destroy the credibility of the Scripture narrative. Accumulate upon this the absurd improbabilities involved in two men, under the same circumstances, addressing our Lord in the same words at so very short an interval,—and we may be thankful that biblical criticism is at length being emancipated from 'forcing narratives into accordance.' See notes on Mark.

JERICO, 150 stadia (18 rom. miles) N.E. of Jerusalem (Jos. B. J. iv. 8. 3), and 60 (7.2 rom. miles) W. from the Jordan (Jos. *ibid.*), in the tribe of Benjamin (Josh. xviii. 21), near the borders of Ephraim (Josh. xvi. 7). The environs were like an oasis surrounded by high and barren limestone mountains,—well watered and fertile, rich in palm-trees (Deut. xxxiv. 8; Judg. i. 16; iii. 13), roses (Eccles. xxiv. 14), and balsam (Jos. Antt. iv. 6. 1 al.). After its destruction by Joshua, its rebuilding was prohibited under a curse (Josh. vi. 26), which was incurred by Hiel the Bethelite in the days of Ahab (1 Kings xvi. 34): i. e. he *fortified it*, for it was an inhabited city before (see Judg. iii. 18; 2 Sam. x. 5). We find it the seat of a school of the prophets, 2 Kings ii. 4 ff. After the captivity we read of it, Ezra ii. 34; Neh. vii. 36; and in 1 Macc. ix. 50 we read that Jonathan strengthened its fortifications. It was much embellished by Herod the Great, who had a palace there (Jos. Antt. xvi. 5. 2 al.), and at this time was one of the principal cities of Palestine, and the residence of a *chief publican* on account of the balsam trade (Luke xix. 1). At present there is on or

the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David. <sup>31</sup> And the multitude rebuked them, <sup>f</sup> *because* they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou son of David. <sup>32</sup> And Jesus stood still, and called them, and said, What will ye that I shall do unto you? <sup>33</sup> They say unto him, Lord, that our eyes may be opened. <sup>34</sup> So Jesus had compassion on them, and touched their eyes: and immediately <sup>g</sup> *their eyes* received sight, and [<sup>h</sup> *they*] followed him.

XXI. <sup>1</sup> And when they drew nigh unto Jerusalem, and <sup>a</sup> Zech. xiv. 4. were come to Bethphagé, unto <sup>a</sup> the mount of Olives, then

<sup>f</sup> *render*, that.

<sup>g</sup> *read*, they.

<sup>h</sup> *omit*.

near the site only a miserable village, Richa or Ericha.

30, 31.] The multitude appear to have silenced them, lest they should be wearisome and annoying to our Lord; not because they called Him the Son of David,—for the multitudes could have no reason for repressing this cry, seeing that they themselves (being probably for the most part the same persons who entered Jerusalem with Jesus) raised it very soon after: see ch. xxi. 9. I have before noticed (on ch. ix. 27) the singular occurrence of these words, ‘Son of David,’ in the three narratives of healing the blind in this Gospel. 32.] called them = (literally) “said, call ye him” Mark, “commanded him to be brought” Luke. 34.] touched their eyes, not mentioned in the other Gospels. In both we have the addition of the Lord’s saying, “thy faith hath saved thee.” The question preceding was to elicit their faith.

CHAP. XXI. 1—17.] TRIUMPHAL ENTRY INTO JERUSALEM: CLEANSING OF THE TEMPLE. Mark xi. 1—11, 15. Luke xix. 29—44. John. xii. 12—36. This occurrence is related by all four Evangelists, with however some differences, doubtless easily accounted for, if we knew accurately the real detail of the circumstances in chronological order. In John (xii. 1),—our Lord came six days before the Passover to Bethany, where the anointing (of Matt. xxvi. 6—13) took place: and on the morrow, the triumphal entry into Jerusalem was made. According to Mark xi. 11,—on the day of the triumphal entry He only entered the city, went to the temple, and *looked about on all things*,—and then, when now it was late in the evening, returned to Bethany, and *on the mor-*

*row* the cleansing of the temple took place. The account in Luke, which is the fullest and most graphic of the four, agrees chronologically with that in the text. I would venture to suggest, that the supposition of the triumphal entry in Mark being related *a day too soon*, will bring all into unison.

If this be so, our Lord’s first entry into Jerusalem was *private*: probably the journey was interrupted by a short stay at Bethany, so that He did not enter the city with the multitudes. That this was the fact, seems implied in Mark xi. 11. Then it was that, “*when He had looked round about upon all things*,” He noticed the abuse in the temple, which next day He corrected. Then in the evening He went back with the twelve to Bethany, and the supper there, and anointing, took place. Meantime the Jews (John xii. 9) knew that he was at Bethany; and many went there that evening to see Him and Lazarus. (Query, had not Lazarus followed Him to Ephraim?) Then on the morrow multitudes came out to meet Him, and the triumphal entry took place, the weeping over the city (Luke xix. 41), and the cleansing of the temple. The cursing of the fig-tree occurred early that morning, as He was leaving Bethany with the twelve, and before the multitude met Him or the asses were sent for. (On Matthew’s narrative of this event see below on ver. 18.) According to this view, our narrative omits the supper at Bethany, and the anointing (in its right place), and passes to the events of the next day. On the day of the week when this entry happened, see note on John xii. 1. 1. Bethphagé = Heb. *the house of figs*: a considerable suburb, nearer to Jerusalem than Bethany, and sometimes reckoned part of the city. No trace

sent Jesus two disciples, <sup>2</sup> saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her; loose them, and bring them unto me. <sup>3</sup> And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. <sup>4</sup> All this was done, that it might be fulfilled which was spoken by the prophet, saying, <sup>5</sup> <sup>b</sup> Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of <sup>1</sup> <sup>a</sup> ass. <sup>6</sup> And the disciples went, and did as Jesus commanded them, <sup>7</sup> and brought the ass, and the colt, and put on them their clothes, and they set him thereon. <sup>8</sup> <sup>c</sup> And <sup>k</sup> a very great multitude spread their garments in the way; <sup>4</sup> others cut down branches from the trees, and strawed them in the way. <sup>9</sup> And the multitudes that went <sup>1</sup> before, and that followed, cried, saying, <sup>e</sup> Hosanna to the son of David: 'Blessed is he that cometh in the name of the Lord; Hosanna in the highest. <sup>10</sup> And when he was come into Jerusalem, all the city was moved, saying, Who is this? <sup>11</sup> And the multitude said, This is Jesus <sup>e</sup> the

<sup>b</sup> Isa. lxi. 11.  
<sup>c</sup> Zach. ix. 9.

<sup>e</sup> Kings ix.  
12.  
<sup>d</sup> see Lev. xxiii.  
29.

<sup>e</sup> Ps. cxviii.  
25.  
<sup>f</sup> Ps. cxviii. 26.  
ch. xxiii. 29.

<sup>e</sup> ch. ii. 22.  
Luke vii. 16  
John vi. 14:  
vii. 40: ix.  
17.

<sup>1</sup> render, a beast of burden.

<sup>k</sup> render, the greater part of the multitude.

<sup>1</sup> read, before him.

of it now remains: see "The Land and the Book," p. 697.

2, 3.] The village over against you, i. e. Bethphagé. Mark and Luke mention the colt only, adding "whereon never yet man sat" (see note on Mark): John "a young ass." Justin Martyr connects this verse with the prophecy in Gen. xlix. 11.

The Lord, here, 'the LORD,' Jehovah: most probably a general intimation to the owners, that they were wanted for the service of God. I cannot see how this interpretation errs against decorum, as Stier asserts. The meanest animals might be wanted for the service of the Lord Jehovah. And after all, what difference is there as to decorum, if we understand with him "the Lord" to signify "the King Messiah?" The two disciples were perhaps Peter and John: compare Mark xiv. 13 and Luke xxii. 8.

4.] A formula of our Evangelist's (see ch. i. 22), spoken with reference to the divine counsels, but not to the intention of the doers of the act; for this application of prophecy is in John xii. 16 distinctly said not to have occurred to the disciples at the time, but after Jesus was glorified.

6, 7.] In Mark, "they found the colt tied by the door without, in a place

where two ways met." Our Lord sat on the foal (Mark, Luke), and the mother accompanied, apparently after the manner of a sumpter, as prophets so riding would be usually accompanied (but not of course doing the work of a sumpter). That this riding and entry were intentional on the part of our Lord, is clear: and also that He did not thereby mean to give any countenance to the temporal ideas of His Messiahship, but solemnly to fulfil the Scriptures respecting Him, and to prepare the way for His sufferings, by a public avowal of His mission. The typical meaning also is not to be overlooked. In all probability the evening visit to the temple was on the very day when the Paschal Lamb was to be taken up—i. e. set apart for the sacrifice.

8, 9.] Which was a royal honour: see 2 Kings ix. 13. a very great multitude, literally, the greater part of the multitude.

Hosanna] from Psalm cxviii. 25; = "save now," a formula originally of supplication, but conventionally of gratulation, so that it is followed by "to &c." and by "in the highest," meaning, 'may it be also ratified in heaven!' see 1 Kings i. 36: Luke ii. 14, where however it is an assertion, not a

h John ii. 15. prophet, of Nazareth of Galilee. <sup>12</sup> <sup>h</sup> And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the <sup>1</sup> moneychangers, and the seats of them that sold <sup>m</sup> doves, <sup>13</sup> and said unto them, It is written. <sup>k</sup> My house shall be called the house of prayer; <sup>1</sup> but ye <sup>n</sup> have made it a den of thieves. <sup>14</sup> And the blind and the lame came to him in the temple; and he healed them. <sup>15</sup> And when the chief priests and scribes saw the wonderful things that he did, and the children <sup>o</sup> crying in the temple, and saying, Hosanna to the son of David; they were sore displeased, <sup>16</sup> and said unto him, Hearest thou what these say? And <sup>m</sup> Jesus saith unto them, Yea; have ye never read, <sup>m</sup> Out of the mouth of babes and sucklings thou hast perfected praise? <sup>17</sup> And he left them, and went out of the city into <sup>n</sup> Bethany; and he lodged there. <sup>18</sup> Now in the <sup>m</sup> render, the doves. <sup>n</sup> read, are making. <sup>o</sup> render, that were crying.

wish. Luke has "*the king that cometh,*" John "*the king of Israel that cometh.*"

12.] Compare the notes on John ii. 13—18. The cleansing related in our text is *totally distinct* from that related there. It is impossible to suppose that St. Matthew or St. John, or any one but moderately acquainted with the events which he undertook to relate, should have made such a gross error in chronology, as must be laid to the charge of one or other of them, if these two occurrences were *the same*. I rather view the omission of the first in the synoptic accounts as in remarkable consistency with what we otherwise gather from the three Gospels—that their narrative is *exclusively Galilaean* (with one exception, Luke iv. 44 in our text), *until this last journey to Jerusalem*, and consequently the first cleansing is passed over by them. On the difference from Mark, see note on ver. 1. Both comings of Jehovah to His temple were partial fulfillments of Mal. iii. 1—3,—which shall not receive its final accomplishment till His great and decisive visit at the latter day. The temple here spoken of was the *court of the Gentiles*.

We have no traces of this market in the O. T. It appears to have first arisen after the captivity, when many would come from foreign lands to Jerusalem. This would also account for the *money-changers*, as it was unlawful (from Exod. xxx. 13) to bring foreign money for the offering of atonement. *doves*] the poor were allowed to offer

these instead of the lambs for a trespass-offering, Lev. v. 7; also for the purification of women, Lev. xii. 8: Luke ii. 24.

13.] Stier remarks that the verse quoted from Jeremiah is in connexion with the charge of *murder*, and the *shedding of innocent blood* (see Jer. vii. 6). On the intention of this act of our Lord, see notes on John ii. 15. It was a purely Messianic act; see Mal. iii. 1—3.

15, 16.] The circumstance that the *children were crying* 'Hosanna to the Son of David' in the temple, seems to me to fix this event, as above, on the day of the triumphal entry. Psalm viii. is frequently cited in the N. T. of Christ: see 1 Cor. xv. 27: Heb. ii. 6: Eph. i. 22. In understanding such citations as this, and that in ver. 4, we must bear in mind the important truth, that the external fulfilment of a prophecy is often itself only a type and representation of that inner and deeper sense of the prophecy which belongs to the spiritual dealings of God.

17.] If this is to be literally understood of the village (and not of a district round it, including part of the Mount of Olives; see Luke xxi. 37), this will be the *second night spent at Bethany*. I would rather of the two understand it *literally*, and that the spending the nights on the Mount of Olives did not begin till the next night (Tuesday).

18—22.] THE CURSE OF THE BARREN FIG-TREE. Mark xi. 12—14, 20—26, where see notes. St. Luke omits the incident.

morning as he returned into the city, he hungered. <sup>19</sup> And when he saw *a fig tree* in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away. <sup>20</sup> And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away! <sup>21</sup> Jesus answered and said unto them, Verily I say unto you, ° If ye have faith, and ° doubt <sup>o ch. xvii. 20.  
p James i. 6.</sup> not, ye shall not only do this which is done to the fig tree, ° but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. <sup>q 1 Cor. xiii. 2.</sup> <sup>22</sup> And ° all things, whatsoever ye shall ask in prayer, be- <sup>r ch. vii. 7.  
Luke xi. 9.  
James v. 16.  
1 John iii.  
23: v. 14.</sup> lieving, ye shall receive.

<sup>23</sup> And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and ° said, By what authority doest thou these things? and who gave thee this authority? <sup>24</sup> And

*P render, one.*

The cursing of the fig-tree *had in fact taken place on the day before*, and the withering of it was *now noticed*. St. Mark separates the two accounts, which are here given together. We must remember that this miracle was *wholly typical and parabolical*. The fig-tree was *THE JEWISH PEOPLE*—full of the leaves of an useless profession, but without fruit:—and further, all hypocrites of every kind, in every age. It is true, as De Wette observes, that no trace of a parabolic meaning appears in the narrative (and yet strangely enough, he himself a few lines after, denying the truth of the miracle, accounts for the narrative by supposing it to have *arisen out of a parable* spoken by our Lord); but neither does there in that of the driving out the buyers and sellers from the temple, and in those of many other actions which we know to have been symbolic. <sup>19.] one fig tree, i.e. a solitary fig-tree.</sup> It was the practice to plant fig-trees by the road-side, because it was thought that the dust, by absorbing the exuding sap, was conducive to the production of the fruit. <sup>21, 22.] This assurance has occurred before in ch. xvii. 20.</sup> That truest and *highest faith*, which implies a mind and will perfectly in unison with that of God, can, even in its least degree, have been in Him only who spoke these words. And by it, and its elevating power over the functions and laws of inferior natures, we may reverently believe that

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His most notable miracles were wrought. It is observable, that such a state of mind entirely precludes the idea of an *arbitrary* exercise of power—none such can therefore be intended in our Lord's assertion—but we must understand,—“if expedient.” Though we cannot reach this faith in its fullness, yet every approach to it (ver. 21) shall be endued with some of its wonderful power,—in obtaining requests from God. See the remarkable and important addition in Mark xi. 25, 26.

<sup>23—24.] Mark xi. 27—33. Luke xx. 1—8. OUR LORD'S AUTHORITY QUESTIONED. HIS REPLY.</sup> Now commences that series of parables, and discourses of our Lord with his enemies, in which He develops more completely than ever before his hostility to their hypocrisy and iniquity:—and so they are stirred up to compass His death. <sup>23. the chief priests and the elders of the people]</sup> St. Mark and St. Luke add *the scribes*, and so make up the members of the Sanhedrim. It was an *official message*, sent with a view to make our Saviour declare Himself to be a prophet sent from God—in which case the Sanhedrim had power to take cognizance of His proceedings, as of a professed Teacher. Thus the Sanhedrim sent a deputation to John on his appearing as a Teacher, John i. 19. The question was *the result of a combination to destroy Jesus*, Luke xix. 47, 48. They do not now ask, as in John ii. 18, *What sign shewest Thou*

L



Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. <sup>25</sup> The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? <sup>26</sup> But if we shall say, Of men; we fear the people; 'for all hold John as a prophet. <sup>27</sup> And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things. <sup>28</sup> But what think ye? A certain man had two sons; and he came to the first, and said, <sup>q</sup> Son, go work to day in my vineyard. <sup>29</sup> He answered and said, I will not: but afterward he repented, and went. <sup>30</sup> And he came to the second, and said likewise. And he answered and said, I [<sup>r</sup> go], sir: and went not. <sup>31</sup> Whether of them twain did the will of his father? They say [<sup>s</sup> unto him], The first. Jesus saith unto them, <sup>u</sup> Verily I say unto you, That the publicans and the harlots go into the kingdom of

<sup>t</sup> ch. xvi. 8.

<sup>u</sup> Luke vii. 29.  
<sup>so.</sup>

<sup>q</sup> render, [My] child.

<sup>r</sup> not expressed in the original.

<sup>s</sup> omit.

unto us, seeing thou doest these things? for they had had many signs, which are now included in their "*these things*." The second question is an expansion of the first.

<sup>25.</sup>] The baptism, meaning thereby the whole office and teaching, of which the baptism was the central point and seal. If they had recognized the heavenly mission of John, they must have also acknowledged the authority by which Jesus did these things, for John expressly declared that he was sent to testify of Him, and bore witness to having seen the Holy Spirit descend and rest upon Him. John i. 33, 34.

believe him, 'give credit to his words:' 'for those words were testimonies to Me.' <sup>26, 27.</sup>] These 'blind leaders of the blind' had so far made an insincere concession to the people's persuasion, as to allow John to pass for a prophet; but they shrunk from the reproof which was sure to follow their acknowledging it now. This consultation among themselves is related almost verbatim by the three Evangelists. The intelligence of it may have been originally derived from Nicodemus or Joseph of Arimathea. The neither tell I you of our Lord is an answer, not to their outward words, "*we cannot tell*," but to their inward thoughts, "*we will not tell*."

<sup>28.</sup>] But what think ye? a formula

of connexion—but doubtless here intended to help the questioners to the true answer of their difficulty about John's baptism. The following parable (peculiar to Matthew) refers, under the image of the two sons, to two classes of persons, both summoned by the great Father to "work in His vineyard" (see ch. xx. 1); both Jews, and of His family. The first answer the summons by a direct and open refusal—these are the *open sinners*, the publicans and harlots, who disobey God to His face. But afterwards, when better thoughts are suggested, they repent, and go. The second class receive the summons with a respectful assent (not unaccompanied with a self-exaltation and contrast to the other, implied in the emphatic I, sir)—having however no intention of obeying (there is no mention of a *change of mind* in this case): but go not. These are the *Scribes and Pharisees*, with their shew of legal obedience, who "said, and did not" (ch. xxiii. 3). It will of course admit of wider applications—to Jews and Heathens, or any similar pair of classes who may thus be compared.

<sup>31.</sup>] The go . . . before you may be taken either as *declarative*—go before you, in the matter of God's arrangements,—or as *assertive* of the mere matter of fact, are going before you. I

God before you. <sup>32</sup> For John came unto you in the way of righteousness, and ye believed him not: <sup>†</sup> but the publicans and the harlots believed him: and ye, when ye had seen it, <sup>†</sup> repented not afterward, that ye might believe him.

<sup>33</sup> Hear another parable: There was <sup>‡</sup> a certain householder, <sup>¶</sup> which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and <sup>¶</sup> *went into a far country*: <sup>34</sup> and when the time of the fruit drew near, he sent his servants to the husbandmen, <sup>¶</sup> that they might receive <sup>¶</sup> the fruits of it. <sup>35</sup> And the husbandmen took his servants, and beat one, and killed another, and stoned another. <sup>36</sup> Again he sent other servants more than the first: and they did unto them likewise. <sup>37</sup> But last of all

<sup>†</sup> *The Vatican MS. has, did not even repent.*

<sup>‡</sup> *literally, a man (which was) an householder.*

<sup>¶</sup> *the original has only, left the country.*

<sup>¶</sup> *or, his fruits.*

prefer this latter on account of the explanation following:—“go before,”—*not entirely without hope* for you, that you may follow, but *not necessarily implying* your following. The door of mercy was not yet shut for them: see John xii. 35: Luke xxiii. 34. The idea of ‘shewing the way’ by being their example, is also included. There were publicans among the disciples, and probably repentant harlots among the women who followed the Lord.

<sup>32.]</sup> in the way of righteousness, not only in the way of God’s commandments, so often spoken of, but in the very path of ascetic purity which you so much approve; yet perhaps it were better to let the simpler sense here be the predominant one, and take *righteousness* for ‘repentance,’ as Noah is called a *preacher of righteousness* (2 Pet. ii. 5) in similar circumstances. <sup>repent afterward</sup> are words repeated from the parable (ver. 29), and serving to fasten the application on the hearers.

<sup>33—46.]</sup> PARABLE OF THE VINEYARD LET OUT TO HUSBANDMEN. Mark xii. 1—12. Luke xx. 9—19. This parable is in intimate connexion with Isa. v. 1 ff., and was certainly intended by our Lord as an express application of that passage to the Jews of His time. Both St. Mark and St. Luke open it with a “*began to speak . . .*” as a fresh beginning, by our Lord, of a series of parables. St. Luke adds, that it was spoken to the people. Its subject is,

of course, *the continued rejection of God’s prophets by the people of Israel, till at last they rejected and killed His only Son.* The householder planted a vineyard: i. e. ‘*selected it out of all His world, and fenced it in, and dug a receptacle for the juice* (in the rock or ground, to keep it cool, into which it flowed from the press above, through a grated opening), *and built a tower* (of recreation—or observation to watch the crops).’ This exactly coincides with the state of the Jewish nation, under covenant with God as His people. All these expressions are in Isaiah v. The *letting out to husbandmen* was probably that kind of letting where the tenant pays his rent in *kind*, although the fruits may be understood of money. God began about 430 years after the Exodus to send His prophets to the people of Israel, and continued even till John the Baptist; but all was in vain; they “persecuted the prophets,” casting them out and putting them to death. (See Neh. ix. 26: Matt. xxiii. 31, 37: Heb. xi. 36—38.) The *different sendings* must not be pressed; they probably imply the *fulness and sufficiency of warnings given*, and set forth the long suffering of the Householder; and the increasing rebellion of the husbandmen is shewn by their increasing ill-treatment of the messengers.

<sup>37.]</sup> See Luke ver. 13: Mark ver. 6. Our Lord sets forth His heavenly Father in human wise deliberating, “*What shall I do?*”

he sent unto them his son, saying, They will reverence my son. <sup>38</sup> But when the husbandmen saw the son, they said <sup>a</sup> among themselves, <sup>a</sup> This is the heir; <sup>b</sup> come, let us kill him, and let us seize on his inheritance. <sup>39</sup> <sup>c</sup> And they caught him, and cast him out of the vineyard, and slew him. <sup>40</sup> When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? <sup>41</sup> They say unto him, He will miserably destroy those wicked men, <sup>d</sup> and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. <sup>42</sup> Jesus

<sup>x</sup> or, within.

<sup>a</sup> Ps. ii. 8.  
Heb. i. 2.  
<sup>b</sup> Ps. ii. 2.  
ch. xxvi. 8.  
xxvii. 1.  
John xi. 53.  
Acts iv. 27.  
<sup>c</sup> ch. xxvi. 50.  
So. Acts ii.  
28.

<sup>d</sup> Acts xiii. 46.  
xv. 7; xviii.  
8; xxviii. 23.  
Rom. ix.—xi.

(Luke) and "*it may be they will reverence him*," to signify His gracious adoption, for man's sake, of every means which may turn sinners to repentance. The difference here is fully made between the Son and all the other messengers; see Mark,—"*having yet therefore one Son, his wellbeloved . . .*" and, as Stier remarks, this is the real and direct answer to the question in ver. 23. The Son appears here, not in his character of Redeemer, but in that of a preacher—a messenger demanding the fruits of the vineyard. (See ch. iv. 17.) <sup>38</sup> This is] So Nicodemus, John iii. 2, "*we know that thou art a teacher come from God*," even at the beginning of His ministry; how much more then after three years spent in His divine working. The latent consciousness that Jesus was *the Messiah*, expressed in the prophecy of Caiaphas (John xi. 49—52; compare the Thou hast said of our ch. xxvi. 64), added no doubt to the guilt of the Jewish rulers in rejecting and crucifying Him, however this consciousness may have been accompanied with ignorance of one kind or other in all of them,—see Acts iii. 17 and note. *the heir*] This the Son is in virtue of *His human nature*: see Heb. i. 1, 2. *come, let us kill him*] The very words of Gen. xxxvii. 20, where Joseph's brethren express a similar resolution: and no doubt used by the Lord in reference to that history, so deeply typical of His rejection and exaltation. This resolution had actually been taken, see John xi. 53: and that immediately after the manifestation of His power as the Son of God in the raising of Lazarus, and also immediately after Caiaphas's prophecy. *let us seize*] See John xi. 48. As far as this, the parable is History: from this point, Prophecy. <sup>39</sup>] This is partly to be understood of our Lord being given up to the heathen to be judged; but also literally, as related by all three Evan-

gelists. See also John xix. 17, and Heb. xiii. 11, 12. In Mark the order is different, "*they killed him, and cast him out of the vineyard*." <sup>40, 41.</sup>] See Isa. v. 5. All means had been tried, and nothing but judgment was now left. St. Mark and St. Luke omit the important words *they say unto him*, though St. Luke has given us the key to them, in telling us that the parable was spoken in the hearing of the people, who seem to have made the answer. Perhaps however the Pharisees may have made this answer, having *missed*, or *pretended to miss, the sense of the parable*; but from the strong language used, I incline to the former view. Whichever said it, it was a self-condemnation, similar to that in ch. xxvii. 25: *the last form*, as Nitzsch finely remarks (cited by Stier), of the divine warnings to men, 'when they themselves speak of the deeds which they are about to do, and pronounce judgment upon them.' So striking, even up to the last moment, is the mysterious union of human free-will with divine foresight (see Acts ii. 23: Gen. i. 20), that after all other warnings frustrated, the conscience of the sinner himself interposes to save him from ruin. In the original the adverb rendered "*miserably*" is that belonging to the adjective rendered "*wicked*." This could hardly be given in a *version* in English: it may be *represented* by some such expression as, "*He will destroy them wretchedly, wretches as they are*."

The *which*, applied to persons, is not equivalent to *who*: it means, of a kind, *who*: "*who*" would identify, "*which*" classifies. They do not specify *who*, but only of *what sort*, the new tenants will be. The clause is peculiar to Matthew. We may observe that our Lord here makes *when the lord . . . cometh coincide with the destruction of Jerusalem*, which is incontestably the overthrow of the wicked husbandmen. This passage forms therefore

saith unto them, \* Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? <sup>43</sup> Therefore say I unto you, 'the kingdom of God shall be taken from you, and given <sup>f ch. viii. 12.</sup> to a nation bringing forth the fruits thereof. <sup>44</sup> And <sup>g Isa. viii. 14.</sup> *whosoever* <sup>h Zech. xii. 3. Rom. ix. 33. 1 Pet. ii. 8.</sup> shall fall on this stone shall be broken: but on <sup>i ver. 11.</sup> whomsoever it shall fall, <sup>h Dan. ii. 44.</sup> it will grind him to powder. <sup>45</sup> And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. <sup>46</sup> But when they sought to lay hands on him, <sup>j Luke vii. 10. John vii. 40.</sup> they feared the multitude, because they took him for a prophet.

XXII. <sup>k Luke xiv. 10. Rev. xix. 7.</sup> <sup>1</sup> And Jesus answered <sup>l</sup> and spake unto them

<sup>7</sup> *render*, he that hath fallen.

an important key to our Lord's prophecies, and a decisive justification for those who, like myself, firmly hold that *the coming of the Lord* is in many places to be identified, primarily, with that overthrow.

<sup>42.</sup> A citation from the *same Psalm of triumph from which the multitudes had taken their Hosannas*. This verse is quoted with the same signification in Acts iv. 11: 1 Pet. ii. 6, 7, where also the cognate passage Isa. xxviii. 16 is quoted, as in Rom. ix. 33. The builders answer to the *husbandmen*, and the addition is made in this changed similitude to shew them that *though they might reject and kill the Son, yet He would be victorious in the end*. the head of the corner]

The *corner-stone* binds together both walls of the building; so Christ unites Jews and Gentiles in Himself. See the comparison beautifully followed into detail, Eph. ii. 20—22. On *marvellous in our eyes*, compare Acts iv. 13, 14.

<sup>43.</sup> Our Lord here *returns to the parable*, and more plainly than ever before announces to them their rejection by God. The *vineyard* is now the *kingdom of God*. The nation here spoken of is not the Gentiles in general, but *the Church of the truly faithful*,—the "*holy nation, peculiar people*" of 1 Pet. ii. 9: see Acts xv. 14.

<sup>44.</sup> A reference to Isa. viii. 14, 15, and Dan. ii. 44, and a plain identification of the stone *there mentioned with that in Ps. cxviii*. The stone is *the whole kingdom and power of the Messiah summed up in Himself*. he that hath fallen . . .]

he that *takes offence*, that *makes it a stone of stumbling*, (or perhaps, he that is *superimposed on it*, as a stone in the building; but not so probably, as the *breaking* would want due interpretation,) shall be broken:

see Luke ii. 34: but on *whomsoever*, as its enemy, *it shall come in vengeance*, as prophesied in Daniel, it shall dash him in pieces. Meyer maintains that the meaning of the word is not this, but literally '*shall winnow him*,' throw him off as chaff. But the confusion thus occasioned in the parable is quite unnecessary. The result of winnowing is complete separation and dashing away of the worthless part: and it is surely far better to understand this *result* as the work of the falling of the stone, than to apply the words to a part of the operation for which the *falling of a stone* is so singularly unsuited.

<sup>45, 46.</sup> All three Evangelists have this addition. St. Mark besides says "*and they left him and went their way*," answering to our ch. xxii. 22. Supposing St. Mark's insertion of these words to be in the precise place, we have the following parable spoken to the *people and disciples*: see below.

CHAP. XXII. 1—14.] PARABLE OF THE MARRIAGE OF THE KING'S SON. Peculiar to Matthew. A parable resembling this in several particulars occurs in Luke xiv. 15—24, yet we must not hastily set it down as the same. Many circumstances are entirely different: the locality and occasion of delivery different, and in both cases stated with precision. And the difference in the style of the parables is correspondent to the two periods of their utterance. That in Luke is delivered earlier in our Lord's ministry, when the enmity of the Pharisees had yet not fully manifested itself: the refusal of the guests is more courteous, their only penalty, *exclusion*;—here they *maltrait the servants*, and are *utterly destroyed*. This binds the parable in close connexion with that

again by parables, and said, <sup>2</sup> The kingdom of heaven <sup>a</sup> is like unto <sup>a</sup> a certain king, which made a <sup>b</sup> marriage for his son, <sup>3</sup> and sent forth his servants to call them that were bidden to the wedding: and they would not come. <sup>4</sup> Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my <sup>c</sup> dinner: <sup>b</sup> my <sup>d</sup> oxen and my fatlings are killed, and all things are ready: come unto the marriage. <sup>5</sup> But they made light of it, and went their ways, one to <sup>e</sup> his farm, another to his merchandise: <sup>6</sup> and the remnant took his servants, and entreated them spitefully, and slew them. <sup>7</sup> <sup>f</sup> But when the king heard

<sup>b</sup> Prov. ix. 2.

<sup>a</sup> literally, was likened.

<sup>a</sup> literally, a man (which was) a king.

<sup>b</sup> render, wedding-feast. N.B. *This is not corrected in verses 4, 8, 9, 10:*

*but it is in the original the same word throughout.*

<sup>c</sup> render, banquet: see note.

<sup>d</sup> render, bulls.

<sup>e</sup> render, his own.

<sup>f</sup> read, But the king was wroth.

of the wicked husbands in the last chapter, and with this period of our Lord's course. 2.] The householder of the

former parable is the KING here, who makes a marriage for his Son. The word thus rendered is not always necessarily 'a marriage,' but any great celebration, as accession to the throne, or coming of age, &c. Here however the notion of a marriage is certainly included; and the interpretation is, the great marriage supper (Rev. xix. 9) of the Son of God: i. e. His full and complete union to His Bride the Church in glory: which would be to the guests the ultimate result of accepting the invitation. See Eph. v. 25—27. The difficulty, of the totality of the guests in this case constituting the Bride, may be lessened by regarding the ceremony as an enthronization, in which the people are regarded as being espoused to their prince. On the whole imagery, compare Ps. xlv.

3.] These servants are not the prophets, not the same as the servants in ch. xxi. 34, as generally interpreted:—the parable takes up its ground nearly from the conclusion of that former, and is altogether a New Testament parable. The office of these servants was to summon those who had been invited, as was customary (see Eth. v. 8 and vi. 14); these being the Jewish people, who had been before, by their prophets and covenant, invited. These first servants are then the first messengers of the Gospel.—John the Baptist, the Twelve, and the Seventy,—who preached, saying 'The Kingdom of heaven is at hand.' And even our Lord Himself must in some sort be here included, inasmuch as He took the form of a servant,

and preached this same truth, with however the weighty addition of Come unto Me. 4.] We now come to a different period of the Evangelic announcement.

Now, all is ready: the sacrifice, or the meat for the feast, is slain. We can hardly help connecting this with the declarations of our Lord in John vi. 51—58, and supposing that this second invitation is the preaching of the Apostles and Evangelists after the great sacrifice was offered. That thus the slaying of the Lord is not the doing of the invited, but is mentioned as done for the Feast, is no real difficulty. Both sides of the truth may be included in the parable, as they are in Acts ii. 23, and indeed wherever it is set forth. The discourse of Peter in that chapter is the best commentary on "all things are ready, come to the marriage." The meal designated is not that which we understand by dinner, but the meal at noon, with which the course of marriage festivities began. This will give even greater precision to the meaning of the parable as applying to these preparatory foretastes of the great feast, which the Church of God now enjoys. As the former parable had an O. T. foundation, so this: viz. Prov. ix. 1 ff.

5, 6.] Two classes are here represented: the irreligious and careless people (notice his own farm, bringing out the selfish spirit), and the rulers, who persecuted and slew God's messengers. Stephen,—James the brother of John, James the Just, and doubtless other of the Apostles, of whose end we have no certain account, perished by the hands or instigation of the Jews: they persecuted Paul all through his life, and most probably

*thereof, he was wroth*: and he sent forth <sup>c</sup> his armies, and <sup>c</sup> destroyed those murderers, and burned up their city. <sup>c</sup> Then saith he to his servants, The wedding is ready, but they which were bidden were not <sup>d</sup> worthy. <sup>e</sup> Go ye <sup>d</sup> therefore into the <sup>e</sup> highways, and as many as ye shall find, bid to the marriage. <sup>f</sup> So those servants went out into the highways, and gathered <sup>f</sup> together all as many as they found, both bad and good: and the wedding was <sup>h</sup> furnished with guests.

<sup>11</sup> And when the king came in to see the guests, he saw there a man <sup>g</sup> which had not on a wedding garment: <sup>12</sup> and

<sup>g</sup> see note.

<sup>h</sup> render, filled.

brought him to his death at last: and the guilt of the death of the Lord abode upon them (ch. xxvii. 25). They repeatedly insulted and scourged the Apostles (see Acts iv. 3; v. 18, 40).

<sup>7.</sup> The occurrence of this verse before the opening of the Feast to the Gentiles has perplexed some interpreters: but it is strictly exact: for although the Gospel was preached to the Gentiles forty years before the destruction of Jerusalem, yet the final rejection of the Jews and the *substitution of the Gentiles* did not take place till that event.

his armies] The Roman armies; a similar expression for the unconscious instruments of God's anger is used Isa. x. 5; xiii. 5: Jer. xxv. 9: Joel ii. 25.

their city] no longer *His*, but *their* city. Compare your *house*, ch. xxiii. 28. This is a startling introduction of the *interpretation into the parable*; we knew not before that they had a city.

<sup>8—10.</sup> On not worthy, see Acts xiii. 46. were: the past tense passes them by as done with. The highways here spoken of are the places of resort at the meetings of streets, the squares, or confluences of ways. De Wette and Meyer are wrong in saying that they are not in the city, 'for that was destroyed': it is not the city of the murderers, but that in which the feast is supposed to be held, which is spoken of: not Jerusalem, but God's world.

bad and good] Both the open sinners and the morally good together. See ch. xiii. 47, where the net collects of every kind. Stier remarks, that we might expect, from ch. xxi. 31, to find the guest who by and by is expelled, *among the good*. Here, so to speak, the *first act* of the parable closes; and here is the situation of the Church at this day;—collected out of all the earth, and containing both bad and good. was filled is emphatic.

11, 12.] This second part of the parable is in direct reference to the word of prophecy, Zeph. i. 7, 8: "*The Lord hath prepared a sacrifice, he hath bid his guests. And it shall come to pass in the day of the Lord's sacrifice, that I will punish . . . all such as are clothed with strange apparel.*" The coming of the King to see his guests is the final and separating Judgment of the Church, see ch. xxv. 19,—when that distinction shall be made, which God's ministers have no power nor right to make in admissions into the visible Church. Yet as Trench remarks (Parables, p. 207), this coming of the King is not *exclusively* the final one, but every trying and sifting judgment adumbrates it in some measure.

With regard to the wedding garment, we must not, I think, make too much of the usually cited Oriental custom of presenting the guests with such garments at feasts. For (1) it is not distinctly proved that such a custom existed; the passages usually quoted (Gen. xiv. 23: Judg. xiv. 12: 2 Kings v. 22) are nothing to the purpose; 2 Kings x. 22 shews that the worshippers of Baal were provided with vestments, and *at a feast*: and at the present day those who are admitted to the presence of Royalty in the East are clothed with a *caftan*: but all this does not make good the assumption: and (2) even granting it, it is not to be pressed, as being manifestly not the salient point of this part of the parable. The guest was bound to provide himself with this proper habit, out of respect to the feast and its Author: *how* this was to be provided, does not *here* appear, but does *elsewhere*. The garment is the *imputed and inherent righteousness of the Lord Jesus*, put on *symbolically* in Baptism (Gal. iii. 27), and *really* by a true and living faith (ib. ver. 28),—without which

he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

<sup>g</sup> ch. viii. 12. <sup>13</sup> Then said the king to the servants, Bind him hand and foot, and [<sup>i</sup> take him away, and] cast him <sup>g</sup> into outer darkness; there shall be weeping and gnashing of teeth.

<sup>h</sup> ch. xx. 16. <sup>14</sup> <sup>h</sup> For many are called, but few are chosen.

<sup>15</sup> Then went the Pharisees, and took counsel how they might entangle him in his talk. <sup>16</sup> And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. <sup>17</sup> Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? <sup>18</sup> But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? <sup>19</sup> Shew me the tribute money. And they brought unto him a <sup>h</sup> penny. <sup>20</sup> And he saith unto them, Whose is this

<sup>i</sup> omit.

<sup>h</sup> render, denarius.

none can appear before God in His Kingdom of glory;—Heb. xii. 14: Phil. iii. 7, 8: Eph. iv. 24: Col. iii. 10: Rom. xiii. 14:—which truth could not be put forward *here*, but at its subsequent manifestation threw its great light over this and other such similitudes and expressions. This guest imagines *his own garment* will be as acceptable, and therefore neglects to provide himself. See 1 John v. 10: Isa. lxiv. 6; lxi. 10: Rev. xix. 8.

*Friend*] see note on ch. xx. 13.

<sup>13, 14.</sup>] These servants (*diaconoi*, ministers) are not the same as the above, but *the angels*, see ch. xiii. 41, 49. The 'binding of his feet and hands' has been interpreted of his being now *in the night*, in which no man can work; but I doubt whether this be not too fanciful. Rather should we say, with Meyer, that it is to render his escape from the outer darkness impossible. In ver. 14 our Lord shews us that this guest, thus single in the parable, is, alas, to be the representative of a numerous class in the visible Church, who although sitting down as guests before His coming, have not on the *wedding garment*.

<sup>15—22.</sup>] REPLY CONCERNING THE LAWFULNESS OF TRIBUTE TO CÆSAR. Mark xii. 13—17. Luke xx. 20—26. On the *Herodians*, see above, ch. xvi. 6. By the union of these two hostile parties they perhaps thought that the "*spies*" or "*sub-orned persons*" (Luke), who were to feign

themselves honest men, Luke xx. 20, would be more likely to *deceive our Lord*. For this also is their *flattery* here designed. 'The devil never lies so foully, as when he speaks the truth.' Meyer compares that other "*we know that*," John iii. 2. The application may have been as if to settle a dispute which had sprung up between the Pharisees, the strong theocratic repudiators of Roman rule, and the Herodians, the hangers-on of a dynasty created by Cæsar. In case the answer were *negative*, these last would be witnesses against Him to the governor (Luke xx. 20); as indeed they became, with false testimony, when they could not get true, Luke xxiii. 2; in case it were *affirmative*, He would be compromised with the Roman conquerors, and could not be the people's Deliverer, their expected Messias; which would furnish them with a pretext for stirring up the multitudes against Him (see Deut. xvii. 15).

<sup>17.</sup>] The tribute here spoken of was a poll-tax, which had been levied since Judæa became a province of Rome.

<sup>18—22.</sup>] Our Lord not only detects their plot, but answers their question; and in answering it, teaches them each a deep lesson.

The tribute money was a denarius: see on ch. xx. 2. It was a saying of the Rabbis, quoted by Lightfoot and Wetstein, that 'wherever any king's money is current, there that king is lord.' The Lord's answer convicts them, by the matter of fact that this money was current among them,

image and superscription? <sup>21</sup> They say unto him, Cæsar's. Then saith he unto them, <sup>1</sup> Render therefore unto Cæsar <sup>ch. xvii. 25. Rom. xiii. 7.</sup> the things which are Cæsar's; and unto God the things that are God's. <sup>23</sup> When they had heard these words, they marvelled, and left him, and went their way.

<sup>23</sup> The same day came to him the Sadducees, <sup>k</sup> *which say* <sup>k Acts xxiii. 8.</sup> <sup>1</sup> that there is no resurrection, and asked him, <sup>24</sup> saying, Master, <sup>1</sup> Moses said, If a man die, having no children, <sup>1 Dave. xxv. 5.</sup> his brother shall marry his wife, and raise up seed unto his brother. <sup>25</sup> Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: <sup>26</sup> likewise the second also, and the third, unto the seventh. <sup>27</sup> And last of all the woman died also. <sup>28</sup> Therefore in the resurrection whose wife shall she be of the seven? for they all had her. <sup>29</sup> Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. <sup>30</sup> For in the resurrection they neither marry, nor are given in marriage, but are as [<sup>m</sup> *the*] angels of God

<sup>1</sup> *read, saying.*

<sup>m</sup> *omit.*

of subjection to (Tiberius) Cæsar, and recognition of that subjection: Pay therefore, He says, the things which are Cæsar's to Cæsar, and (not perhaps without reference to the Herodians, but also with much deeper reference) the things that are God's, to God. These weighty words, so much misunderstood, bind together, instead of separating, the political and religious duties of the followers of Christ. See Jer. xxvii. 4—18: Rom. xiii. 1: 1 Pet. ii. 13, 14: John xix. 11. The second clause comprehends the first, and gives its true foundation: as if it had been, 'this obedience to Cæsar is but an application of the general principle of obedience to God, of Whom is all power.' The latter clause thus reaches infinitely deeper than the former: just as our Lord in Luke x. 41, 42 declares a truth reaching far beyond the occasion of the meal. *Man is the coinage, and bears the image,* of God (Gen. i. 27): and this image is not lost by the fall (Gen. ix. 6: Acts xvii. 29: James iii. 9. See also notes on Luke xv. 8, 9). We owe then ourselves to God: and this solemn duty is implied, of giving ourselves to Him, with all that we have and are. The answer also gives them the real reason why they were now under subjection to Cæsar: viz. because they had fallen from their allegiance to God. 'The question was as if an adulterer were to

ask, whether it were lawful for him to pay the penalty of his adultery.' (Claudius, cited by Stier.) They had again and again rejected their theocratic inheritance;—they refused it in the wilderness;—they would not have God to reign over them, but a king;—therefore were they subjected to foreigners (see 2 Chron. xii. 8).

23—33.] REPLY TO THE SADDUCEES RESPECTING THE RESURRECTION. Mark xii. 18—27. Luke xx. 27—40. From Acts xxiii. 8, the Sadducees denied resurrection, angel, and spirit; consequently the immortality of the soul, as well as the resurrection of the body. This should be borne in mind, as our Lord's answer is directed against both errors. It is a mistake into which many Commentators have fallen, to suppose that the Sadducees recognized only the Pentateuch: they acknowledged the prophets also, and rejected tradition only.

24. raise up seed] The firstborn son of such a marriage was reckoned and registered as the son of the deceased brother. 29, 30.] Ye do not understand the Scriptures, which imply the resurrection (ver. 31), nor the power of God, before which all these obstacles vanish (ver. 30). See Acts xxvi. 8: Rom. iv. 17; viii. 11: 1 Cor. vi. 14.

Our Lord also asserts here against them the existence of angels, and reveals



in heaven. <sup>31</sup> But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, <sup>32</sup> <sup>m Exod. iii. 6.</sup> <sup>10. Heb. xl.</sup> <sup>16.</sup> I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. <sup>33</sup> And when the multitude heard this, <sup>n ch. vii. 36.</sup> they were astonished at his doctrine.

<sup>34</sup> But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. <sup>35</sup> Then one of them, which was a lawyer, asked him a question, tempting him, and saying, <sup>36</sup> Master, <sup>a</sup> which is the great commandment in the law? <sup>37</sup> Jesus said unto him, <sup>o Deut. vi. 5.</sup> <sup>x. 13: xxx. 6.</sup> Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. <sup>38</sup> This is the first and great commandment. <sup>39</sup> And the second is like unto it, <sup>p Lev. xix. 18.</sup> <sup>ch. xix. 19.</sup> <sup>Rom. xiii. 9.</sup> <sup>Gal. v. 14.</sup> <sup>James ii. 8.</sup> <sup>q ch. vii. 12</sup> Thou shalt love thy neighbour as thyself. <sup>40</sup> <sup>r</sup> On these two commandments hang all the law and the prophets.

<sup>r</sup> see note.

to us the similarity of our future glorified state to their present one. <sup>a</sup> <sup>are as angels of God in heaven]</sup> because the *risen will not be in heaven, but on earth.* The *Rabbinical* decision of a similar question was, that a woman who had been the wife of two husbands on earth, is restored in the next life to the former of them.

<sup>31—33.</sup> Our Lord does not cite the strong testimonies of the Prophets, as Isa. xvi. 19: Ezek. xxxvii. 1—14: Dan. xii. 2, but says, as in Luke (xx. 37), '*even Moses has shewn,*' &c., leaving those other witnesses to be supplied. The books of Moses were the great and ultimate appeal for all doctrine: and thus the assertion of the Resurrection comes from the very source whence their difficulty had been constructed. On the passage itself, and our Lord's interpretation of it, much has been written. Certain it is, that our Lord brings out in this answer a depth of meaning in the words, which without it we could not discover. Meyer finely says, "Our Lord here testifies of the conscious intent of God in speaking the words. God uttered them, He tells us, to Moses, in the consciousness of the still enduring existence of His peculiar relation to Abraham, Isaac, and Jacob." The groundwork of our Lord's argument seems to me to be this:—The words '*I am thy God*' imply a *covenant*; there is *another side* to them: "*thou art Mine*" follows upon "*I am thine*." When God therefore declares that He *is the God of Abraham, Isaac, and Jacob*, He declares

*their continuance*, as the other parties in this covenant. It is an assertion which *could not be made of an annihilated being of the past.* And notice also, that Abraham's (&c.) *body* having had upon it *the seal of the covenant*, is included in this. Stier remarks that this is a weighty testimony against the so-called '*sleep of the soul*' in the intermediate state. Compare "*for all live unto Him*" Luke xx. 38. Thus the burden of the Law, '*I AM THE LORD THY GOD,*' contains in it the seed of immortality, and the hope of the resurrection.

<sup>34—40.</sup> REPLY CONCERNING THE GREAT COMMANDMENT. Mark xii. 28—34. In the more detailed account of Mark (Luke has a similar incident in another place, x. 25), this question does not appear as that of one *maliciously* tempting our Lord: and his seems to me the view to be taken,—as there could not be any evil consequences to our Lord, whichever way He had answered the question. See the notes there. <sup>35. a lawyer</sup> These were Mosaic jurists, whose special province was the interpretation of the Law. *Scribe* is a wider term, including them. <sup>tempting]</sup> See above. <sup>36. which is the great commandment]</sup> This should more exactly be rendered, which (*what kind of* a) commandment is great in the law! In Mark, otherwise. <sup>40. the law and the prophets]</sup> in the sense of ch. v. 17; vii. 12: all the details of God's ancient revelation of His will, by whomsoever made.

<sup>41</sup> While the Pharisees were gathered together, Jesus asked them, <sup>42</sup> saying, What think ye <sup>o</sup> of Christ? whose son is he? They say unto him, The son of David. <sup>43</sup> He saith unto them, How then doth David in spirit call him Lord, saying, <sup>44</sup> 'The Lord said unto my Lord, Sit thou on my right hand, till I <sup>p</sup> make thine enemies thy footstool? <sup>45</sup> If David then call him Lord, how is he his son? <sup>46</sup> • And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

<sup>p</sup> Ps. cx. 1.  
Acts ii. 34.  
<sup>1</sup> Cor. xv. 25.  
Heb. i. 13:  
x. 12, 13.  
<sup>o</sup> Luke xiv. a.

XXIII. <sup>1</sup> Then spake Jesus to the multitude, and to his disciples, <sup>2</sup> saying, • The scribes and the Pharisees sit in Moses' seat: <sup>3</sup> all therefore whatsoever they bid you [<sup>a</sup> observe], that observe and do; but do not ye after their

• render, the Christ?

<sup>p</sup> read, put thine enemies beneath thy feet?

<sup>a</sup> omit.

41—46.] THE PHARISEES BAFFLED BY A QUESTION RESPECTING CHRIST AND DAVID. Mark xii. 35—37. Luke xx. 41—44. [See also Acts ii. 34.] Our Lord now questions his adversaries (according to Matt.:—in Mark and Luke He asks the question not to, but concerning the Scribes or interpreters of the law), and again convicts them of ignorance of the Scriptures. From the universally recognized title of the Messiah as the Son of David, which by his question He elicits from them, He takes occasion to shew them, who understood this title in a mere worldly political sense, the difficulty arising from David's own reverence for this his Son: the solution lying in the incarnate Godhead of the Christ, of which they were ignorant.

<sup>43</sup> In spirit] i.e. by the inspiration of the Holy Spirit: "by (in) the Holy Ghost," Mark. This is a weighty declaration by our Lord of the inspiration of the prophetic Scriptures. St. Mark (ver. 37) adds to this "the common people heard him gladly." Here then end the endeavours of His adversaries to entrap Him by questions: they now betake themselves to other means. "A new scene, as it were, henceforth opens." Bengel.

CHAP. XXIII. 1—39.] DENUNCIATION OF THE SCRIBES AND PHARISEES. Peculiar to Matthew.

1.] Much of the matter of this discourse is to be found in Luke xi. and xiii. On its appearance there, see the notes on those passages. There can, I think, be no doubt that it was delivered, as our Evangelist here relates it, all at one time, and in these the last days of our Lord's ministry. On the notion entertained by some recent critics, of St.

Matthew having arranged the scattered sayings of the Lord into longer discourses, see Introduction to Matthew. A trace of this discourse is found in Mark xii. 38—40: Luke xx. 45—47. In the latter place it is spoken to the disciples, in hearing of the crowd: which (see ver. 8 ff.) is the exact account of the matter. It bears many resemblances to the Sermon on the Mount, and may be regarded as the solemn close, as that was the opening, of the Lord's public teaching. It divides itself naturally into three parts: (1) introductory description of the Scribes and Pharisees, and contrast to Christ's disciples (vv. 1—12): (2) solemn denunciations of their hypocrisy (vv. 14—33): (3) conclusion, and mournful farewell to the temple and Jerusalem. <sup>2</sup>] Moses' seat is the office of judge and lawgiver of the people: see Exod. ii. 13—25: Deut. xvii. 9—13. Our Lord says, 'In so far as the Pharisees and Scribes enforce the law and precepts of Moses, obey them: but imitate not their conduct.'

The verb rendered sit must not be pressed too strongly, as conveying blame,—'have seated themselves';—it is merely stated here as a matter of fact. Vv. 8, 10 however apply to their leadership as well as their faults; and declare that among Christians there are to be none sitting on the seat of Christ.

<sup>3</sup> all therefore] The therefore here is very significant:—because they sit on Moses' seat: and this clears the meaning, and shews it to be, 'all things which they, as successors of Moses, out of his law, command you, do'; there being a distinction between their lawful teaching as expounders of the law, and their frivo-

b Rom. ii. 17,  
&c.  
c Acta xv. 10.  
Gal. vi. 13.

d ch. vi. 1, 2, 5,  
16.

e Num. xv. 22.  
Deut. vi. 9;  
xiii. 19;  
Prov. iii. 3.

f James iii. 1,  
see 2 Cor. i.  
24. 1 Pet. v.  
3.

works: for <sup>b</sup> they say, and do not. <sup>4c</sup> For they bind heavy burdens [<sup>r</sup> and grievous to be borne], and lay them on men's shoulders; but they themselves will not move them with one of their fingers. <sup>5</sup> But <sup>d</sup> all their works they do for to be seen of men: <sup>e</sup> they make broad their phylacteries, and enlarge <sup>8</sup> *the borders of their garments*, <sup>6</sup> and love the uppermost <sup>t</sup> rooms at feasts, and the chief seats in the synagogues, <sup>7</sup> and greetings in the markets, and to be called of men, Rabbi, Rabbi. <sup>8f</sup> But be not ye called Rabbi: for one is your Master [<sup>u</sup> *even Christ*]; and all ye are brethren. <sup>9</sup> And call no man your father upon the earth: for one is your Father, which is in heaven.

<sup>r</sup> omitted in some ancient authorities.

<sup>s</sup> literally, their hems.

<sup>t</sup> render, place.

<sup>u</sup> omit.

lous traditions superadded thereto, and blamed below.

4.] The warning was, *imitate* them not—for they do not themselves what they enjoin on others. And this verse must be strictly connected with ver. 3. The burdens then are not, as so often misinterpreted, *human traditions* and observances;—but the *severity of the law*, which they enforce on others, but do not observe (see Rom. ii. 21—23): answering to the weightier *matters of the law* of ver. 23. The irksomeness and unbearableness of these rites did not belong to the Law *in itself*, as rightly explained, but were created by the rigour and ritualism of these men, who followed the letter and lost the spirit; who spent all their labour in enforcing and amplifying ceremonies. 5—7.] But whatever they *do* perform, has but one motive.

phylacteries were strips of parchment with certain passages of Scripture, viz. Exod. xiii. 11—16 and 1—10: Deut. xi. 13—21; vi. 4—9, written on them, and worn on the forehead between the eyes, on the left side next the heart, and on the left arm. The name in the text was given because they were considered as charms. They appear not to have been worn till after the captivity; and are still in use among the rabbinical Jews. Their use appears to have arisen from a superstitious interpretation of Exod. xiii. 9: Deut. vi. 8, 9. See Joseph. Antt. iv. 8. 13. The hems or *fringes*, were commanded to be worn for a memorial, Num. xv. 38. See note on ch. ix. 20.

6, 7.] See Mark xii. 38, 39: Luke xx. 46, 47. On the uppermost place at feasts, see Luke xiv. 7. 8—10.] The prohibition is against loving, and in any

religious matter, using such titles, signifying dominion over the faith of others. It must be understood in the spirit and not in the letter. Paul calls Timotheus his '*son*' in the faith, 1 Tim. i. 2, and exhorts the Corinthians (1 Cor. xi. 1) to be followers of him as he of Christ. To understand and follow such commands in the slavery of the letter, is to fall into the very Pharisaism against which our Lord is uttering the caution. See (e. g.) Barnes's note here.

Rabbi: i. e. '*my master*': an expression used, and reduplicated as here, by scholars to their masters, who were never called by their own name by their scholars. So the Lord says, John xiii. 13, "*ye call me Master and Lord, and ye say well, for so I am*." The Teacher is probably not *Christ*, as supplied here in the received text, but the Holy Spirit (see John xiv. 26: Jer. xxxi. 33, 34: Ezek. xxxvi. 26, 27), only *not here named*, because this promise was only given in private to the disciples. If this be so, we have God, in His Trinity, here declared to us as the only Father, Master, and Teacher of Christians; the only One, in all these relations, on whom they can rest or depend. They are all *brethren*: all substantially equal—*none by office or precedence nearer to God than another; none standing between his brother and God*. 'And the duty of all Christian teachers is to bring their hearers to the confession of the Samaritans in John iv. 42: "*Now we believe, not because of thy saying, for we have heard Him ourselves, and know that this is the Saviour of the world*." 9.] Literally, name

not any Father of you on earth; no '*Abba*' or '*Papa*' (see the account of the funeral of John Wesley, Coke and More's

10 Neither be ye called <sup>v</sup> *masters*: for one is your <sup>w</sup> *Master*, even Christ. 11 But <sup>s</sup> he that is greatest among you shall be your <sup>x</sup> *servant*. 12 <sup>h</sup> And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

<sup>s</sup> ch. xx. 26, 27.  
<sup>h</sup> Job xxii. 29.  
Prov. xv. 22:  
xxix. 25.  
Luke xiv. 11:  
xviii. 14.  
James iv. 6.  
1 Pet. v. 5.

13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven <sup>v</sup> against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. <sup>s</sup> [<sup>14</sup> *Woe unto you, scribes and Pharisees, hypocrites! <sup>1</sup> for ye devour widows' houses, and for a <sup>2</sup> Tim. iii. 6. Tit. i. 11. prelence make long prayer: therefore ye shall receive the greater damnation.*] 15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the <sup>s</sup> *child* of hell than yourselves. 16 Woe unto you, <sup>s</sup> ye blind guides, which say, <sup>1</sup> Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by

<sup>1</sup> 2 Tim. iii. 6.  
Tit. i. 11.

<sup>k</sup> ch. xv. 14.  
ver. 24.  
<sup>l</sup> ch. v. 33, 34.

<sup>v</sup> *render*, leaders.

<sup>w</sup> *render*, leader.

<sup>x</sup> *render*, ministering servant. *See note.*

<sup>v</sup> *literally*, before men: *i. e. in their faces.*

<sup>s</sup> *omit.*

<sup>s</sup> *render*, SON.

Life, p. 441, and the opening of the Author's dedication of the book). 11.]

It may serve to shew us how little the letter of a precept has to do with its true observance, if we reflect that he who of all the Heads of sects has most notably violated this whole command, and caused others to do so, calls himself '*servus servorum Dei*' ("servant of the servants of God").—It must be noted (see margin) that the word here rendered "*servant*" in the A. V., is not that usually so translated (*domos*), which properly means *slave* or *bondsman*: but *diaconos*, which is in the same version rendered *minister* in chap. xx. 26.

12.] This often-repeated saying points here not only to the universal character of God's dealings, but to the speedy humiliation of the lofty Pharisees; and as such finds a most striking parallel in Ezek. xxi. 26, 27.

13.] In Luke xi. 52 it is added "*ye have taken away the key of knowledge*"—the Key being, not the Key of, *i. e. admitting to*, Knowledge, but the Key which is the Knowledge itself, the true simple interpretation of Scripture, which would have admitted them, and caused them to admit others, into the Kingdom of Heaven, by the recognition of Him of whom the Scriptures testify; whereas now by their perverse interpretations they had shut

out both themselves and others from it. See a notable instance of this latter in John ix. 24. They shut the door as it were in men's faces who were entering. [On the interpolated ver. 14, see notes on Mark (xii. 40). It is wanting in almost all the oldest authorities. It appears to have been inserted here by the copyists from Mark, as above, or from Luke xx. 47.]

15.] And with all this betrayal of your trust as the teachers of Israel (John iii. 10 literally), as if all your work at home were done. This was their work of supererogation—not commanded them, nor in the spirit of their law. The Lord speaks not here of those pious Godfearing men, who were found dwelling among the Jews, favouring and often attending their worship—but of the *proselytes of righteousness*, so called, who by persuasion of the Pharisees, took on them the whole Jewish law and its observances. These were rare—and it was to the credit of our nature that they were. For what could such a proselyte, made by such teachers, become? A disciple of hypocrisy merely—neither a sincere heathen nor a sincere Jew—doubly the child of hell: condemned by the religion which he had left—condemned again by that which he had taken. 16—22.]

The Lord forbade all swearing to His own

the gold of the temple, he is a debtor. <sup>17</sup> Ye fools, and blind : for <sup>b</sup> whether is greater, the gold, <sup>m</sup> or the temple that <sup>c</sup> sanctifieth the gold? <sup>18</sup> And, Whosoever shall swear by the altar, it is nothing; but whosoever <sup>d</sup> sweareth by the gift that is upon it, he is guilty. <sup>19</sup> Ye [<sup>e</sup> fools and] blind : for <sup>b</sup> whether is greater, the gift, or the <sup>n</sup> altar that sanctifieth the gift? <sup>23</sup> Whoso therefore <sup>f</sup> shall swear by the altar, sweareth by it, and by all things thereon. <sup>21</sup> And whoso <sup>f</sup> shall swear by the temple, sweareth by it, and by him that <sup>g</sup> dwelleth therein. <sup>22</sup> And he that shall swear by heaven, sweareth by <sup>p</sup> the throne of God, and by him that sitteth thereon. <sup>23</sup> Woe unto you, scribes and Pharisees, hypocrites! for ye <sup>h</sup> pay tithe of mint and anise and cummin, and <sup>q</sup> have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. <sup>24</sup> Ye blind guides, <sup>i</sup> which strain at a gnat, and <sup>k</sup> swallow a camel. <sup>r</sup> Mark vii. 4. <sup>25</sup> Woe unto you, scribes and Pharisees, hypocrites! <sup>r</sup> for

<sup>b</sup> i. e. which of the two.

<sup>d</sup> render, shall swear.

<sup>f</sup> render, hath sworn.

<sup>h</sup> render, tithe (*the verb*).

<sup>k</sup> render, swallowing the..

<sup>c</sup> read, hath sanctified.

<sup>e</sup> omitted in many ancient authorities.

<sup>g</sup> many ancient authorities read, dwell.

<sup>i</sup> render, straining out the.

disciples, ch. v. 34; and by the very same reasoning—because every oath is really and eventually an oath by God—shews these Pharisees the validity and solemnity of every oath. This subterfuge became notorious at Rome. See citation in my Gr. Test.

The reading dwelt in ver. 21 is remarkable; God did *not* then dwell in the Temple, nor had He done so since the Captivity. <sup>23, 24.</sup> It was doubtful, whether Levit. xxvii. 30 applied to every smallest garden herb: but the Pharisees, in their over-rigidity in externals, stretched it to this, letting go the heavier, more difficult, and more important (see ver. 4) matters of the Law. In the threefold enumeration, our Lord refers to Micah vi. 8 (see also Hosea xii. 6)—where to *do justly, to love mercy, and to walk humbly with God*, are described as being better than all offerings. *these*—these last, are the great points on which your exertions should have been spent—and then, if for the sake of these they be observed, the others should not be neglected. The gold here is probably not the ornamental gold, but the Corban—the sacred treasure. They were fools and blind, not to know and see, that *no inanimate thing can witness an*

*oath*, but that all these things are called in to do so because of *sanctity* belonging to them, of which *God is the primary source*:—the *order* likewise of the things *hallowed*, being, in their foolish estimate of them, *reversed*: for the *gold* must be less than the *temple which hallows it*, and the *gift* than the *altar*—not as if this were of any real consequence, except to shew their folly—for vv. 20—22, *every oath* is really an *oath by God*. But these men were servants only of the temple (*“your house,”* ver. 38) and the altar, and had forgotten God. The *straining the gnat* is not a mere proverbial saying. The Jews (as do now the Buddhists in Ceylon and Hindostan) strained their wine, &c., carefully that they might not violate Levit. xi. 20, 23, 41, 42 (and, it might be added, Levit. xvii. 10—14). The “strain at a gnat” in our present auth. vers. for “strain out a gnat” of the earlier English *vs.*, seems not to have been a mistake, as sometimes supposed, but a deliberate alteration, meaning, “strain [out the wine] at [the occurrence of] a gnat.” The camel is not only *opposed*, as of *immense size*, but is also joined with the other as being equally unclean. <sup>25—28.</sup> This woe is founded

ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. <sup>26</sup> Thou blind Pharisee, cleanse first <sup>1</sup> *that which is within* the cup and platter, that the outside of them may be clean also. <sup>27</sup> Woe unto you, scribes and Pharisees, hypocrites! <sup>2</sup> for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. <sup>28</sup> Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. <sup>29</sup> Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, <sup>30</sup> and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. <sup>31</sup> Wherefore ye be witnesses unto yourselves, that ye are the <sup>m</sup> children of them which <sup>n</sup> killed the prophets. <sup>32</sup> Fill ye up <sup>o</sup> then the measure of your fathers. <sup>33</sup> Ye serpents, ye <sup>p</sup> generation of vipers, how can ye escape the <sup>q</sup> damnation of hell?

<sup>34</sup> Wherefore behold I send unto you prophets, and wise

<sup>1</sup> render, the inside of.      <sup>m</sup> render, sons.      <sup>n</sup> render, murdered.  
<sup>o</sup> render, also.      <sup>p</sup> render, offspring.      <sup>q</sup> render, judgment.

not on a literally, but a typically denoted practice of the Pharisees. Our Lord, in the ever-deepening denunciation of His discourse, has now arrived at the delineation of their *whole* character and practices by a parabolic similitude. are full of] The straining out of the gnat is a cleansing pertaining to the *outside*, as compared with the *inner composition of the wine itself*, of which the cup is full: see Rev. xviii. 3. The exterior is not in reality pure when the interior is foul: it is not 'a clean cup,' unless both exterior and interior be clean. Observe, the emphasis is on be: "that its exterior also may not appear to be, but really become, pure." <sup>27-32.</sup> The Jews used once a year (on the fifteenth of the month Adar) to *whitewash the spots where graves were*, that persons might not be liable to uncleanness by passing over them (see Num. xix. 16). This goes to the root of the mischief at once: "your heart is not a temple of the living God, but a grave of pestilent corruption: not a heaven, but a hell. And your religion is but the white-wash—hardly skin-deep." <sup>29-33.</sup> The guilt resting on these present Pharisees, from being the last in a progressive series of generations of such hypocrites and

persecutors, forms the matter of the last Woe. The burden of this hypocrisy is, that they, being one with their fathers, treading in their steps, but vainly disavowing their deeds, were, by the very act of building the sepulchres of the prophets, joined with their prophet-persecuting acts, convicting themselves of continuity with their fathers' wickedness. See, as clearly setting forth this view, Luke xi. 'Instead of the penitent confession, "We have sinned, we and our fathers," this last and worst generation in vain protests against their participation in their fathers' guilt, which they are meanwhile developing to the utmost, and filling up its measure (Acts vii. 52).' Stier. Again notice the emphasis, which is now markedly on sons; thus bringing out that relation in all its fulness and consequences. <sup>32.]</sup> Fill ye up also (as well as they) the measure (of iniquity) of your fathers. Ver. 33 repeats almost verbatim the first denunciation of the Baptist—in this, the last discourse of the Lord: thus denoting the unchanged state of these men, on whom the whole preaching of repentance had now been expended. One weighty difference however there is: then it was, "who hath warned you to flee?" the wonder was, how they be-

<sup>1</sup> Acts vii. 51, 52. 1 Thess. ii. 15.  
<sup>2</sup> Gen. xv. 16. 1 Thess. ii. 16.  
<sup>3</sup> ch. iii. 7: xii. 34.  
<sup>4</sup> ch. xxi. 34, 35.

\* Acts v. 40;  
vii. 59, 60;  
xxii. 19.  
y ch. x. 17.  
3 Cor. xi. 24.  
26.  
z Rev. xviii.  
24.

a Gen. iv. 8.  
1 John iii. 12.  
b 3 Chron.  
xxiv. 20, 21.

men, and scribes: and <sup>a</sup>some of them ye shall kill and crucify; and <sup>y</sup>some of them shall ye scourge in your synagogues, and persecute them from city to city: <sup>35</sup> <sup>z</sup>that upon you may come all the righteous blood shed upon the earth, <sup>a</sup>from the blood of righteous Abel unto <sup>b</sup>the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. <sup>36</sup> Verily I say unto you, All these

*thought themselves of escaping*—now, *how shall ye escape?* On serpents, see Rev. xii. 9.

34.] From the similar place in the former discourse (Luke xi. 49, see notes there) it would appear that the *wherefore* refers to the *whole* last denunciation:—‘since ye are bent upon filling up the iniquities of your fathers, in God’s inscrutable purposes ye shall go on rejecting His messengers.’ Notice the difference between “*the wisdom of God*” in Luke xi. 49, and I, with its emphasis, here. These words are nowhere *written* in Scripture, nor is it necessary to suppose that to be our Lord’s meaning. He speaks this as Head of His Church, of those whom He was about to send: see Acts xiii. 1: 1 Cor. xii. 8: Eph. iii. 6. He cannot, as some think, include *Himself* among those whom He sends—the Jews may have *crucified* many Christian teachers before the destruction of Jerusalem. And Eusebius relates from Hegesippus the crucifixion of Symeon son of Clopas, in the reign of Trajan. The *and* takes out the “*crucify*,” the special, from the “*kill*,” the general; with, of course, somewhat of emphasis: “*yea, and even crucify*.” The prophets were the *Apostles*, who, in relation to the Jews, were such—the wise men, Stephen and such like, men full of the Holy Ghost—the scribes, Apollos, Paul (who indeed was all of these together), and such. On scourge in your synagogues, see Acts v. 40; xxii. 19; xxvi. 11.

35.] that, not ‘*in such a way that*,’ as some: but strictly in order that. righteous (or *innocent*) blood is a common expression in the O. T. See 2 Kings xxi. 16; xxiv. 4: Jer. xxvi. 15; and more especially Lam. iv. 13, which perhaps our Lord referred to in speaking this. all the . . . blood] Thus in Babylon, Rev. xviii. 24, is found the blood of all that were slain upon the earth. Every such signal judgment is the judgment for a series of long-crying crimes—and these judgments do not exhaust God’s anger, Isa. ix. 12, 17, 21. The murder of Abel was the first in the strife between unrighteousness and holiness, and as these Jews represent, in their conduct both in former times and now, the murderer of the

first, they must bear the vengeance of the whole in God’s day of wrath.

Who Zacharias son of Barachias is has been much disputed. We may conclude with certainty that it cannot be (as Augustine and Greswell suppose) a future Zacharias, mentioned by Josephus, as son of Baruch, and slain in the temple just before the destruction of Jerusalem—for our Lord evidently speaks of an event *past*, and never *prophecies* in this manner elsewhere. Origen has preserved a tradition, that Zacharias father of John the Baptist was slain by them in the temple; but in the absence of all other authority, this must be suspected as having arisen from the difficulty of the allusion here. Most likely (see Lightfoot in loc., and note on Luke xi. 49) it is Zacharias the son of Jehoiada, who was killed there, 2 Chron. xxiv. 21, and of whose blood the Jews had a saying, that it never was washed away till the temple was burnt at the captivity. son of Barachias does not occur in Luke xi. 51, and perhaps was not uttered by the Lord Himself, but may have been inserted by mistake, as Zachariah the prophet was son of Barachiah, see Zech. i. 1.

between the temple and the altar] He was killed in the priest’s court, where the altar of burnt-offerings was. On ver. 36, see note on ch. xxiv. 34. It is no objection to the interpretation there maintained, that the *whole period* of the Jewish course of crime is not filled up by it: the death of Abel can by no explanation be brought within its limits or responsibility; and our Lord’s saying reaches far deeper than a mere announcement of their responsibility for what *they themselves had done*. The Jews stood in the central point of God’s dealings with men; and as they were the chosen for the election of grace, so, rejecting God and His messengers, they became, in an especial and awful manner, vessels of wrath.

Our Lord mentions this last murder, not as being the last even before His own day, but because it was connected specially with the cry of the dying man, ‘The Lord look upon it and require it.’ Compare Gen. iv. 10. This death of Zacharias was the

things shall come upon this generation. <sup>37</sup> O Jerusalem, <sup>o Luke xiii. 34.</sup> Jerusalem, thou that killest the prophets, <sup>d</sup> and stonest them <sup>d s Chron. xxiv. 21.</sup> which are sent unto thee, how often would <sup>e</sup> I have gathered <sup>e Deut. xxxiii. 11, 12.</sup> thy children together, even as a hen gathereth her chickens 'under her wings, and ye would not! <sup>38</sup> Behold, your <sup>f Ps. xvii. 8; xci. 4.</sup> house is left unto you desolate. <sup>39</sup> For I say unto you, Ye shall not see me henceforth, till ye shall say, <sup>g</sup> Blessed is <sup>g Ps. cxviii. 20, ch. xxi. 9.</sup> he that cometh in the name of the Lord.

XXIV. <sup>1</sup> And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. <sup>2</sup> And <sup>r</sup> Jesus said unto them, See ye not all these things? verily I say unto you, <sup>a</sup> There <sup>a 1 Kings ix. 7. Jer. xvi. 10. Micah iii. 12. Luke xix. 44.</sup> shall not be left here one stone upon another, that shall not be thrown down.

<sup>3</sup> And as he sat upon the mount of Olives, the disciples

<sup>r</sup> read, he answered and said.

*Last in the arrangement of the Hebrew Canon of the O. T., though chronologically that of Urijah, Jer. xvi. 23, was later.*

<sup>37.]</sup> These words were before spoken by our Lord, Luke xiii. 34: see notes there, and compare ch. xxiv. 28. **how often would I have gathered** must be understood of all the messages of repentance and mercy sent by the prophets, for our Lord's words embrace the whole time comprised in the historic survey of ver. 35, as well as His own ministry. On the similitude, see Deut. xxxii. 11: Ps. xvii. 8; xxxvi. 7; lvii. 1; lxi. 4: Isa. xxxi. 5: Mal. iv. 2. **ye would not]** See Isa. xxviii. 12; xxx. 15. The tears of our Lord over the perverseness of Jerusalem are witnesses of the freedom of man's will to resist the grace of God.

<sup>38, 39.]</sup> This is our Lord's last and solemn departure from the temple—the true “Let us depart hence.” **your house**—no more God's, but **your house**—said primarily of the temple,—then of Jerusalem,—and then of the whole land in which ye dwell. **Ye shall not see me**—He did not shew Himself to all the people after His resurrection, but only to chosen witnesses, Acts x. 41. **till ye shall say]** until that day, the subject of all prophecy, when your repentant people shall turn with true and loyal Hosannas and blessings to greet ‘Him whom they have pierced.’ see Deut. iv. 30, 31: Hosea iii. 4, 5: Zech. xii. 10; xiv. 8—11. Stier well remarks, ‘He who reads not this in the prophets, reads not yet the prophets aright.’

CHAP. XXIV. 1—51.] PROPHECY OF VOL. I.

HIS COMING, AND OF THE TIMES OF THE END. Mark xiii. 1—37. Luke xxi. 5—36. Matt. omits the incident of the widow's mite, Mark xii. 41—44. Luke xxi. 1—4.

1, 2.] St. Mark expresses their remarks on the buildings; see note there:—they were probably occasioned by ver. 38 of the last chapter. Josephus writes, “Cæsar gave orders to pull down the whole city and the temple . . . and all the area of the city was so levelled by the workmen, that a traveller would never believe that it had been inhabited.”

3.] From Mark we learn that it was *Peter and James and John and Andrew* who asked this question. With regard to the question itself, we must, I think, be careful not to press the clauses of it too much, so as to make them bear separate meanings corresponding to the arrangements of our Lord's discourse. As expressed in the other Evangelists, the question was concerning the time, and the sign, of *these things* happening, viz. the overthrow of the temple and desolation of Judæa, with which, in the then idea of the Apostles, our Lord's coming and the end of the world were connected. Against this mistake He warns them, vv. 6, 14,—Luke ver. 24,—and also in the two first parables in our ch. xxv.

For the understanding of this necessarily difficult prophetic discourse, it must be borne in mind that the whole is spoken in the pregnant language of prophecy, in which various fulfilments are involved. (1) The view of the Jewish Church and its fortunes, as *representing the Christian Church and its his-*

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came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? <sup>4</sup> And Jesus answered and said

<sup>b</sup> 2 Thess. ii. 2.  
<sup>c</sup> Jer. xiv. 14;  
xviii. 21, 22;  
ver. 31;  
<sup>d</sup> ver. 11.

unto them, <sup>b</sup> Take heed that no man deceive you. <sup>5</sup> For many shall come in my name, saying, I am <sup>a</sup> Christ; <sup>d</sup> and shall deceive many. <sup>6</sup> And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. <sup>7</sup> For <sup>e</sup> nation shall rise against nation, and kingdom against king-

<sup>a</sup> 2 Chron. xv.  
<sup>b</sup> Isa. xix. 2.  
<sup>c</sup> Hag. ii. 22.  
<sup>d</sup> Zech. xiv. 12.

<sup>a</sup> render, the Christ.

tory, is one key to the interpretation of this chapter.

Two parallel interpretations run through the former part as far as ver. 28; the destruction of Jerusalem and the final judgment being both enwrapped in the words, but the former, in this part of the chapter, predominating. Even in this part, however, we cannot tell how applicable the warnings given may be to the events of the last times, in which apparently Jerusalem is again to play so distinguished a part. From ver. 28, the lesser subject begins to be swallowed up by the greater, and our Lord's *second coming* to be the predominant theme, with however certain hints thrown back as it were at the event which was immediately in question: till, in the latter part of the chapter and the whole of the next, the *second advent*, and, at last, the *final judgment* ensuing on it, are the subjects. (2) Another weighty matter for the understanding of this prophecy is, that (see Mark xiii. 32) any obscurity or concealment concerning the *time* of the Lord's second coming, must be attributed to the right cause, which we know from His own mouth to be, that the divine Speaker Himself, in His humiliation, *did not know the day nor the hour*. All that He had heard of the Father, He made known unto His disciples (John xv. 15): but that which the Father kept in His own power (Acts i. 7). He did not in His abased humanity know. He told them the *attendant circumstances* of His coming; He gave them enough to guard them from error in supposing the day to be close at hand, and from carelessness in not expecting it as near. Regarding Scripture prophecy as I do as a *whole*, and the same great process of events to be denoted by it all, it will be but waste labour to be continually at issue, in the notes of this and the succeeding chapter, with those who hold that the *Gospel prophecies* are inconsistent, in their description of the end, with *those after the Ascension*, and those again with

*the millennial ones of the Apocalypses*. How untenable this view is, I hope the following notes will shew; but to be continually meeting it, is the office of polemic, not of exegetic theology.

4, 5.] Our Lord does not answer the *when*, but by admonitions not to be deceived. See a question similarly answered, Luke xiii. 23, 24. For many . . . ] This was the first danger awaiting them: not of being drawn away from Christ, but of *imagining that these persons were Himself*. Of such persons, before the destruction of Jerusalem, we have no distinct record; doubtless there were such: but (see above) I believe the prophecy and warning to have a further reference to the latter times, in which its complete fulfilment must be looked for. The persons usually cited as fulfilling this (Theudas, Simon Magus, Barchochab, &c.) are all too early or too late, and not correspondent to the condition, in *My name*, 'with My name as the *ground* of their pretences.' See Greswell on the Parables, v. 380 note. St. Luke gives an addition (ver. 8) to the speech of the false Christs, "*and the time is at hand*."

6-8.] wars and rumours of wars there certainly were during this period; but the prophecy must be interpreted rather of those of which the *Hebrew Christians would be most likely to hear* as a cause of terror. Such undoubtedly were the *three threats of war against the Jews* by Caligula, Claudius, and Nero; of the first of which Josephus says, "that it would have brought extermination to the Jewish nation, had it not been for Caligula's death." Luke couples with wars "*commotions*,"—and to this nation against nation seems also to point. There were serious disturbances,—(1) at Alexandria, which gave rise to the complaint against and deposition of Flaccus, and Philo's work against him (A.D. 38), in which the Jews as a nation were the especial objects of persecution; (2) at Seleucia about the same time, in which more than 50,000 Jews were killed; (3)

dom : and there shall be famines [<sup>t</sup> and pestilences], and earthquakes, in divers places. <sup>8</sup> All these are the beginning of <sup>u</sup> sorrows. <sup>9</sup> Then shall they deliver you up to be afflicted, and shall kill you : and ye shall be hated of all nations for my name's sake. <sup>10</sup> And then shall many <sup>g</sup> be offended, and shall betray one another, and shall hate one another. <sup>11</sup> And many false prophets shall rise, and <sup>h</sup> shall

<sup>t</sup> ch. x. 17.  
John xv. 20.  
xvi. 2.  
Acts iv. 3; vii.  
80; xii. 1, &c.  
1 Pet. iv. 16.  
Rev. ii. 10.  
15.  
<sup>g</sup> ch. xi. 6;  
xiii. 57.  
<sup>h</sup> 2 Tim. i. 18;  
iv. 10, 16.  
ch. vii. 16.  
Acts xx. 29.  
<sup>u</sup> 2 Pet. ii. 1.  
1 Tim. iv. 1.  
ver. 6, 24.

<sup>t</sup> omit.

<sup>u</sup> see note.

at Jamnia, a city on the coast of Judæa near Joppa. Many other such national tumults are recorded by Josephus. In one place he calls the sedition *a preface of the siege*. *famines*, and *pestilence*, which is coupled to it in Luke, are usual companions. With regard to the *first*, Greswell shews that the famine prophesied of in the Acts (xi. 28) happened in the ninth of Claudius, A.D. 49. It was great at Rome,—and therefore probably Egypt and Africa, on which the Romans depended so much for supplies, were themselves much affected by it. Suetonius speaks of *continual droughts*; and Tacitus of *dearth of crops, and thence famine*, about the same time. There was a famine in Judæa in the reign of Claudius (the true date of which however Mr. Greswell believes to be the third of Nero), mentioned by Josephus. And as to *pestilences*, though their occurrence might, as above, be inferred from the other, we have distinct accounts of a pestilence at Rome (A.D. 65) in Suetonius and Tacitus, which in a single autumn carried off 30,000 persons at Rome. But such matters as these are not often related by historians, unless of more than usual severity.

*earthquakes*] The principal earthquakes occurring between this prophecy and the destruction of Jerusalem were, (1) a great earthquake in Crete, A.D. 46 or 47; (2) one at Rome on the day when Nero assumed the manly toga, A.D. 51; (3) one at Apamæa in Phrygia, mentioned by Tacitus, A.D. 53; (4) one at Laodicea in Phrygia, A.D. 60; (5) one in Campania. Seneca, in the year A.D. 58, writes:—"How often have cities of Asia and Achæa fallen with one fatal shock! how many cities have been swallowed up in Syria, how many in Macedonia! How often has Cyprus been wasted by this calamity! how often has Paphos become a ruin! News has often been brought us of the demolition of whole cities at once."

The prophecy, mentioning in *divers places* (place for place,—i.e. here and there, each in its particular locality; as we say, "up and down"), does not seem

to imply that the earthquakes should be in Judæa or Jerusalem. We have an account of one in Jerusalem, in Josephus, which Mr. Greswell (as above) places about Nov. A.D. 67. On the additions in Luke xxi. 11, see notes there; and on this whole passage see the prophecies in 2 Chron. xv. 5—7, and Jer. li. 45, 46. *the beginning of sorrows* (literally of birth pangs)] in reference to the *regeneration* (ch. xix. 28), which is to precede the *consummation of this age*. So Paul in Rom. viii. 22, *the whole creation . . . travaileth together until now*. The death-throes of the Jewish state precede the 'regeneration' of the universal Christian Church, as the death-throes of this world the new heavens and new earth.

9—13.] *Then, at this time,—during this period*, not 'after these things have happened.' These words serve only definitely to fix the time of the indefinite *then*, here and in ver. 10. The *then* in ver. 14 is, from the construction of the sentence, more definite. For *kill you*, Luke has *some of you shall they cause to be put to death*, viz. the Apostles. This sign was early given. *James the brother of John* was put to death, A.D. 44: *Peter and Paul* (traditionally) and *James the Lord's brother*, before the destruction of Jerusalem: and possibly others.

*ye shall be hated*] See Acts xviii. 22. Tacitus says that Nero, for the conflagration of Rome, persecuted the Christians, '*a race of men detested for their crimes*;' also see 1 Pet. ii. 12; iii. 16; iv. 14—16. In chap. x. 22, from which these verses are repeated, we have only "*of all*" (men)—here nations is added, giving particularity to the prophecy.

10.] See 2 Tim. iv. 16, and the repeated warnings against apostasy in the Epistle to the Hebrews. The persons spoken of in this verse are *Christians*. Tacitus says, that the first apprehended by Nero confessed, and then a great multitude were apprehended by their information, xv. 44. On *offended*, see note, ch. xi. 6. On *hate one another*, compare the deadly hatred borne to St. Paul and his work by the Judaizers.

deceive many. <sup>12</sup> And because iniquity <sup>▽</sup> *shall abound*, the love of <sup>▽</sup> *many shall wax cold*. <sup>13</sup> <sup>k</sup> But he that <sup>▽</sup> *shall endure* unto the end, the same shall be saved. <sup>14</sup> And this <sup>1</sup> gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. <sup>15</sup> <sup>m</sup> When ye therefore shall see the abomination of desolation, spoken of by <sup>n</sup> Daniel the prophet, <sup>▽</sup> *stand* in the

<sup>▽</sup> *render*, hath abounded. <sup>▽</sup> *render*, the many; i. e. most men.  
<sup>▽</sup> *render*, hath endured. <sup>▽</sup> *render*, standing.

<sup>k</sup> ch. x. 22.  
<sup>h</sup> Heb. iii. 4, 14.  
<sup>l</sup> Rev. ii. 10.  
<sup>1</sup> ch. iv. 23:  
 ix. 30.

<sup>m</sup> Rom. x. 15.  
 Col. i. 6, 22.  
<sup>n</sup> DAN. ix. 27:  
 xii. 11.

In the Apocryphal works called the Clementines, which follow teaching similar to that of the factions adverse to Paul in the Corinthian Church, he is hinted at under the name "*the enemy*." (See Stanley, *Essays on Apostolic Age*, p. 377.) These Judaizing teachers, among others, are meant by the *false prophets*, as also that plentiful crop of heretical teachers which sprang up every where with the good seed of the Gospel when first sown. See especially Acts xx. 30: Gal. i. 7-9: Rom. xvi. 17, 18: Col. ii. 17—end: 1 Tim. i. 6, 7, 20; vi. 3-5, 20, 21: 2 Tim. ii. 18; iii. 6-8: 2 Pet. ii. (and Jude): 1 John ii. 18, 22, 23, 26; iv. 1, 3: 2 John 7: *false apostles*, 2 Cor. xi. 13.

<sup>12.</sup> It is against this iniquity especially that James, in his Epistle, and Jude, in more than the outward sense the *brother of James*, were called on to protest,—the mixture of heathen licentiousness with the profession of Christianity. But perhaps we ought to have regard to the *past tense* of the verb in the original, and interpret, '*because the iniquity is filled up*,' on account of the horrible state of morality (parallel to that described by Thucydides, as prevailing in Greece, which had destroyed all mutual confidence), the love and mutual trust of the generality of Christians shall grow cold.

of the many,—thus we have, ch. xxv. 5, "*they all slumbered and slept*." Even the Church itself is leavened by the distrust of the evil days. See 2 Thess. ii. 3.

<sup>13.</sup> The *primary* meaning of this seems to be, that whosoever remained faithful till the destruction of Jerusalem, should be preserved from it. No Christian, that we know of, perished in the siege or after it: see below. But it has *ulterior* meanings, according to which the end will signify, to an individual, the *day of his death* (see Rev. ii. 10).—his martyrdom, as in the case of some of those here addressed,—to the Church, *endurance in the faith to the end of all things*. See Luke xxi. 19, and note.

<sup>14.</sup> We here again have the

*pregnant* meaning of prophecy. The Gospel had been preached through the whole *Roman world*, and every nation had received its testimony, before the destruction of Jerusalem: see Col. i. 6, 23: 2 Tim. iv. 17. This was necessary not only as regarded the Gentiles, but to give to God's people the Jews, who were scattered among all these nations, the *opportunity of receiving or rejecting the preaching of Christ*. But in the wider sense, the words imply that the Gospel shall be preached in *all the world, literally taken*, before the great and final end come. The *apostasy of the latter days*, and the *universal dispersion of missions*, are the two great signs of the end drawing near. <sup>15.</sup> the *abomination of desolation*] The Greek words are the LXX rendering of the Hebrew of Dan. xii. 11. The similar expression in ch. xi. 31, is rendered in the same manner by the LXX. To what *exactly* the words in Daniel apply, is not clear. Like other prophecies, it is probable that they are pregnant with several interpretations, and are not yet entirely fulfilled. They were interpreted of *Antiochus Epiphanes* by the Alexandrine Jews; thus 1 Macc. i. 54 we read "*they set up the abomination of desolation upon the altar*." Josephus refers the prophecy to the *desolation by the Romans*. The principal Commentators have supposed, that the *eagles of the Roman legions* are meant, which were an *abomination*, inasmuch as they were *idols worshipped by the soldiers*. These, they say, stood in the *holy place*, or a holy place, when the Roman armies encamped round Jerusalem under Cestius Gallus first, A.D. 66, then under Vespasian, A.D. 68, then lastly under Titus, A.D. 70. Of these the *first* is generally taken as the sign meant. Josephus relates, B. J. ii. 20. 1, that after Cestius was defeated, "*many of the principal Jews removed from the city, as from a sinking ship*." But, without denying that this *time* was that of the sign being given, I believe that all such interpretations of its meaning are wholly inapplica-

holy place, (whoso readeth, let him understand :) <sup>16</sup> then let them which be in Judæa flee into the mountains : <sup>17</sup> let him which is on the housetop not come down to take <sup>a</sup> *any thing* out of his house : <sup>18</sup> neither let him which is in the field return back to take his clothes. <sup>19</sup> <sup>a</sup> *And* <sup>o</sup> woe unto <sup>o</sup> *Luke xxiii.* them that are with child, and to them that give suck in those days ! <sup>20</sup> But pray ye that your flight be not in the

<sup>a</sup> *read*, the things.

<sup>a</sup> *render*, But.

ble. The error has mainly arisen from supposing that the parallel warning of St. Luke (ver. 20), "*When ye see Jerusalem encompassed with armies, then her desolation draweth nigh*," is identical in meaning with our text and that of St. Mark. The two first evangelists, writing for Jews, or as Jews, give the *inner or domestic* sign of the approaching calamity : which was to be seen *in the temple*, and was to be the *abomination* (always used of something caused by the Jews themselves, see 2 Kings xxi. 2—15; Ezek. v. 11; vii. 8, 9; viii. 6—16) which should *cause the desolation*, —the last drop in the cup of iniquity. Luke, writing for Gentiles, gives the *outward state of things* corresponding to this inward sign. That the *Roman eagles cannot be meant*, is apparent : for the sign would thus be *no sign*, the Roman eagles having been seen on holy ground *for many years past*, and at the very moment when these words were uttered. Also *holy place* must mean *the temple* : see *reff.*

Now in searching for some event which may have given such alarm to the Christians, Josephus's unconscious admission is important. The party of the Zelots, as we learn, had taken possession of the temple. In the next section he tells us that they chose one Phannius as their high priest, an ignorant and profane fellow, brought out of the field. I own that the above-cited passages strongly incline me to think that if not this very impiety, some similar one, about or a little before this time, was the sign spoken of by the Lord. In its place in Josephus, this very event *seems* to stand a little too late for our purpose (A.D. 67, a year after the investment by Cestius) : but the narrative occurs in a description of the atrocities of the Zelots, and *without any fixed date*, and they had been in possession of the temple from the very first. So that this or some similar abomination may have about this time filled up the cup of iniquity and given the sign to the Christians to depart. Whatever it was, it was a *definite, well-marked event*, for the flight was to be immediate,

on *one day* (see ver. 20), and universal from all parts of Judæa. Putting then St. Luke's expression and the text together, I think that some *internal desecration of the holy place by the Zelots* coincided with the approach of Cestius, and thus, both from without and within, the Christians were warned to escape. See Luke xxi. 20.

[*whoso readeth, let him understand*] This I believe to have been an ecclesiastical note, which, like the doxology in ch. vi. 13, has found its way into the text. If the two first Gospels were published before the destruction of Jerusalem, such an admonition would be very intelligible. The words *may* be part of our Lord's discourse directing attention to the prophecy of Daniel (see 2 Tim. ii. 7 : Dan. xii. 10) ; but this is not likely, especially as *the reference to Daniel* does not occur in Mark, where these words are also found. They *cannot* well be the words of the *Evangelist*, inserted to bespeak attention, as this in the three first Gospels is wholly without example.

16—18.] The Christian Jews are said to have fled to *Pella*, a town described by Josephus as the northernmost boundary of Peræa. Eusebius says they were directed thither by a certain prophetic intimation, which however cannot be *this* ; as Pella is not *on the mountains*, but beyond them (but in order to reach it would not they have to fly exactly over [so literally here] the mountains? See note on ch. xviii. 12) :—Epiphanius, that they were warned by an angel.

17.] A person might run on the flat-roofed houses in Jerusalem from one part of the city to another, and to the city gates. Perhaps however this is not meant, but that he should descend by the outer stairs instead of the inner, which would lose time.

19, 20.] It will be most important that so sudden a flight should not be encumbered, by *personal* hindrances, or by hindrances of *accompaniment*, see 1 Cor. vii. 26 ; and that those things which are *out of our power to arrange*, should be propitious,—weather, and freedom from legal prohibition. The words *neither on the sabbath day*, are

winter, neither on the sabbath day: <sup>21</sup> for <sup>p</sup> then shall be great tribulation, such as <sup>b</sup> *was not* since the beginning of the world to this time, no, nor ever shall be. <sup>22</sup> And except those days should be shortened, there should no flesh be saved: <sup>a</sup> but for the elect's sake those days shall be shortened. <sup>23</sup> Then if any man shall say unto you, Lo, here is <sup>c</sup> *Christ*, or there; believe it not. <sup>24</sup> For <sup>r</sup> there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, <sup>e</sup> if it were possible, they shall deceive the very elect. <sup>25</sup> Behold, I have told you before. <sup>26</sup> Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he <sup>b</sup> *render*, hath not been. <sup>c</sup> *render*, the Christ.

peculiar to Matthew, and shew the strong Jewish tint which caused him *alone* to preserve such portions of our Lord's sayings. That they were not said as any *sanction* of observance of the Jewish Sabbath, is most certain: but merely as referring to the *positive impediments* which might meet them on that day, the shutting of the gates of cities, &c., and their own scruples about travelling further than the ordinary Sabbath-day's journey (about a mile English); for the Jewish Christians adhered to the law and customary observances till the destruction of Jerusalem.

<sup>21, 22.</sup> In ver. 19 there is probably also an allusion to the horrors of the siege, which is here taken up by the *for*. See Deut. xxviii. 49—57, which was literally fulfilled in the case of Mary of Perseus, related by Josephus.

Our Lord still has in view the prophecy of Daniel (ch. xii. 1), and this citation clearly shews the *intermediate* fulfilment, by the destruction of Jerusalem, of that which is yet future in its *final* fulfilment: for Daniel is speaking of the end of all things. Then only will these words be accomplished in their full sense: although Josephus (but he only in a figure of rhetoric) has expressed himself in nearly the same language: "All calamities from the beginning of time seem to me to shrink to nothing in comparison with those of the Jews."

<sup>22.]</sup> If God had not in his mercy shortened (by His decree) those days ("*the days of vengeance*," Luke xxi. 22), *the whole nation* (in the ultimate fulfilment, *all flesh*) would have perished; but for the sake of the chosen ones,—the believing,—or those who should believe,—or perhaps the preservation of the chosen race whom God hath not cast off, Rom. xi. 1,—they shall be shortened. It appears that be-

sides *the cutting short in the Divine counsels*, which must be hidden from us, various causes combined to shorten the siege.

(1) Herod Agrippa had begun strengthening the walls of Jerusalem in a way which if finished would have rendered them able to resist all human violence, but was stopped by orders from Claudius, A.D. 42 or 43, Jos. Antt. xix. 7. 2. (2) The Jews, being divided into factions among themselves, had totally neglected any preparations to stand a siege. (3) The magazines of corn and provision were burnt just before the arrival of Titus; the words of Josephus are remarkable on this: "Within a little all the corn was burnt, which would have lasted them many years of siege." (4) Titus arrived suddenly, and the Jews voluntarily abandoned parts of the fortification (Jewish Wars, vi. 8. 4). (5) Titus himself confessed, "God has fought for us, and He it is who has deprived the Jews of these their fortifications: for what could human hands or engines do against these towers?" Some such providential shortening of the great days of tribulation, and hastening of God's glorious Kingdom, is here promised for *the latter times*. <sup>23—26.]</sup>

These verses have but a faint reference (though an unmistakeable one) to the time of the siege: *their principal reference* is to the *latter days*. In their first meaning, they would tend to correct the idea of the Christians that the Lord's coming was to be simultaneous with the destruction of Jerusalem: and to guard them against the impostors who led people out into the wilderness (see Acts xxi. 38), or invited them to consult them privately, with the promise of deliverance. In their main view, they will preserve the Church firm in her waiting for Christ, through even the awful troubles of the latter days, unmoved by

is in the secret chambers; believe it not. <sup>27</sup> For as the lightning cometh out of the east, and shineth even unto the west; so shall [<sup>d also</sup>] the coming of the Son of man be. <sup>28</sup> For wheresoever the carcase is, there will the eagles be gathered together.

<sup>29</sup> Immediately after the tribulation of those days <sup>u</sup> shall the sun be darkened, and the moon shall not give her

<sup>d omit.</sup>

enthusiasm or superstition, but seeing and looking for Him who is invisible. On the signs and wonders, see 2 Thess. ii. 9—12: Deut. xiii. 1—3. <sup>27, 28.</sup> The coming of the Lord in the end, even as that in the type was, shall be a plain unmistakable fact, understood of all;—and like that also, sudden and all-pervading. But here again the full meaning of the words is only to be found in the final fulfilment of them. The lightning, lighting both ends of heaven at once, seen of all beneath it, can only find its full similitude in His Personal coming, Whom every eye shall see, Rev. i. 7.

<sup>28.</sup> The stress is on wheresoever and there, pointing out the universality. In the similar discourse, Luke xvii. 37, before this saying, the disciples ask, 'Where, Lord?' The answer is,—first, at Jerusalem: where the corrupting body lies, thither shall the vultures (see below) gather themselves together, coming as they do from far on the scent of prey. Secondly, in its final fulfilment,—over the whole world;—for that is the carcase now, and the eagles the angels of vengeance. See Deut. xxviii. 49, which is probably here referred to; also Hosea viii. 1: Heb. i. 8. The interpretation which makes the carcase our Lord, and the eagles the elect, is quite beside the purpose. Neither is any allusion to the Roman eagles to be for a moment thought of. The birds meant by the original word are the vultures (vultur percnopterus, Linn.), usually reckoned by the ancients as belonging to the eagle kind.

<sup>29.</sup> Immediately] All the difficulty which this word has been supposed to involve has arisen from confounding the partial fulfilment of the prophecy with its ultimate one. The important insertion in Luke (xxi. 23, 24) shews us that the tribulation includes wrath upon this people, which is yet being inflicted: and the treading down of Jerusalem by the Gentiles, still going on (see note there): and immediately after that tribulation which shall happen when the cup of Gentile iniquity is full, and when the Gospel shall have been preached in all the world for a witness, and rejected by the Gentiles, (in Luke, "the

times of the Gentiles be fulfilled.") shall the coming of the Lord Himself happen. On the indefiniteness of this assigned period in the prophecy, see note on ver. 3. (The expression in Mark is equally indicative of a considerable interval: "In those days, after that tribulation.") The fact of His coming, and its attendant circumstances, being known to Him, but the exact time unknown,—He speaks without regard to the interval, which would be employed in His waiting till all things are put under His feet: see Rev. i. 1; xxii. 6—20. In what follows, from this verse, the Lord speaks mainly and directly of His great second coming. Traces there are (as e. g. in the literal meaning of ver. 34) of slight and indirect allusions to the destruction of Jerusalem;—as there were in the former part to the great events of which that is a foreshadowing:—but no direct mention. The contents of the rest of the chapter may be set forth as follows: (ver. 29) signs which shall immediately precede (ver. 30) the coming of the Lord to judgment, and (ver. 31) to bring salvation to His elect. The certainty of the event, and its intimate connexion with its promonitory signs (vv. 32, 33); the endurance (ver. 34) of the Jewish people till the end—even till Heaven and Earth (ver. 35) pass away. But (ver. 36) of the day and hour none knoweth. Its suddenness (vv. 37—39) and decisiveness (vv. 40, 41),—and exhortation (vv. 42—44) to be ready for it. A parable setting forth the blessedness of the watching, and misery of the neglectful servant (vv. 45—end), and forming a point of transition to the parables in the next chapter.

shall the sun be darkened] The darkening of the material lights of this world is used in prophecy as a type of the occurrence of trouble and danger in the fabric of human societies, Isa. v. 30; xiii. 10; xxxiv. 4: Jer. iv. 23: Ezek. xxxii. 7, 8: Amos viii. 9, 10: Micah iii. 6. But the type is not only in the words of the prophecy, but also in the events themselves. Such prophecies are to be understood literally, and indeed without such understand-

† Job xxxix. 30.  
u Isa. xlii. 10.  
Ezek. xxxvii.  
7. Joel ii. 10,  
31: iii. 15.  
Amos v. 20:  
viii. 9.  
Acts ii. 20.  
Rev. vi. 12.

light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken : <sup>30</sup> and then shall appear the sign of the Son of man in heaven : <sup>31</sup> and then shall all the tribes of the earth mourn, <sup>32</sup> and they shall see the Son of man coming in the clouds of heaven with power and great glory. <sup>31</sup> And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. <sup>32</sup> Now learn <sup>2</sup> a parable of the fig tree ; When his

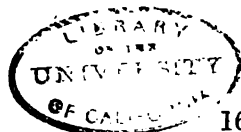
<sup>0</sup> render, voice.

<sup>1</sup> render, the parable from the fig-tree : When now his branch becometh tender.

ing would lose their truth and significance. The physical signs shall happen (see Joel ii. 31; Hagg. ii. 6, 21, compared with Heb. xii. 26, 27) as accompaniments and intensifications of the awful state of things which the description typifies. The *Sun* of this world and the church (Mal. iv. 2; Luke i. 78; John i. 9; Eph. v. 14; 2 Pet. i. 19) is the Lord Jesus—the *Light*, is the Knowledge of Him. The *moon*—human knowledge and science, of which it is said (Ps. xxxvi. 9), ‘In thy light shall we see light :’ reflected from, and drinking the beams of, the Light of Christ. The *stars*—see Dan. viii. 10—are the leaders and teachers of the Church. The Knowledge of God shall be obscured—the Truth nigh put out—worldly wisdom darkened—the Church system demolished, and her teachers cast down. And all this in the midst of the fearful signs here (and in Luke, vv. 25, 26, more at large) recounted : not *setting aside*, but *accompanying*, their *literal fulfilment*. the powers of the heavens] not the stars, just mentioned;—nor the angels, spoken of by and by, ver. 31 : but most probably the greater heavenly bodies, which rule the day and night, Gen. i. 16, and are there also distinguished from the stars. See notes on 2 Pet. iii. 10–12, where the stars seem to be *included in the elements*. Typically, the influences which rule human society, which make the political weather fair or foul, bright or dark; and encourage the fruits of peace, or inflict the blight and desolation of war. 30.] This then, so emphatically placed and repeated, is a *definite declaration of time*,—not a mere sign of sequence or coincidence, as e.g. in ver. 23 :—when these things shall have been somehow filling men’s hearts with fear,—*THEN* shall &c. It is quite uncertain what the sign shall be :—plainly,

not the Son of Man Himself, as some explain it (even Bengel, generally so valuable in his explanations, says, “*He Himself shall be the sign of Himself*,” and quotes Luke ii. 12 as confirming this view; but there the swaddling clothes and the manger were the ‘sign,’ not the Child), nor any outward marks on His body, as His wounds; for both these would confuse what the prophecy keeps distinct—the seeing of the sign of the Son of Man, and all tribes of the earth mourning, and afterwards seeing the Son of Man Himself. This is manifestly some sign in the Heavens, by which all shall know that the Son of Man is at hand. The *Star of the Wise Men* naturally occurs to our thoughts—but a star would not be a sign which all might read. On the whole I think no sign completely answers the conditions, but that of the Cross :—and accordingly we find the Fathers mostly thus explaining the passage. But as our Lord Himself does not answer the question, “*What is the sign of thine appearing?*” we may safely leave the matter. all the tribes of the earth] See Zech. xii. 10–14, where the mourning is confined to the families of Israel :—here, it is universal : see Rev. i. 7; also vi. 15–17. This coming of the Son of Man is not that spoken of ch. xxv. 31, but that in 1 Thess. iv. 16, 17, and Rev. xix. 11 ff.,—His coming at the commencement of the millennial reign to establish His Kingdom : see Dan. vii. 13, 14. The power is the power of this Kingdom, not, the host of heaven.

31.] This is not the great Trumpet of the general Resurrection (1 Cor. xv. 52), except in so far as that may be spoken of as including also the first resurrection : see on this verse the remarkable opening of Ps. l., which is itself a prophecy of these same times. 32, 33, 34.] The



*branch is yet tender*, and putteth forth leaves, ye know that summer is nigh : <sup>33</sup> so likewise ye, when ye shall see all these things, know that <sup>a</sup> it is near, even at the doors. <sup>a</sup> James v. 2. <sup>34</sup> Verily I say unto you, <sup>a</sup> This generation shall not pass, till all these things <sup>b</sup> *be fulfilled*. <sup>b</sup> Heaven and earth shall pass away, but my words shall not pass away. <sup>a</sup> ch. xvi. 28; xiii. 30. <sup>b</sup> Ps. cii. 26. Isa. li. 6. ch. v. 18. Heb. i. 11.

<sup>36</sup> But of that day and hour knoweth <sup>c</sup> *no man*, no, not the angels of heaven, but <sup>d</sup> *my Father only*. <sup>37</sup> But as the days of Noe were, so shall [<sup>e</sup> *also*] the coming of the Son of man be. <sup>38</sup> <sup>d</sup> For as in the days that were before the flood they were eating and drinking, marrying and giving

<sup>f</sup> *render*, shall happen. <sup>h</sup> *render*, none. <sup>i</sup> *or*, the. <sup>k</sup> *omit*.

English version in ver. 32 is ambiguous, besides being unfaithful. By "*of*" is evidently meant *from* : but it seems as if it were only *concerning*. "Learn," says our Lord, "from the fig-tree the parable:" the natural phenomenon which may serve as a key to the meaning.

This coming of the Lord shall be as sure a sign that the Kingdom of Heaven is nigh, as the putting forth of the tender leaves of the fig-tree is a sign that summer is nigh. Observe all these things,—every one of these things,—this coming of the Son of Man *included*, which will introduce the millennial Kingdom.

As regards the parable,—there is a reference to the *withered fig-tree which the Lord cursed* : and as that, in its judicial unfruitfulness, emblemized the Jewish people, so here the putting forth of the fig-tree from its state of winter dryness, symbolizes the *future reviviscence* of that race, which the Lord (ver. 34) declares shall not pass away till all be fulfilled. That this is the true meaning of that verse, must appear, when we recollect that it forms the conclusion of this parable, and is itself joined, by *this generation passing away*, to the verse following. We cannot, in seeking for its ultimate fulfilment, go back to the taking of Jerusalem and make the words apply to it.

As this is one of the points on which the rationalizing interpreters lay most stress to shew that the prophecy has *failed*, I have taken pains to shew, in my Gr. Test., that the word here rendered *generation* has the meaning of *a race or family of people*. In all the places there cited, the word necessarily bears that signification : having it is true a more pregnant meaning, implying that the character of one generation *stamps itself upon the race*, as here in this verse also. The continued use of *pass away* (the

word is the same in verses 34, 35) should have saved the Commentators from the blunder of imagining that the then living generation was meant, seeing that the prophecy is by the next verse carried on to the end of all things : and that, as matter of fact, the Apostles and ancient Christians *did continue to expect the Lord's coming, after that generation had passed away*. But, as Stier well remarks, "there are men foolish enough now to say, heaven and earth will never pass away, but the words of Christ pass away in course of time — ; of this, however, we wait the proof." ii. 506.

all these things—all the signs hitherto recounted—so that both these words, and ye (in ver. 33), have their *partial*, and their *full* meanings.

It is near—viz. the end. On ver. 35 see Ps. cxix. 89 : Isa. xl. 8 ; li. 6 : Ps. cii. 26.

36.] that day, viz. of heaven and earth passing away ; or, perhaps referring to ver. 30 ff. day and hour—the exact time—as we say, 'the hour and minute.' The very important addition to this verse in Mark, and in some ancient MSS. here, *neither the Son, is indeed included in "but my Father only,"* but could hardly have been inferred from it, had it not been expressly stated : ch. xx. 23. All attempts to soften or explain away this weighty truth must be resisted : it will not do to say with some Commentators, "He knows it not as regards us," which, however well meant, is a mere evasion :—in the course of humiliation undertaken by the Son, in which He increased in wisdom (Luke ii. 52), learned obedience (Heb. v. 8), uttered desires in prayer (Luke vi. 12, &c.),—*this matter was hidden from Him* : and as I have already remarked, this is carefully to be borne in mind, in explaining the prophecy before us. 37—39.] This comparison also occurs in Luke xvii. 26, 27,



in marriage, until the day that Noe entered into the ark,  
 39 and knew not until the flood came, and took them all  
 away; so shall [1 *also*] the coming of the Son of man be.  
 40 Then shall two be in the field; the one <sup>m</sup> *shall be* taken,  
 and the other left. 41 Two women shall be grinding at  
 the mill; the one <sup>m</sup> *shall be* taken, and the other left.

<sup>e</sup> ch. xxv. 13.

<sup>f</sup> 1 Thess. v. 2.  
<sup>g</sup> 2 Pet. iii. 10.  
 Rev. iii. 3;  
 xvi. 15.

<sup>g</sup> ch. xxv. 13.  
<sup>i</sup> 1 Thess. v. 2.

<sup>h</sup> Acts xx. 23.  
<sup>i</sup> 1 Cor. iv. 2.  
 Heb. iii. 8.

42 <sup>e</sup> Watch therefore: for ye know not what <sup>n</sup> *hour* your  
 Lord doth come. 43 <sup>f</sup> But know this, that if the goodman  
 of the house had known in what watch the thief would  
 come, he would have watched, and would not have suffered  
 his house to be <sup>o</sup> *broken up*. 44 <sup>g</sup> Therefore be ye also  
 ready: for in such an hour as ye think not the Son of  
 man cometh. 45 <sup>h</sup> Who then is a faithful and wise servant,  
 whom his lord hath made ruler over his household, to give

<sup>l</sup> *omit.*

<sup>n</sup> *read, day.*

<sup>m</sup> *render, is.*

<sup>o</sup> *i. e. broken into.*

with the addition of '*the days of Lot*' to it: see also 2 Pet. ii. 4—10; iii. 5, 6. It is important to notice the confirmation, by His mouth who is Truth itself, of the *historic reality of the flood of Noah*.

The expression *drinking* may serve to shew that it is a mistake to imagine that we have in Gen. ix. 20 the account of the first wine and its effects. The security here spoken of is in no wise inconsistent with the anguish and fear prophesied, Luke xxi. 25, 26. They *say*, there is peace, and occupy themselves as if there were: but fear is at their hearts. On the addition in Luke xxi. 34—36, see notes there. 40, 41.] From this point (or perhaps even from ver. 37, as historic resemblance is itself parabolic) the discourse begins to assume a parabolic form, and gradually passes into a series of formal parables in the next chapter.

These verses set forth that, as in the times of Noah, men and women shall be employed in their ordinary work: see Exod. xi. 5: Isa. xlvii. 2. They also shew us that the elect of God will to the last be mingled in companionship and partnership with the children of this world (see Mark i. 19, 20). We may notice, that these verses do not refer to the same as vv. 16—18. Then it is a question of *voluntary flight*; now of *being taken* (by the angels, ver. 31: the *present tense* graphically sets the incident before us; or perhaps describes the *rule* of proceeding. It is interesting to know that the word "*taken*" is the same verb in the original as "*receive*" in John xiv. 3) or *left*. Nor again do they refer to the great

judgment of ch. xxv. 31, for then (ver. 32) *all* shall be summoned: but they refer to the millennial dispensation, and the gathering of the elect to the Lord *then*. The "women grinding at the mill" has been abundantly illustrated by travellers, as even now seen in the East. See especially *The Land and the Book*, pp. 526, 7.

42—44.] Our Lord here resumes the tone of direct exhortation with which He commenced. To the secure and careless He will come as a thief in the night: to His own, as their Lord. See Obad. 5: Rev. iii. 3; xvi. 15: 1 Thess. v. 1—10, where the idea is expanded at length. Compare ver. 7 there with our ver. 49, and on the distinction between those who are of the day, and those who are of the night, see notes there. 45—47.] Our Lord had given this parabolic exhortation before, Luke xii. 42—46. Many of these His last sayings in public are solemn repetitions of, and references to, things already said by Him. That this was the case in the present instance, is almost demonstrable, from the implicit allusion in Luke xii. 36, to the *return from the wedding*, which is here expanded into the parable of ch. xxv. 1 ff. How much more natural that our Lord should have preserved in his parabolic discourses the same leading ideas, and again and again gathered his precepts round them,—than that the Evangelists should have thrown into utter and inconsistent confusion, words which would have been treasured up so carefully by them that heard them;—to say nothing of the promised help of the Spirit to bring to mind

them meat in due season? <sup>46</sup> Blessed is that servant, <sup>1</sup> Rev. xvi. 16. whom his lord when he cometh shall find so doing. <sup>47</sup> Verily I say unto you, That <sup>2</sup> he shall make him ruler <sup>3</sup> ch. xxv. 21, <sup>4</sup> Luke <sup>5</sup> xiii. 29. over all his goods. <sup>48</sup> But [*P and*] if that evil servant shall say in his heart, My lord delayeth his coming; <sup>49</sup> and shall begin to smite his fellowservants, and <sup>4</sup> to eat and drink with the drunken; <sup>50</sup> the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, <sup>51</sup> and shall cut him asunder, and appoint him his portion with the hypocrites: <sup>1</sup> there <sup>1</sup> ch. viii. 12; <sup>2</sup> xxi. 26. shall be weeping and gnashing of teeth.

XXV. <sup>1</sup> Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth

*P not expressed in the original.*

<sup>4</sup> read, shall.

all that He had said to them. Who then is] A question asked that *each one may put it to himself*,—and to signify the high honour of such an one. faithful and wise] Prudence in a servant can be only the consequence of faithfulness to his master.

This verse is especially addressed to the Apostles and Ministers of Christ. The give them (their) meat (= portion of meat, Luke xii. 42) answers to the description of the workman that need not be ashamed in 2 Tim. ii. 16. On ver. 47, compare ch. xxv. 21: 1 Tim. iii. 13: Rev. ii. 26; iii. 21, which last two passages answer to the promise here, that each faithful servant shall be over all his master's goods. That promotion shall not be like earthly promotion, wherein the eminence of one excludes that of another,—but rather like the diffusion of love, in which, the more each has, the more there is for all. <sup>48—51.</sup>] The question is not here asked again, *who is &c.*, but the transition made from the good to the bad servant, or even the good to the bad mind of the same servant, by the epithet evil.

delayeth] then manifestly, a long delay is in the mind of the Lord: see above on ver. 29. Notice that *this servant also is one set over the household—one who says my lord*—and began well—but now begins to, &c.—falls away from his truth and faithfulness;—the sign of which is that he begins (lit. shall have begun) to lord it over the elect (1 Pet. v. 3), and to revel with the children of the world. In consequence, though he have not lost his belief (“my lord”), he shall be placed with those who believed not, the hypocrites. <sup>51.</sup>] The reference is to the punishment of cutting, or sawing asunder:

see Dan. ii. 5; iii. 29: Sus. ver. 59: see also Heb. iv. 12; xi. 37. The expression here is perhaps not without a symbolical reference also to that dreadful sundering of the conscience and practice which shall be the reflective torment of the condemned:—and by the mingling and confounding of which only is the anomalous life of the wilful sinner made in this world tolerable.

CHAP. XXV. 1.—13.] PARABLE OF THE VIRGINS. Peculiar to Matthew.

1.] Then—at the period spoken of at the end of the last chapter, viz. the coming of the Lord to His personal reign—not His final coming to judgment. ten virgins] The subject of this parable is not, as of the last, the distinction between the faithful and unfaithful servants; no outward distinction here exists—all are virgins—all companions of the bride—all furnished with brightly-burning lamps—all, up to a certain time, fully ready to meet the Bridegroom—the difference consists in some having made a provision for feeding the lamps in case of delay, and the others none—and the moral of the parable is the blessedness of endurance unto the end. “The point of the parable consists,” as Calvin remarks, in this, “that it is not enough to have been once girt and prepared for duty, unless we endure even to the end.” There is no question here of apostasy, or unfaithfulness—but of the want of provision to keep the light bright against the coming of the bridegroom, however delayed.

Ten was a favourite number with the Jews—ten men formed a congregation in a synagogue. In a passage from Rabbi Salomo, cited by Wetstein, he mentions ten lamps or torches as the usual number

a Eph. v. 22.  
26. Rev. xix.  
7: xxi. 3, 9.  
b ch. xiii. 47:  
xxii. 10.

to meet <sup>a</sup> the bridegroom. <sup>2 b</sup> And five of them were <sup>r</sup> wise, and five were <sup>r</sup> foolish. <sup>3 a</sup> *They that were foolish took their lamps, and took no oil with them: <sup>4</sup> but the wise took oil in their vessels with their lamps.* <sup>5</sup> While the bridegroom <sup>c 1</sup> *Thess. v. 6. t tarried, c they all slumbered and slept.* <sup>6</sup> And at midnight there <sup>a</sup> was a cry made, Behold, the bridegroom [<sup>v</sup> *cometh*]; go ye out to meet him. <sup>7</sup> Then all those virgins arose,

<sup>r</sup> in the ancient authorities these words are transposed.

<sup>a</sup> read, For the foolish, when they took their lamps.

<sup>t</sup> render, delayed.

<sup>a</sup> see note.

<sup>v</sup> omit.

in marriage processions: see also Luke xix. 13. to meet the bridegroom] It would appear that these virgins had left their own homes, and were waiting somewhere for the bridegroom to come,—probably at the house of the bride; for the object of the marriage procession was to *fetch the bride to the bridegroom's house*. Meyer however supposes that in this case the wedding was to be held in the bride's house, on account of the thing signified—the coming of the Lord to His Church;—but it is better to take the ordinary custom, and interpret accordingly, where we can. In both the wedding parables (see ch. xxii.) the *bride* does not appear—for she, being the Church, is in fact the aggregate of the guests in the one case, and of the companions in the other. We may perhaps say that she is here, in the strict interpretation, the Jewish Church, and these ten-virgins Gentile congregations accompanying her. This went forth is *not their final going out* in ver. 6, for only half of them did so,—but *their leaving their own homes*: compare took, in vv. 3, 4. The interpretation is—these are souls come out from the world into the Church, and there waiting for the coming of the Lord—not hypocrites, but *faithful souls, bearing their lamps (their own lamps)*; so, literally: compare 1 Thess. iv. 4)—the inner spiritual life fed with the oil of God's Spirit (see Zech. iv. 2—12: Acts x. 38: Heb. i. 9). All views of this parable which represent the foolish virgins as having only a *dead faith*, only the lamp without the light, the body without the spirit, &c., are *quite beside the purpose*;—the lamps (see ver. 8) were *all burning* at first, and for a certain time. Whether the *equal partition* of wise and foolish have any deep meaning we cannot say; it *may* be so.

3, 4.] These were not torches, nor wicks fastened on staves, as some have supposed, but properly *lamps*: and the oil vessels (which is most important to the parable) were *separate from* the lamps.

The lamps being the hearts lit with the flame of heavenly love and patience, supplied with the oil of the Spirit,—now comes in the difference between the wise and foolish:—the one *made no provision for the supply* of this—the others *did*. How so? The wise ones *gave all diligence to make their calling and election sure* (2 Pet. i. 10 and 5—8), making their bodies, souls, and spirits (their *vessels*, 2 Cor. iv. 7) a means of supplying spiritual food for the light within, by seeking, in the appointed means of grace, more and more of God's Holy Spirit. The others *did not this*—but trusting that the light, once burning, would ever burn, made no provision for the strengthening of the inner man by watchfulness and prayer.

5—7] *delayed*: compare ch. xxiv. 48, where the Greek verb rendered *delayeth* is the same. The same English rendering ought to have been kept here. But the thought of the foolish virgins is very different from that of the wicked servant: his—'there will be plenty of time, my Lord tarrieth:—theirs, 'surely He will soon be here, there is no need of a store of oil.' This may serve to shew how altogether diverse is the ground of the two parables. *they all slumbered and slept*] I believe no more is meant here than that all, being weak by nature, gave way to drowsiness: as indeed the wakefulness of the holiest Christian, compared with what it should be, is a sort of slumber:—but, the while, how much difference was there between them! Some understand this verse of sleep in death. But, not to mention that this will not fit the machinery of the parable (see below on ver. 8), it would assume (they all) that none of the faithful would be living on earth when the Lord comes.

a cry made] See Isa. lxiii. 5—7: and the porter's duty, Mark xiii. 34. This warning cry is *before* the coming: see ver. 10. The exact rendering is *present*, graphically setting the reality before us: *there ariseth a cry*. all] All now seem alike—all wanted their lamps

and <sup>d</sup> trimmed their lamps. <sup>8</sup> And the foolish said unto <sup>d</sup> Luke xii. 26.  
the wise, Give us of your oil; for our lamps are <sup>w</sup> gone out.  
<sup>9</sup> But the wise answered, saying, [<sup>z</sup> Not so;] lest there be  
not enough for us and you: but go ye rather to them that  
sell, and buy for yourselves. <sup>10</sup> And while they went to  
buy, the bridegroom came; and <sup>y</sup> they that were ready  
went in with him to <sup>z</sup> the marriage: and <sup>e</sup> the door was <sup>e</sup> Luke xiii. 26.  
shut. <sup>11</sup> Afterward came also the other virgins, saying,  
<sup>f</sup> Lord, Lord, open to us. <sup>12</sup> But he answered and said, <sup>f</sup> ch. vii. 27, 28.  
Verily I say unto you, I know you not. <sup>13</sup> <sup>g</sup> Watch there-  
fore, for ye know neither the day nor the hour [<sup>a</sup> wherein  
*the Son of man cometh*]. <sup>g</sup> ch. xiv. 42, 44, 1 Cor. xvi. 12, 1 Thess. v. 6, 1 Pet. v. 8, Rev. xvi. 15.

<sup>14</sup> <sup>h</sup> For [<sup>b</sup> the kingdom of heaven is] <sup>i</sup> as a man <sup>e</sup> travelling <sup>h</sup> Luke xix. 12  
into a far country, [<sup>who</sup>] called his own servants, and <sup>i</sup> ch. xxi. 23.

<sup>w</sup> render, going out.

<sup>z</sup> not expressed in the original.

<sup>y</sup> render for perspicuity (the pronoun is feminine), the virgins. <sup>z</sup> render,  
the marriage feast. <sup>a</sup> omit. <sup>b</sup> not expressed in the original.

<sup>e</sup> the original has only, leaving his country, or, his home: see ch. xxi. 33.

trimmed—but for the neglectful, there is not wherewith. It is not enough to have burnt, but to be burning, when He comes. Raise the wick as they will, what avails it if the oil is spent? <sup>trimmed</sup>

“by pouring on fresh oil, and removing the fungi about the wick: for the latter purpose a sharp-pointed wire was attached to the lamp, which is still seen in the bronze lamps found in sepulchres.” Webst. and Wilk.

8, 9.] are going out;—not as A. V.—‘are gone out:’ and there is deep truth in this: the lamps of the foolish virgins are not *extinguished altogether*. <sup>lest there be not enough</sup>

See Ps. xlix. 7: Rom. xiv. 12. No man can have more of this provision than will supply his own wants. <sup>go ye rather</sup>

This is not said in mockery, as some suppose: but in earnest. <sup>them that sell</sup>

These are the ordinary dispensers of the means of grace—*ultimately* of course God Himself, who alone can give his Spirit. The counsel was good, and well followed—but the time was past. Observe that those who sell are a *particular class* of persons—

no mean argument for a *set and appointed ministry*; and moreover for a *paid ministry*. If they *sell*, they *receive* for the thing sold: compare our Lord’s saying, Luke x. 7. This *selling* bears no analogy with the crime of Simon Magus in Acts viii.: compare our Lord’s other saying, Matt. x. 8. 10—12.] We are *not told that they could not buy*—that the shops were shut—

but simply that it was *too late—for that time*. For it is *not the final coming of the Lord to judgment, when the day of grace will be past*, that is spoken of,—except in so far as it is hinted at in the background, and in the individual application of the parable (virtually, not actually) coincides, to each man, with the day of his death. *This feast is the marriage supper of Rev. xix. 7—9 (see also ib. xxi. 2); after which these improvident ones gone to buy their oil shall be judged in common with the rest of the dead*, *ibid. xx. 12, 13*.

Observe here, I know you not is very different, as the whole circumstances are different, from “*I never knew you*,” in ch. vii. 23, where the “*Depart from me*” binds it to our ver. 41, and to the time of the *final judgment*, spoken of in that parable. [See the note at the end of the chapter.]

14—30.] PARABLE OF THE TALENTS. Peculiar to Matthew. The similar parable contained in Luke xix. 11—27 is altogether distinct, and uttered on a different occasion: see notes there.

14.] The ellipsis is rightly supplied in the A. V., For [*the kingdom of heaven is*] as a man, &c. We have this parable and the preceding one alluded to in very few words by Mark xiii. 34—36. In it we have the *active* side of the Christian life, and its danger, set before us, as in the last the contemplative side. There, the foolish virgins failed, *from thinking their part too easy*—here the wicked servant fails, *from*

k Rom. xii. 6.  
1 Cor. xii. 7,  
11, 29. Eph.  
iv. 11.

delivered unto them his goods. <sup>15</sup> And unto one he gave five talents, to another two, and to another one; <sup>k</sup> to every man according to his several ability; and straightway took his journey. <sup>16</sup> Then he that had received the five talents went and traded with the same, and made them other five talents. <sup>17</sup> And likewise he that had received two, he also gained other two. <sup>18</sup> But he that had received one went and digged in the earth, and hid his lord's money. <sup>19</sup> After a long time the lord of those servants cometh, and reckoneth with them. <sup>20</sup> And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. <sup>21</sup> His lord said unto him; Well done, thou good and faithful servant: thou hast been faithful over a few things, <sup>l</sup> I will make thee ruler over many things: enter thou into <sup>m</sup> the joy of thy lord. <sup>22</sup> He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. <sup>23</sup> His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will

l ch. xxiv. 47.  
ver. 54, 48.  
m 2 Tim. ii. 12.  
Heb. xii. 3.

*thinking his too hard.* The parable is still concerned with *Christians* (his own servants), and *not the world at large.*

We must remember the relation of master and slave, in order to understand his delivering to them his property, and punishing them for not fructifying with it.

<sup>15.</sup> In Luke each receives the same, but the profit made by each is different: see notes there. Here, in fact, they did each receive the same, for they received according to their ability—their character and powers. There is no Pelagianism in this, for each man's powers are themselves the gift of God. <sup>16—18.</sup> The increase gained by each of the two faithful servants was the full amount of their talents:—of each will be required as much as has been given. The third servant here is not to be confounded with the wicked servant in ch. xxiv. 48. This one is not actively an ill-doer, but a *holder* of the money entrusted to him—one who brings no profit: see on ver. 24. <sup>19—23.</sup> After a long time] Here again, as well as in the delay of ver. 5 and ch. xxiv. 48, we have an intimation that the interval would be no short one. This proceeding is not, strictly speaking, the last judgment, but still the same as that in the former parable; the beginning of judgment at the house of God

—the judgment of the *millennial advent.*

This to the servants of Christ (his own servants, ver. 14), is their final judgment—but not that of the rest of the world. We may observe that this great account differs from the coming of the bridegroom, inasmuch as this is altogether concerned with a course of action *past*—that with a present state of preparation. This holds, in the individual application, of the account after the resurrection; that, at the utmost (and not in the direct sense of the parable even so much), of being ready for his summons at death. <sup>20.]</sup> The faithful servant does not take the praise to himself—*thou deliveredst unto me* is his confession—and beside them the enabling cause of his gain;—without Me, ye can do nothing, John xv. 5. This is plainer in Luke (xix. 16), "*Thy pound hath gained ten pounds.*" See 1 Cor. xv. 10:—and on the joy and alacrity of these faithful servants in the day of reckoning, 1 Thess. ii. 19: 2 Cor. i. 14: Phil. iv. 1. <sup>21.]</sup> See the corresponding sentence in Luke xix. 17, and note. The joy here is not a *feast*, as sometimes interpreted, but that joy spoken of Heb. xii. 2, and Isa. liii. 11—that joy of the Lord arising from the completion of His work and labour of love, of which the first Sabbatical rest of the Creator was typical—

make thee ruler over many things: enter thou into the joy of thy lord. <sup>24</sup> Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: <sup>25</sup> and I was afraid, and went and hid thy talent in the earth: lo, [<sup>d there</sup>] thou hast that is thine. <sup>26</sup> His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: <sup>27</sup> thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. <sup>28</sup> Take therefore the

<sup>d</sup> not expressed in the original.

Gen. i. 31; ii. 2,—and of which His faithful ones shall in the end partake: see Heb. iv. 3—11: Rev. iii. 21.

Notice the identity of the praise and portion of him who had been faithful in less, with those of the *first*. The words are, as has been well observed, “not, ‘good and successful servant,’ but ‘good and faithful servant:’” and faithfulness does not depend on *amount*. <sup>24, 25.</sup> This

sets forth the excuse which men are perpetually making of human infirmity and inability to keep God’s commands, when they never apply to that grace which might enable them to do so—an excuse, as here, self-convicting, and false at heart.

reaping where thou hast not sown] The connexion of thought in this our Lord’s last parable, with His *first* (ch. xiii. 3—9), is remarkable. He looks for fruit where He has sown—*this is truth*: but not beyond the power of the soil by Him enabled—*this is man’s lie*, to encourage himself in idleness.

I was afraid] See Gen. iii. 10. But that pretended fear, and this insolent speech, are *inconsistent*, and betray the falsehood of his answer.

thou hast that is thine] This is also false—it was not so—for there was *his lord’s time*,—and *his own labour*, which was *his lord’s*—to be accounted for.

<sup>26, 27.</sup> St. Luke prefixes “out of thine own mouth will I judge thee,”—viz. ‘because, knowing the relation between us, that of absolute power on my part over thee,—if thou hadst really thought me such an hard master, thou oughtest &c., in order to avoid utter ruin. But this was *not* thy real thought—thou wert wicked and slothful.’

thou knewest, &c. is not concessive, but hypothetical;—God is *not really* such a Master.

the exchangers, in Luke

(xix. 29) “*the bank*” (exchange).

There was a saying very current among the early Fathers, “*Be ye worthy exchangers*,” which some of them seem to attribute to the Lord, some to one of the Apostles. It is supposed by some to be taken from this place, and it is just possible it may have been: but it more likely was traditional, or from some apocryphal gospel. Suicer discusses the question, and inclines to think that it was a way of expressing the general moral of the two parables in Matt. and Luke.

But, in the interpretation, who are these exchangers? The explanation (Olsh., and adopted by Trench, *Parables*, p. 247) of their being those *stronger characters* who may lead the more timid to the useful employments of gifts which they have not energy to use, is objectionable (1) as not answering to the *character addressed*—he was not timid, but false and slothful:—and (2) nor to the *facts of the case*: for it is impossible to employ the grace given to one through *another’s* means, without working one’s self.

I rather take it to mean, ‘If thou hadst really been afraid, &c., slothful as thou art, thou mightest at least, without trouble to thyself, have provided that I should have not been defrauded of the interest of my money—but now thou art both slothful and wicked, in having done me this injustice.’ Observe there would have been no praise due to the servant—but “*that which is mine*” would not have lost its increase. The machinery of religious and charitable societies in our day is very much in the place of the *exchangers*. Let the subscribers to them take heed that they be not in the degraded case of this servant, even if his excuse had been genu-

n ch. xiii. 12.

o ch. viii. 12;  
xxiv. 51.p Zech. xiv. 5.  
ch. xvi. 27;  
xix. 35.  
Acts i. 11.  
1 Thess. iv.  
16, 2 Thess.  
i. 7, Jude  
14, Rev. i. 7.  
q Rom. xiv. 10.  
2 Cor. v. 10.  
r Rev. xx. 12.  
Ezek. xxxiv.  
17. ch. xiii.  
46.

talent from him, and give it unto him which hath ten talents. <sup>29</sup> For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. <sup>30</sup> And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

<sup>31</sup> ¶ When the Son of man shall come in his glory, and all the [<sup>†</sup>holy] angels with him, then shall he sit upon the throne of his glory: <sup>32</sup> and before him shall be gathered <sup>‡</sup>all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: <sup>33</sup> and he shall set the sheep on his right hand, but the

render, But when: literally, Whenever.  
the oldest authorities.

<sup>†</sup> omitted in many of  
render, all the nations.

ine. <sup>28-31.</sup> This command is answered in Luke xix. 25, by a remonstrance from those addressed, which the Master overrules by stating the great law of His kingdom. On ch. xiii. 12, we have explained this as applied to the system of teaching by parables. Here it is predicated of the whole Christian life. It is the case even in nature: a limb used is strengthened; disused, becomes weak. The transference of the talent is not a matter of justice between man and man, but is done in illustration of this law, and in virtue of that sovereign power by which God does what He will with his own: see Rom. xi. 29, and note there. In the outer darkness there is again an allusion to the marriage supper of the Lamb, from which the useless servant being excluded, gnashes his teeth with remorse without: see ch. xxii. 18.

<sup>31-46.</sup> THE FINAL JUDGMENT OF ALL THE NATIONS. Peculiar to Matthew. In the two former parables we have seen the difference between, and judgment of, Christians—in their inward readiness for their Lord, and their outward diligence in profiting by his gifts. And both these had reference to that first resurrection and millennial Kingdom, the reality of which is proved by the passages of Scripture cited in the notes above, and during which all Christians shall be judged. We now come to the great and universal judgment at the end of this period, also prophesied of distinctly in order in Rev. xx. 11-15—in which all the dead, small and great, shall stand before God. This last great judgment answers to the judgment on Jerusalem, after the Christians had escaped from it: to the gathering of

the eagles (ministers of vengeance) to the carcass. Notice the precision of the words in ver. 31, when(ever)—this setting forth the indefiniteness of the time—the but the distinction from the two parables foregoing; and then, to mark a precise time when all this shall take place—a day of judgment.

Compare, for the better understanding of the distinction and connexion of these 'two comings' of the Lord, 1 Thess. iv. 16, 17, and 2 Thess. i. 7-10.

This description is not a parable, though there are in it parabolic passages, e.g. as a shepherd, &c.: and for that very reason, that which is illustrated by those likenesses is not itself parabolic. It will heighten our estimation of the wonderful sublimity of this description, when we recollect that it was spoken by the Lord only three days before his sufferings.

<sup>31.</sup> in his glory] This expression, repeated again at the end of the verse, is quite distinct from with power and great glory ch. xxiv. 30: see Rev. xx. 11. This His glory is that also of all his saints, with whom He shall be accompanied: see Jude ver. 14. In this his coming they are with the angels, and as the angels: see Rev. xix. 14 (compare ver. 8): Zech. xiv. 5.

<sup>32.</sup> The expression all the nations implies all the nations of the world, as distinguished from the elect already gathered to Him, just as the Gentiles were by that name distinguished from his chosen people the Jews. Among these are "the other sheep which He has, not of this fold," John x. 16. he shall separate] See Ezek. xxxiv. 17. The sheep are those referred to in Rom. ii. 7, 10; the goats in ib. vv. 8, 9, where this same judgment according to works is spoken of.

goats on the left. <sup>34</sup> Then shall the King say unto them on his right hand, Come, ye blessed of my Father, 'inherit the kingdom 'prepared for you from the foundation of the world: <sup>35</sup> 'for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: 'I was a stranger, and ye took me in: <sup>36</sup> 'naked, and ye clothed me: I was sick, and ye visited me: 'I was in prison, and ye came unto me. <sup>37</sup> Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? <sup>38</sup> when saw we thee a stranger, and took thee in? or naked, and clothed thee? <sup>39</sup> or when saw we thee sick, or in prison, and came unto thee? <sup>40</sup> And the King shall answer and say unto them, Verily I say unto you, 'Inasmuch as ye <sup>h</sup> have done it unto <sup>y</sup> one of the least of these my brethren, ye <sup>h</sup> have done it

<sup>h</sup> render, did it.

<sup>34.</sup> THE KING—here for the first and only time does the Lord give Himself this name: see Rev. xix. 16: Rom. xiv. 9.

Come] Whatever of good these persons had done, was all *from Him* from whom cometh every good gift—and the *fruit of his Spirit*. And this Spirit is only purchased for man by the work of the Son, in whom the Father is well pleased: and to whom all judgment is committed. And thus *they are the blessed of the Father*, and those for whom this kingdom is prepared. It is not to the purpose to say that those blessed of . . . must be the elect of God in the *stricter sense (the Father)*—and that, because the Kingdom has been prepared for them from the foundation of the world. For evidently this would, in the divine omniscience, be true of every single man who shall come to salvation, whether belonging to those who shall be found worthy to share the first resurrection or not. The Scripture assures us of *two resurrections*: the *first, of the dead in Christ*, to meet Him and reign with Him, and hold (1 Cor. vi. 2) judgment over the world: the *second, of all the dead*, to be judged according to their works. And to what purpose would be a judgment, if *all were to be condemned*? And if any escape condemnation, to them might the words of this verse be used: so that this objection to the interpretation does not apply.

*Election to life* is the universal doctrine of Scripture; but *not the reprobation of the wicked*: see below, on ver. 41. On from the foundation of the world, see

John xvii. 24: 1 Pet. i. 20.

<sup>35.</sup> took me in] the idea of the word is, 'numbered me among your own circle.'

<sup>37—40.</sup> The answer of these righteous appears to me to shew plainly that they are *not* to be understood as being the covenanted servants of Christ. Such an answer it would be impossible for *them* to make, who had done all distinctly *with reference to Christ*, and for his sake, and with his declaration of ch. x. 40—42 before them. Such a supposition would remove all reality, as indeed it has generally done, from our Lord's description. See the remarkable difference in the answer of the faithful servants, vv. 20, 22. *The saints are already in His glory*—judging the world with Him (1 Cor. vi. 2)—accounted as parts of, representatives of, Himself (ver. 40)—in this judgment *they* are not the judged (John v. 24: 1 Cor. xi. 31). But *these* who are the judged, *know not* that all their deeds of love have been done *to and for Christ*—they are overwhelmed with the sight of the grace which has been working in and for them, and the glory which is now their blessed portion. And notice, that it is not the *works, as such*, but the *love* which prompted them—that love which *was their faith*,—which felt its way, though in darkness, to Him who is Love—which is commended. <sup>40.</sup> my brethren] Not necessarily the saints with Him in glory—though primarily those—but also any of the great family of man. Many of those here judged may never have had an opportunity of doing these things to the saints of Christ properly so called. In this



z Pa. vi. 8.  
ch. vii. 28.  
a ch. xiii. 40,  
42.  
b 2 Pet. ii. 4.  
Jude 6.

unto me. <sup>41</sup> Then shall he say also unto them on the left hand, <sup>2</sup> Depart from me, ye cursed, <sup>3</sup> into <sup>1</sup> *everlasting fire, prepared for* <sup>b</sup> the devil and his angels: <sup>42</sup> for I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: <sup>43</sup> I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. <sup>44</sup> Then shall they also answer [<sup>k</sup> him], saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? <sup>45</sup> Then shall he answer them, saying, Verily I say unto you, <sup>o</sup> Inasmuch as ye did it not to one of the least of these, ye did it not to me. <sup>46</sup> And <sup>d</sup> these shall go away into <sup>1</sup> *everlasting punishment*: but the righteous into life eternal.

o Prov. xiv 31.  
xvii. 5. Zech.  
ii. 6. Acts  
ix. 6.  
d Dan. xii. 2.  
John v. 20.  
Rom. ii. 7 &c.

XXVI. <sup>1</sup> And it came to pass, when Jesus had finished

<sup>1</sup> *render*, the eternal fire which hath been prepared.

<sup>k</sup> omit. <sup>1</sup> *render*, eternal (*the word is the same in both places*).

is fulfilled the covenant of God to Abraham, "in thy seed shall all the nations of the earth (so in LXX) be blessed." Gen. xxii. 18. <sup>41—43.</sup> It is very important to observe the distinction between the blessing, ver. 34, and the curse here. 'Blessed—*of my Father*:'—but not 'cursed of my Father.' because all man's salvation is of God—all his condemnation *from himself*. 'The Kingdom, *prepared for you*:' but 'the fire, which has been prepared *for the devil and his angels*' [greater definiteness could not be given than by the words in the original: that particular fire, that eternal fire, created for a special purpose]—not, for you: because *there is election to life*—but there is *no reprobation to death*: a *book of Life*—but *no book of Death*; no hell for man—because the blood of Jesus hath purchased life for all: but they who will *serve the devil, must share with him in the end*.

The repetition of all these particulars shews how exact even for every individual the judgment will be. Stier excellently remarks, that the *curse* shews the *termination of the High Priesthood of Christ*, in which office He only intercedes and blesses. Henceforth He is King and Lord—his enemies being now for ever put under his feet. <sup>44, 45.</sup> See note on ver. 37.

The sublimity of this description surpasses all imagination—Christ, as the Son of Man, the Shepherd, the King, the Judge—as the centre and end of all human love, bringing out and rewarding his latent grace in those who

have lived in love—everlastingly punishing those who have quenched it in an unloving and selfish life—and in the accomplishment of his mediatorial office, causing, even from out of the iniquities of a rebellious world, his sovereign mercy to rejoice against judgment. <sup>48.</sup> See John v. 28, 29; and as taking up the prophetic history at this point, Rev. xxi. 1—8. Observe, the *same epithet* is used in the original for punishment and life—which are here *contraries*—for the *life* here spoken of is not bare *existence*, which would have *annihilation* for its opposite; but *blessedness and reward*, to which *punishment and misery* are antagonist terms. As regards the interpretation of this chapter, the coincidence of these portions of Scripture prophecy with the process of the great last things in Rev. xx. and xxi. is never to be overlooked, and should be our guide to their explanation, however distrustful we may be of its certainty. Those who set this coincidence aside, and interpret each portion by itself, without connexion with the rest, are clearly wrong. The only alternative view seems to be that which regards this as the judgment at the time of Israel's deliverance, previous to the Millennium. This has been urged on me lately by a very able correspondent: but I cannot see how it agrees with the great features of the description as pointed out above.

CHAP. XXVI. 1, 2.] FINAL ANNOUNCEMENT OF HIS SUFFERINGS, NOW CLOSE AT HAND. Mark xiv. 1. Luke xxii. 1. The

all these sayings, he said unto his disciples, <sup>2</sup> Ye know that after two days is the feast of the passover, and the Son of man is <sup>m</sup> betrayed to be crucified. <sup>3</sup> <sup>a</sup> Then assembled together the chief priests, [<sup>n</sup> and the scribes,] and the elders of the people, unto the palace of the high priest, who was called Caiaphas, <sup>4</sup> and consulted that they might take Jesus by subtilty, and kill him. <sup>5</sup> But they said, Not <sup>o</sup> on the feast day, lest there be an uproar among the people.

<sup>6</sup> <sup>b</sup> Now when Jesus was in <sup>c</sup> Bethany, in the house of

<sup>a</sup> Ps. ii. 2.  
John xi. 47.  
Acts iv. 26.  
&c.

<sup>b</sup> John xii. 1, 2;  
xii. 8.  
Acts iv. 26.  
ch. xxi. 17.

<sup>m</sup> or, delivered up: it is the same word as in ver. 15, 16, 21, &c.

<sup>n</sup> omit.

<sup>o</sup> render, during the feast.

public office of our Lord as a *Teacher* having been now fulfilled, His *priestly office* begins to be entered upon. He had not completed *all* his discourses, for He delivered, after this, those contained in John xiv.—xvii.—but *not in public*; only to the inner circle of his disciples. From this point commences THE NARRATIVE OF HIS PASSION.

<sup>2.</sup> after two days] This gives no certainty as to the time when the words were said: we do not know whether the current day was included or otherwise. But thus much of importance we learn from them: that the delivery of our Lord to be crucified, and the taking place of the Passover, *strictly coincided*. The solemn mention of them in this connexion is equivalent to a declaration from Himself, if it were needed, of the identity, both of time and meaning, of the two sacrifices; and serves as the fixed point in the difficult chronological arrangement of the history of the Passion. The latter clause, and the Son of man . . . , depends on ye know as well as the former. Our Lord had doubtless before joined these two events together in His announcements to his disciples. To separate this clause from the former, seems to me to do violence to the construction. It would require *and then the Son*. . . .

<sup>3—5.]</sup> CONSPIRACY OF THE JEWISH AUTHORITIES. Mark xiv. 1. Luke xxii. 2. This assembling has no connexion with what has just been related, but follows rather on the end of ch. xxiii. who was called Caiaphas is in Josephus, "*Joseph, who is also Caiaphas.*" Valerius Gratus, Procurator of Judæa, had appointed him instead of Simon ben Kamith. He continued through the procuratorship of Pontius Pilate, and was displaced by the procurator Vitellius, A.D. 37. See note on Luke iii. 2, and chrono-

logical table in introduction to Acts.

who was called does not mean who was 'surnamed,' but (see ver. 14) implies that *some name* is to follow, which is more than, or different from, the real one of the person.

Not during the feast] This expression must be taken as meaning the whole period of the feast—the seven days. On the *feast-day* (A. V.), i. e. the day on which the passover was sacrificed, they could not lay hold of and slay any one, as it was a day of sabbatical obligation (Exod. xii. 16). See note on ver. 17.

<sup>6—13.]</sup> THE ANOINTING AT BETHANY. Mark xiv. 3—9. John xii. 1—8. On Luke vii. 36—50, see note there. This history of the anointing of our Lord is here inserted out of its chronological place.

It occurred *six days before the Passover*, John xii. 1. It perhaps can hardly be said that in its position *here*, it accounts in any degree for the subsequent application of Judas to the Sanhedrim (vv. 14—16), since his name is not even mentioned in it: but I can hardly doubt that it originally was placed where it here stands by one who was aware of its connexion with that application. The paragraphs in the beginning of this chapter come in regular sequence, thus: Jesus announces his approaching Passion: the chief priests, &c. meet and plot His capture, but *not during the feast: but when Jesus was in Bethany*, &c. occasion was given for an offer to be made to them, which led to its being effected, after all, during the feast. On the rebuke given to Judas at this time having led to his putting into effect his intention of betraying our Lord, see note on John xii. 4. The trace of what I believe to have been the original reason of the anointing being inserted in this place, is still further lost in St. Mark, who instead of *when Jesus was . . . has "and being" . . . just as*

Simon the leper, <sup>7</sup> there came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat. <sup>8</sup> But when his disciples saw it, they had indignation, saying, To what purpose is this waste? <sup>9</sup> For this [*P ointment*] might have been sold for much, and given to the poor. <sup>10</sup> When Jesus understood it, he said unto them, Why trouble ye the woman?

<sup>d</sup> Deut. xv. 11.

<sup>e</sup> see ch. xviii.

<sup>20</sup>: xviii.

<sup>20</sup>: John

xiii. 33: xiv.

19: xvi. 6.

28: xviii. 11.

for she hath wrought a good work upon me. <sup>11</sup> <sup>d</sup> For ye have the poor always with you; but <sup>e</sup> me ye have not always. <sup>12</sup> For in that she hath poured this ointment on my body, she did it for my burial. <sup>13</sup> Verily I say unto you, Whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

*P omit.*

if the narrative were continued; and at the end, instead of our them . . . Judas . . . went . . . has "*and Judas . . . went*" . . . as if there were no connexion between the two. It certainly cannot be said of St. Matthew, that he relates the anointing as *taking place two days before the Passover*: of St. Mark it *might* be said. It may be observed that St. Luke relates nothing of our Lord's visits to Bethany. <sup>6</sup> Simon the leper] Not at this time a leper, or he could not be at his house receiving guests. It is at least *possible*, that he may have been healed by our Lord. Who he was, is wholly uncertain. From Martha serving (John xii. 2), it would appear as if she were at home in the house (Luke x. 38 sqq.); and that Lazarus was one of them that sat at meat need not necessarily imply that he was a *guest* properly so called. He had been probably (see John xii. 9) absent with Jesus at Ephraim, and on this account, and naturally for other reasons, would be an object of interest, and one of the sitters at table. <sup>7</sup> an alabaster box] It was the usual cruse or pot for ointment, with a long narrow neck, and sealed at the top. It was thought that the ointment kept best in these cruses. On the nature of the ointment, see note on "*spikenard*," Mark xiv. 3.

his head] His *feet*, according to John xii. 3. See Luke vii. 38, and note there. <sup>8</sup> his disciples] *Judas alone* is mentioned, John xii. 4. It may have been that some were found ready to second his remark, but that John, from his peculiar position at the table,—if, as is probable, the same as in

John xiii. 23,—may not have observed it. If so, the independent origin of the two accounts is even more strikingly shewn.

*waste*] Bengel remarks, that the word (literally, *perdition*) is the same as that by which Judas himself is called. John xvii. 12. <sup>9</sup> for much] 800 denarii (John),—even more than that (Mark). On the singular relation which these three accounts bear to one another, see notes on Mark. <sup>10</sup>] It was not only 'a good work,' but a noble act of love, which should be spoken of in all the churches to the end of time. On ver. 11, see notes on Mark, where it is more fully expressed. <sup>12</sup> I can hardly think that our Lord would have said this, unless there had been in Mary's mind a distinct reference to His burial, in doing the act. All the company surely knew well that His death, and that by crucifixion, was near at hand: can we suppose one who so closely observed his words as Mary, not to have been possessed with the thought of that which was about to happen? The "*she is come aforehand to anoint*" of Mark (xiv. 8), and the "*against the day of my burying hath she kept this*" of John (xii. 7), point even more strongly to *her intention*. <sup>13</sup>] The only case in which our Lord has made such a promise. We cannot but be struck with the majesty of this prophetic announcement: introduced with the peculiar and weighty *verily I say unto you*,—conveying, by implication, the whole mystery of the gospel which should go forth from His Death as its source,—looking forward to the end of time, when it shall have

<sup>14</sup> Then one of the twelve, called Judas Iscariot, went unto the chief priests, <sup>15</sup> and said unto them, 'What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. <sup>16</sup> And from that time he sought opportunity to betray him.

<sup>1</sup> Zech. xi. 2.  
ch. xxvii. 3.

been preached in the whole world,—and specifying the fact that this deed should be recorded wherever it is preached. We may notice (1) that this announcement is a distinct prophetic recognition by our Lord of the existence of *written records*, in which the deed should be related; for in no other conceivable way could the universality of mention be brought about: (2) that we have here (if indeed we needed it) a convincing argument against that view of our three first Gospels which supposes them to have been compiled from an original document; for if there had been such a document, it must have contained this narrative, and no one using such a Gospel could have failed to insert this narrative, accompanied by such a promise, in his own work,—which St. Luke has not done: (3) that the same consideration is equally decisive against St. Luke having used, or even seen, our present Gospels of Matthew and Mark. (4) As regards the practical use of the announcement, we see that though the honourable mention of a noble deed is thereby recognized by our Lord as a legitimate source of joy to us, yet by the very nature of the case all regard to such mention as a *motive* is excluded. The motive was *love alone*.

14—16.] COMPACT OF JUDAS WITH THE CHIEF PRIESTS TO BETRAY HIM. Mark xiv. 10, 11. Luke xxii. 3—6. (See also John xiii. 2.) *When* this took place, does not appear. In all probability, immediately after the conclusion of our Lord's discourses, and therefore coincidently with the meeting of the Sanhedrim in ver. 3. As these verses bring before us the first overt act of Judas's treachery, I will give here what appears to me the true estimate of his character and motives. In the main, my view agrees with that given by Neander. I believe that Judas at first became attached to our Lord with much the same view as the other Apostles. He appears to have been a man with a practical talent for this world's business, which gave occasion to his being appointed the Treasurer, or Bursar, of the company (John xii. 6; xiii. 29). But the self-seeking, sensuous element, which his character had in common with that of the other Apostles, was deeper rooted in him; and the spirit and love of Christ gained no such influence over him

as over the others, who were more disposed to the reception of divine things. In proportion as he found our Lord's progress disappoint his greedy anticipations, did his attachment to Him give place to coldness and aversion. The exhibition of miracles alone could not keep him faithful, when once the deeper appreciation of the Lord's divine Person failed. We find by implication a remarkable example of this in John vi. 60—66, 70, 71, where the denunciation of the one unfaithful among the Twelve seems to point to the (then) state of his mind, as already beginning to be scandalized at Christ. Add to this, that latterly the increasing clearness of the Lord's announcements of His approaching passion and death, while they gradually opened the eyes of the other Apostles to some terrible event to come, without shaking their attachment to Him, was calculated to involve in more bitter disappointment and disgust one so disposed to Him as Judas was.

The actually exciting causes of the deed of treachery at this particular time may have been many. The reproof administered at Bethany (on the Saturday evening probably),—disappointment at seeing the triumphal entry followed, not by the adhesion, but by the more bitter enmity of the Jewish authorities,—the denunciations of our Lord in ch. xxii. xxiii. rendering the breach irreparable,—and perhaps His last announcement in ver. 2, making it certain that his death would soon take place, and sharpening the eagerness of the traitor to profit by it:—all these may have influenced him to apply to the chief priests as he did. With regard to *his motive* in general, I cannot think that he had any design but that of *sordid gain*, to be achieved by the darkest treachery. See further on this the note on ch. xxvii. 3.

15.] The verb rendered *covenanted* . . . *for*, may mean either *weighed out*, or *appointed*. That the money was *paid* to Judas (ch. xxvii. 3) is no decisive argument for the former meaning; for it may have been paid on the delivery of Jesus to the Sanhedrim. The "*covenanted*" of St. Luke and "*promised*" of St. Mark would lead us to prefer the other.

thirty pieces of silver] Thirty shekels, the price of the life of a servant, Exod. xxi. 32. Between three and four pounds of our money. St. Matthew

Exod. xii. 6.  
18.

17 Now the first day of the feast of unleavened bread

is the only Evangelist who mentions the sum. De Wette and others have supposed that the accurate mention of the *thirty pieces of silver* has arisen from the prophecy of Zechariah (xi. 12), which St. Matthew clearly has in view. The others have simply "*money*." It is just possible that the thirty pieces may have been merely *earnest-money*: but a difficulty attends the supposition; if so, Judas would have been entitled to the *whole* on our Lord being delivered up to the Sanhedrim (for this was all he undertook to do); whereas we find (ch. xxvii. 3) that, after our Lord's condemnation, Judas brought only the thirty pieces back, and nothing more. See note there.

17—19.] PREPARATION FOR CELEBRATING THE PASSOVER. Mark xiv. 12—16. Luke xxii. 7—13. The whole narrative which follows is extremely difficult to arrange and account for chronologically. Our Evangelist is the least circumstantial, and, as will I think appear, the least exact in detail of the three. St. Mark partially fills up the outline;—but the account of St. Luke is the most detailed, and I believe the most exact. It is to be noticed that the narrative which St. Paul gives, 1 Cor. xi. 23—25, of the institution of the Lord's Supper, and which he states he "*received from the Lord*," coincides almost verbatim with that given by St. Luke. But while we say this, it must not be forgotten that over all three narratives extends the great difficulty of explaining the first day of unleavened bread (Matt., Mark), or "*the day of unleavened bread*" (Luke), and of reconciling the impression undeniably conveyed by them, that the Lord and his disciples ate the *usual Passover*, with the narrative of St. John, which not only does not sanction, but I believe absolutely excludes such a supposition. I shall give, in as short a compass as I can, the various solutions which have been attempted, and the objections to them; fairly confessing that none of them satisfy me, and that at present I have none of my own. I will (1) state the *grounds of the difficulty itself*. The day alluded to in all four histories as that of the supper, which is unquestionably one and identical, is Thursday, the 13th of Nisan. Now the day of the Passover being slain and eaten was the 14th of Nisan (Exod. xii. 6, 18: Lev. xxiii. 5: Numb. ix. 3; xxviii. 16: Ezek. xiv. 21), *between the evenings* (so literally in Heb.), which was interpreted by the generality of the Jews to mean the interval between the first

westering of the sun (3 p.m.) and his setting,—but by the Karaites and Samaritans that between sunset and darkness:—in either case, however, *the day* was the same. The feast of unleavened bread began at the very time of eating the Passover (Exod. xii. 18), so that the first day of the feast of unleavened bread was the 15th (Numb. xxviii. 17). All this agrees with the narrative of St. John, where (xiii. 1) the last supper takes place *before the feast of the Passover*—where the disciples think (ib. ver. 29) that Judas had been directed to buy the things *which they had need of against the feast*—where the Jews (xviii. 28) would not enter into the judgment-hall, lest they should be defiled, *but that they might eat the Passover* (see note on John xviii. 28)—where at the exhibition of our Lord by Pilate (on the Friday at noon) it was (xix. 14) the *preparation of the Passover*—and where it could be said (xix. 31) *for that Sabbath day was an high day*,—being, as it was, a *double Sabbath*,—the coincidence of the first day of unleavened bread, which was sabbatically hallowed (Exod. xii. 16), with an actual sabbath. But as plainly, it *does not agree* with the view of the three other Evangelists, who not only relate the meal on the evening of the 13th of Nisan to have been a Passover, but manifestly regard it as the *ordinary legal time* of eating it: "*on the first day of unleavened bread, when they killed the passover*" (Mark xiv. 12), "*when the Passover must be killed*" (Luke xxii. 7), and in our Gospel by implication, in the use of the *Passover*, &c., without any qualifying remark.

The solutions which have been proposed are the following: (1) that the Passover which our Lord and his disciples ate, was not the ordinary, but an *anticipatory* one, seeing that He himself was about to be sacrificed as the true Passover at the legal time. To this it may be objected, that such an anticipation would have been wholly unprecedented and irregular, in a matter most strictly laid down by the law: and that in the three Gospels there is no allusion to it, but rather every thing (see above) to render it improbable. (2) That our Lord and his disciples ate the Passover, but at the time observed by a *certain portion of the Jews*, while He himself was sacrificed at the time *generally* observed. This solution is objectionable, as wanting any historical testimony whereon to ground it, being in fact a pure assumption. Besides, it is clearly inconsistent with Mark xiv. 12: Luke

the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? <sup>18</sup> And

xxii. 7, cited above. A similar objection lies against (3) the notion that *our Lord* ate the Passover at the strictly legal, *the Jews* at an inaccurate and illegal time. (4) Our Lord ate only a *commemorative* Passover, such as the Jews now celebrate, and not a *sacrificial* Passover (Grotius). But this is refuted by the absence of any mention of a commemorative Passover *before the destruction of Jerusalem*; besides its inconsistency with the above-cited passages. (5) Our Lord *did not eat the Passover at all*. But this is plainly not a *solution* of the difficulty, but a setting aside of one of the differing accounts: for the three Gospels manifestly give the impression that *He did eat it*. (6) The solution offered by Chrysostom, on our ver. 58, is at least ingenious. The Council, he says, did not eat their Passover at the proper time, but "*on another day, and broke the law, because of their eagerness about this execution . . . they chose even to neglect the Passover, that they might fulfil their murderous desire.*" This had been suggested before in a scholium of Eusebius. But St. John's habit of noticing and explaining all such exceptional circumstances, makes it very improbable. I may state, as some solutions have been sent me by correspondents, that I have seen nothing besides the above, which justifies any extended notice.

I will conclude this note by offering a few hints which, though not pointing to any particular solution, ought I think to enter into the consideration of the question. (a) That, on the evening of the 13th (i. e. the beginning of the 14th) of Nisan, the Lord *ate a meal with his disciples*, at which the announcement that one of them should betray Him was made: after which He went into the garden of Gethsemane, and was betrayed (Matt., Mark, Luke, John):—(b) That, *in some sense or other*, this meal was regarded as *the eating of the Passover* (Matt., Mark, Luke). (The same may be inferred even from John; for some of the disciples must have gone into the prætorium, and have heard the conversation between our Lord and Pilate [John xviii. 33–38]: and as they were equally bound with the other Jews to eat the Passover, would equally with them have been incapacitated from so doing by having incurred defilement, *had they not eaten theirs previously*. It would appear too, from Joseph of Arimathea going to Pilate during the preparation [Mark xv. 42, 43], that *he also*

*had eaten his passover*.) (c) That it was *not the ordinary passover of the Jews*: for (Exod. xii. 22) when that was eaten, none might go out of the house until morning; whereas, not only did Judas go out during the meal (John xiii. 29), but our Lord and the disciples went out when the meal was finished. Also when Judas went out, it was understood that he was gone to *buy*, which could not have been the case, had it been the night of eating the Passover, which in all years was sabbatically hallowed. (d) St. John, who omits all mention of the Paschal nature of this meal, also omits all mention of the distribution of the symbolic bread and wine. The latter act was, strictly speaking, anticipatory: the Body was not yet broken, nor the Blood shed (but see note on ver. 28, end). Is it possible that the words in Luke xxii. 15, 16 may have been meant by our Lord as an express declaration of the anticipatory nature of that Passover meal likewise? May they mean, 'I have been most anxious to eat this Paschal meal with you to-night (before I suffer), for I shall not eat it to-morrow,—I shall not eat of it any more with you?' May a hint to the same effect be intended in 'my time is at hand' (ver. 18), as accounting for the time of making ready—may the present tense itself (*I will keep* is literally *I keep*) have the same reference?

I may remark that the whole of the narrative of St. John, as compared with the others, satisfies me that *he can never have seen their accounts*. It is inconceivable, that one writing for the purpose avowed in John xx. 31, could have found the three accounts as we have them, and have made, no more allusion to the discrepancy than the faint (and to all appearance unsigned) ones in ib. ch. xii. 1; xiii. 1, 29; xviii. 28.

17. The first day of . . . *unleavened bread*! If this night had been the ordinary time of sacrificing the Passover, the day preceding would not indeed have been strictly the first day of unleavened bread; but there is reason to suppose that it was accounted so. The putting away leaven from the houses was part of the work of the day, and the eating of the unleavened bread actually commenced in the evening. Thus Josephus mentions eight days as constituting the feast,—including this day in it.

Where wilt thou? The 'making ready' would include the following particulars; the preparation of the guest-chamber itself (which however in this case was already done, see Mark xiv. 15 and

he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. <sup>19</sup> And the disciples did as Jesus had appointed them; and they made ready the passover. <sup>20</sup> Now when the even was come, he sat down with the twelve. <sup>21</sup> And as they did eat, he said, Verily I say unto you, that one of you shall betray me. <sup>22</sup> And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? <sup>23</sup> And he answered and said, <sup>a</sup> He that dippeth his hand with me in the dish, the same shall betray me. <sup>24</sup> The Son of man

<sup>a</sup> Psal. xli. 9.

note);—the lamb already kept up from the 10th (Exod. xii. 8) had to be slain in the fore-court of the temple (2 Chron. xxiv. 5);—the unleavened bread, bitter herbs, &c., prepared;—and the room arranged. This report does not represent the whole that passed: it was *the Lord who sent* the two disciples; and *in reply* this enquiry was made (Luke). <sup>18.</sup> The person spoken of was unknown even by name, as appears from Mark and Luke, where he is to be found by the *turning in of a man with a pitcher of water*. The Lord spoke not from any previous arrangement, as some have thought, but in virtue of His knowledge, and command of circumstances. Compare the command ch. xxi. 2 f., and that in ch. xvii. 27. In the words to such a man here must be involved the additional circumstance mentioned by St. Mark and St. Luke, but perhaps unknown to our narrator: see note on Luke xiii. 10, where the fullest account is found. The term the Master, common to the three accounts, does not imply that the man was a *disciple of our Lord*. It was the common practice during the feast for persons to receive strangers into their houses gratuitously, for the purpose of eating the Passover: and in this description of Himself in addressing a stranger, our Lord has a deep meaning, as (perhaps, but see note) in the Lord in ch. xxi. 3,—‘Our Master and thine says.’ It is His form of ‘pressing’ for the service of the King of this earth, the things that are therein. My time is not ‘the time of the feast,’ but my own time, i. e. for suffering: see John vii. 8, and often. There is no reason for supposing from this expression that the man addressed was aware of its meaning. The bearers of the message were; and the words, to the receiver of it, bore with them a weighty reason of their own, which, with such a title as *the Master* prefixed, he was bound to respect. For these words we are

indebted to St. Matthew’s narrative.

<sup>20—25.</sup> JESUS, CELEBRATING THE PASSOVER, ANNOUNCES HIS BETRAYER. Mark xiv. 17—21. John xiii. 21 ff. Our Lord and the Twelve were a full Paschal company; *ten* persons was the ordinary and minimum number. Here come in (1) *the expression of our Lord’s desire to eat this Passover before His suffering*, Luke xxii. 15, 16; (2) *the division of the first cup*, ib. vv. 17, 18; (3) *the washing of the disciples’ feet*, John xiii. 1—20 (? see note, John xiii. 22). I mention these, not that I have any desire to reduce the four accounts to a harmonized narrative, for that I believe to be impossible, and the attempt wholly unprofitable; but because they are *additional* circumstances, placed by their narrators at this period of the feast. I shall similarly notice all such additional matter, but without any idea of harmonizing the apparent discrepancies of the four (as appears to me) entirely distinct and independent reports. <sup>21.</sup> This announcement is common to Matt., Mark, and John. In the part of the events of the supper which relates to Judas, St. Luke is deficient, giving no further report of them than vv. 21—23. The whole minute detail is given by St. John, who bore a considerable part in it. <sup>22.</sup> In the accounts of St. Luke and St. John, this enquiry is made “among themselves looking one on another.” The real enquiry from the Lord was made by John himself; owing to a sign from Peter. This part of John’s narrative stands in the highest position for accuracy of detail, and the facts related in it are evidently the ground of the other accounts. <sup>23.</sup> These first words represent the answer of our Lord to John’s question (John xiii. 26). The latter (ver. 24) were not said now, but (Luke, vv. 21, 22) formed part of the previous announcement in our ver. 21. <sup>25.</sup> I cannot

goeth 'as it is written of him: but <sup>1</sup>woe unto that man by <sup>1</sup>whom the Son of man is betrayed! it had been good for that man if he had not been born. <sup>25</sup> Then Judas, which betrayed him, answered and said, <sup>1</sup>Master, is it I? He said unto him, Thou hast said. <sup>26</sup> And as they were <sup>1</sup>

<sup>1</sup>Ps. xxii.  
<sup>1</sup>Isa. liii.  
Dan. ix. 26.  
Mark ix. 12.  
Luke xxiv.  
23, 26, 40.  
Acts xvii. 2,  
2, xvi. 25,  
22, 1 Cor.  
xv. 2.  
John xviii. 7.  
John xviii. 12.

<sup>1</sup>render, Rabbi.

understand these words (which are peculiar to our Gospel) otherwise than as an imperfect report of what really happened, viz. that the Lord *dipped the sop, and gave it to Judas*, thereby answering the general doubt, in which the traitor had impudently presumed to feign a share. If the question is it I? before, represented looked on one another doubting, and was our narrator's impression of what was in reality not a *spoken* but a *signified* question,—why now also should not this question and answer represent that Judas took part in that doubt, and was, *not by word of mouth, but by a decisive sign*, of which our author was not aware, declared to be the traitor? Both cannot have happened;—for John xiii. 28) *no one knew* (not even John, see note there) *why Judas went out*; whereas if he had been openly (and it is out of the question to suppose a *private* communication between our Lord and him) declared to be the traitor, reason enough would have been furnished for his immediately leaving the chamber. (Still, consult the note on Luke, vv. 24—30, where I have left room for modifying this view.) I am aware that this explanation will give offence to those who believe that every part of each account may be tessellated into one consistent and complete whole. Stier handles the above supposition very roughly, and speaks of its upholders in no measured terms. Valuable as are the researches of this Commentator into the inner sense of the Lord's words, and ready as I am to acknowledge continual obligation to him, I cannot but think that in the whole interpretation of this part of the Gospel-history, he and his school have fallen into the error of a too minute and letter-serving exposition. In their anxiety to retain *every portion of every account* in its strict literal sense, they are obliged to commit many inconsistencies. A striking instance of this is also furnished in Mr. Birk's *Horæ Evangelicæ*, p. 411: where in treating of this difficulty he says, "If we suppose St. Matthew to express the *substantial meaning* of our Lord's reply, *rather than its precise words*, the two accounts are easily reconciled. The question of Judas might concur with St. John's private enquiry, and the

*same sign which revealed the traitor to the beloved disciple, would be an affirmative reply to himself, equivalent to the words in the Gospel*—"Thou hast said." Very true, and nearly what I have maintained above; but the literal harmonizers seem to be quite blind to the fact, that this principle of interpretation, which *they use when it suits them*, is the very one against which they so vehemently protest when others use it, and for the use of which they call them such hard names. On *Thou hast said*, see below, ver 64, note.

[26—29.] INSTITUTION OF THE LORD'S SUPPER. Mark xiv. 22—25. Luke xxii. 19, 20. 1 Cor. xi. 23—25. We may remark on this important point of our narrative, (1) That it was demonstrably our Lord's intention to *found an ordinance* for those who should believe on Him; (2) that this ordinance had some *analogy with that which He and the Apostles were then celebrating*. The first of these assertions depends on the express word of the Apostle Paul; who in giving directions for the due celebration of the rite of the Lord's Supper, states in relation to it that he had *received from the Lord* the account of its institution, which he then gives. He who can set this aside, must set aside with it all apostolic testimony whatever. The second is shewn by the fact, that what now took place was *during the celebration of the Passover*: that the same Paul states that *Christ our Passover is sacrificed for us*; thus identifying the Body broken, and Blood shed, of which the bread and wine here are symbolic, with the Paschal feast. (3) That the *key to the right understanding of what took place* must be found in *our Lord's discourse after the feeding of the five thousand* in John vi., since He *there, and there only* besides at this place, *speaks of His flesh and blood, in the connexion found here*. (4) *It is impossible to assign to this event its precise place in the meal*. St. Luke inserts it *before* the announcement of the treason of Judas: St. Matt. and St. Mark *after* it. It is doubtful whether the accounts found in the Talmud and elsewhere of the ceremonies in the Paschal feast are to be depended on:—they are ex-



11 Cor. xi. 24, 25. eating, <sup>1</sup> Jesus took bread, and blessed it, and brake it, and  
 m 1 Cor. x. 16. gave it to the disciples, and said, Take, eat; <sup>m</sup> this is my

ceedingly complicated. Thus much seems clear,—that our Lord blessed and passed round *two cups*, one before, the other after the supper,—and that He distributed the unleavened cake during the meal. More than this is conjecture. The dipping of the hand in the dish, and dipping and giving the sop, may also possibly correspond to parts of the Jewish ceremonial.

28.] as they were eating, during the meal,—as distinguished from the distribution of the cup, which was after it.

The definite article is before bread in the original, but no especial stress must be laid on it; it would be *the bread which lay before Him*: see below. The bread would be *unleavened*, as the day was (see Exod. xii. 8). blessed it, and gave thanks, amount to the same in practice. The looking up to heaven, and giving thanks was a virtual ‘blessing’ of the meal or the bread. It was customary in the Paschal meal for the Master, in breaking the bread, to *give thanks* for the fruit of the earth. But our Lord did more than this: He gave thanks, as Grotius observes, not only for the old creation, but for the new also, for the redemption of mankind, regarded as now accomplished. From this *giving of thanks for*, and *blessing*, the offering, the Holy Communion has been from the earliest times also called *eucharist* (*eucharistia*, giving of thanks).

brake it] It was a round cake of unleavened bread, which the Lord broke and divided: signifying thereby both the breaking of His body on the Cross, and the participation in the benefits of his death by all His. Hence the act of communion was known by the name the breaking of bread, Acts ii. 42. See 1 Cor. x. 16, also Isa. lviii. 7: Lam. iv. 4. Take, eat] Our Gospel alone has both words. “Eat” is spurious in Mark: both words, in 1 Cor. xi. 24. Here, they are undoubted: and seem to shew us (see note on Luke, ver. 17) that the Lord did not Himself partake of the bread or wine. It is thought by some however that He did: e. g. Chrysostom, “He Himself drank His own Blood.” But the analogy of the whole, as well as these words, and “Drink ye all of it” below, leads us to a different conclusion. Our Lord’s non-participation is however no rule for the administrator of the rite in after times. Although in one sense he represents Christ, blessing, breaking, and distributing; in another, he is one of the disciples, ex-

amining himself, confessing, partaking. Throughout all Church ministrations this double capacity must be borne in mind. Olshausen maintains the opposite view, and holds that the ministrant cannot unite in himself the two characters. But setting the inner verity of the matter for a moment aside, how, if so, should an *unassisted* minister ever communicate? this is my body] this, which I now offer to you, this bread. The form of expression is important, not being *this bread*, or *this wine*, but *this*, in both cases, or *this cup*, not the bread or wine itself, but the *thing* in each case;—*precluding all idea of a substantial change*.

is] On this much-controverted word *itself* no stress is to be laid. In the original tongue in which probably our Lord spoke, it would not be expressed: and as it now stands, it is merely the *logical copula* between the subject, *this*, and the predicate, *my Body*. The connexion of these two will require deeper consideration. First we may observe, as above of the subject, so here of the predicate, that it is not “*My flesh*” (although that very expression is didactically used in its general sense in John vi. 51, as applying to the bread), but *My Body*. The *body* is made up of flesh and blood; and although analogically the bread may represent one and the wine the other, the assertion here is not to be analogically taken merely: *this* which I give you, (is) *my Body*. Under *this* is the mystery of my Body: the assertion has a *literal*, and has also a *spiritual* or *symbolic* meaning. And it is the *literal* meaning which gives to the spiritual and *symbolic* meaning its fitness and fulness. In the *literal* meaning then, *this* (is) *my Body*, we have BREAD, ‘the staff of life,’ identified with THE BODY OF THE LORD: not that particular bread with that particular flesh which at that moment constituted the Body before them, nor any particular bread with the present Body of the Lord in heaven: but *this*, the food of man, with my body. This is strikingly set forth in John vi. 51. Now the mystery of the Lord’s Body is, that *in* and by it is all created being upheld: in Him all things consist, Col. i. 17; in Him was life, John i. 4. And thus generally, and in the widest sense, is the Body of the Lord the sustenance and upholding of all living. Our very bodies are dependent upon his, and unless by his Body standing pure and accepted before the Father could not exist nor be nourished. So that to all

body. <sup>27</sup> And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; <sup>28</sup> for <sup>n see Exod. xxiv. 8. Lev. xvii. 11.</sup> "this is my

living things, in this largest sense, to live, is Christ. And all our nourishment and means of upholding are Christ. In this sense his *Body is the Life of the world*. Thus the fitness of the symbol for the thing now to be signified is shewn, not merely by analogy, but by the deep verities of Redemption. And this general and lower sense, underlying, as it does, all the spiritual and higher senses in John vi., brings us to the *symbolic* meaning, which the Lord now first and expressly attaches to this sacramental bread.

Rising into the higher region of spiritual things,—in and by the same *Body of the Lord*, standing before the Father in accepted righteousness, is all *spiritual being upheld*, but by the inward and spiritual process of feeding upon Him by faith: of making that Body our own, causing it to pass into and nourish our souls, even as the substance of the bread passes into and nourishes our bodies. Of this feeding upon Christ in the spirit by faith, is the sacramental bread the symbol to us. When the faithful in the Lord's Supper press with their teeth that sustenance, which is, even to the animal life of their bodies, the *Body of Christ*, whereby alone all animated being is upheld,—they feed in their souls on that *Body of righteousness and acceptance, by partaking of which alone the body and soul are nourished unto everlasting life*. And as, in the more general and natural sense, all that nourishes the body is the Body of Christ given for all,—so to them, in the inner spiritual sense, is the sacramental bread symbolic of that Body given for them,—their standing in which, in the adoption of sons, is witnessed by the sending abroad of the Spirit in their hearts. This last leads us to the important addition in Luke and 1 Cor. (but omitted here and in Mark) which is (being given, Luke,—omitted in 1 Cor.) for you,—this do in remembrance of me. On these words we may remark (1) that the partecipe in the original is present; and, rendered with reference to the time when it was spoken, would be which is being given. The Passion had already begun; in fact the whole life on earth was this giving and breaking, consummated by his death: (2) that the commemorative part of the rite here enjoined strictly depends upon the symbolic meaning, and that, for its fitness, upon the literal meaning. The commemoration is of Him, in so far as He has come down

into Time, and enacted the great acts of Redemption on this our world,—and shewn himself to us as living and speaking Man, an object of our personal love and affectionate remembrance:—but the other and higher parts of the Sacrament have regard to the results of those same acts of Redemption, as they are eternized in the counsels of the Father,—as the Lamb is slain from the foundation of the world (Rev. xiii. 8).

<sup>27</sup> gave it] He gave, not to each, but once for all: in remarkable coincidence with Luke xxii. 17. take this and divide it amongst yourselves. This was after the meal was ended: likewise also the cup after supper. (Luke and 1 Cor.) As remarked above, it is quite uncertain whether our Lord followed minutely the Jewish practices, and we cannot therefore say whether the cup was one of wine and water mixed. It hardly follows from the expression of ver. 29, of this fruit of the vine, that it was of unmixed wine. The word likewise (in Luke and 1 Cor.) contains our details of taking and giving thanks in it. Drink ye all of it]

Peculiar to Matthew, preserved however in substance by Mark's "and they all drank of it." The all is remarkable, especially with reference to the practice of the Church of Rome, which forbids the cup to the laity. Calvin remarks: "Why did He simply command them to eat the bread, while of the cup He commanded them all to drink? It is as if He had intended to anticipate the craft of Satan." It is on all accounts probable, and this command confirms the probability, that Judas was present, and partook of both parts of this first communion. The expressions are such throughout as to lead us to suppose that the same persons, the Twelve, were present. On the circumstance mentioned John xiii. 30, which has mainly contributed to the other opinion, see note there.

<sup>28</sup> for this is my blood of the [new] testament] So St. Mark also, omitting for and new. In Luke and 1 Cor. there is an important verbal difference. This cup is the new testament in my blood. But if we consider the matter closely, the real difference is but trifling, if any. Let us recur to the paschal rite. The lamb (Christ our pass-over) being killed, the blood (the blood of the covenant [testament], Exod. xxiv. 8) is sprinkled on the doorposts, and is a sign to the destroying angel to spare the house. The blood of the covenant is the blood of the lamb. So also in the

o Jer. xxi. 81.  
p ch. xi. 28.  
Rom. v. 16.  
Heb. ix. 22.

blood ° of the [new] testament, which is ° shed ° for many for the remission of sins. <sup>29</sup> But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's king-

° omitted in many ancient authorities.

° or, being shed.

new covenant. The blood of the Lamb of God, slain for us, being not only as in the former case, sprinkled on, but actually *partaken spiritually and assimilated* by the faithful soul, is the *blood of the new covenant*; and the sacramental cup, is, signifies, sets forth (1 Cor. xi. 26), this covenant in *His blood*, i. e. consisting in a participation in His blood. With this explanation let us recur to the words in our text. First it will be observed that there is not here that absolute assertion which "*this is My body*" conveyed. It is not "*this is my blood*" absolutely. Wine, in general, does not represent by itself the effects (on the creation) of the blood of Christ; it, like every other nourishment of the body, is nourishment to us *by and in Him*, forasmuch as in Him all things consist: but there is no peculiar propriety whereby it is to us His blood alone. But it is *made so by a covenant office* which it holds in his own declaration. Without shedding of blood, was no remission of sins under the old covenant: and *blood* was, throughout, the covenant sign of forgiveness and acceptance. Now all this blood of sacrifice finds its true reality and fulfilment in the blood of Christ, shed for the remission of sins. This is the very promise of the new covenant, see Heb. viii. 8—13, as distinguished from the old: the *remission of sins*, once for all,—whereas the old had *continual* offerings, which could not do this, Heb. x. 3, 4. And of this *remission*, the result of the outpouring of the blood of Christ,—*first and most generally* in bringing all creation into reconciliation with the Father (see Col. i. 20),—*secondly and individually*, in the application by faith of that blood to the believing soul,—do the faithful in the Lord's Supper partake. *which is [being] shed for many (for you, Luke)* On the present participle, see above. The situation of the words in Luke is remarkable; for the *cup* is the subject of the sentence, and the *new testament* the predicate. See note there. *many*] See note, ch. xx. 28. Compare also Heb. ix. 28. *for the remission of sins*] Peculiar to Matthew: see above. The connexion is not "*Drink it . . . for the remission of sins.*" In the Sacrament, not the forgive-

ness of sins itself, but the refreshing and confirming assurance of that state of forgiveness is conveyed. The disciples (with one exception) were clean before the institution: John xiii. 10, 11. St. Paul, in 1 Cor. xi. 25, repeats the *Do this as oft as ye drink it in remembrance of Me*. On the words *as oft as ye drink it*, see note there.

In concluding this note, I will observe that it is not the office of a Commentator to enter the arena of controversy respecting *transubstantiation*, further than by his interpretation his opinions are made apparent. It will be seen how entirely opposed to such a dogma is the view above given of the Sacrament. Once introduced it, and it *utterly destroys both the verity of Christ's Body, and the sacramental nature of the ordinance*. That it has done so, is proved (if further need be) by the  *mutilation of the Sacrament*, and disobedience to the divine command, in the Church of Rome. See further notices of this in notes on 1 Cor. x. 16, and on John vi.

<sup>29.</sup>] This declaration I believe to be distinct from that in Luke xxii. 18. That was spoken over the first cup—this over one of the following. In addition to what has been said on Luke, we may observe, (1) that our Lord still calls the sacramental cup *the fruit of the vine*, although by Himself pronounced to be His Blood: (2) that these words *carry on the meaning and continuance* of this eucharistic ordinance, even into the new heavens and new earth. As Thiersch excellently says, "The Lord's Supper points not only to the past, but to the future also. It has not only a commemorative, but also a prophetic meaning. In it we have not only to shew forth the Lord's death, *until He come*, but we have also to *think of the time when He shall come* to celebrate his holy Supper with his own, new, in his Kingdom of Glory. Every celebration of the Lord's Supper is a foretaste and prophetic anticipation of the *great Marriage Supper* which is prepared for the Church at the second appearing of Christ. This import of the Sacrament is declared in the words of the Lord, '*I will not drink henceforth, &c.*' These words ought never to be omitted in any liturgical form of administering the Communion."

dom. <sup>30</sup> And when they had sung an hymn, they went out into the mount of Olives. <sup>31</sup> Then saith Jesus unto them, <sup>a</sup> All ye shall be offended because of me this night: <sup>q</sup> John xvi. 22. ch. xi. 6. for it is written, <sup>r</sup> I will smite the shepherd, and the sheep of the flock shall be scattered abroad. <sup>32</sup> But after I am risen again, <sup>s</sup> I will go before you into Galilee. <sup>33</sup> Peter <sup>ch. xxviii. 7: x. 16.</sup> answered and said unto him, Though all [<sup>t</sup>men] shall be offended because of thee, yet will I never be offended. <sup>34</sup> Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

<sup>t</sup> not expressed in the original: it may mean, All [the disciples].

**30—35.] DECLARATION THAT ALL SHOULD FORSAKE HIM. CONFIDENCE OF PETER.** Mark xiv. 26—31. See Luke xii. 31—38: John xiii. 36—38. Here, accurately speaking perhaps between *singing the hymn* and *going out*, come in the discourses and prayer of our Lord in John xiv. xv. xvi. xvii., spoken (see note on John xiv. 31) without change of place in the supper-chamber.

The hymn was in all probability the last part of that which the Jews called the Hallel, or great Hallel, which consisted of Psalms cxv.—cxviii.; the former part (Psalms cxiii. cxiv.) having been sung during the meal. It is unlikely that this took place *after* the solemn prayer in John xvii. <sup>30. went out]</sup> St. Luke (ver. 39) adds "*as he was wont*"—namely, every evening since his return to Jerusalem. <sup>31.]</sup> All (emphatic) ye seems to be used as distinguishing those present from the one, who had gone out.

<sup>offended]</sup> The word is here used in a pregnant meaning, including what followed,—desertion, and, in one case, denial. <sup>for it is written]</sup> This is a very important citation, and has been much misunderstood; *how much*, may appear from Grotius's remark, that Zechariah's words are not directly alluded to: nay, that in them rather is the saying used of some *bad* shepherd. But, on the contrary, if we examine Zech. xi. xii. xiii., we must I think come to the conclusion that the shepherd spoken of xi. 7—14, who is *rejected* and *sold*, who is said to have been *pierced* (xii. 10), is also spoken of in ch. xiii. 7. Stier has gone at length into the meaning of the whole prophecy, and especially that of the word '*my fellow*,' and shewn that the reference can be to *no other than the Messiah*.

<sup>32.]</sup> In this announcement our Lord seems to have in mind the remainder of the verse in Zechariah: "and I will turn mine hand upon

the little ones." As this could not be cited in any intelligible connexion with present circumstances, our Lord gives the announcement of its fulfilment, in a promise to *precede* them (a pastoral office, see John x. 4) into Galilee, whither they should naturally return after the feast was over: see ch. xxviii. 7, 10, 16. <sup>33.]</sup> Nothing can bear a greater impress of exactitude than this reply. Peter had been before warned (see note on Luke, vv. 31—34); and still remaining in the same spirit of self-confident attachment, now that he is included among the *all*, not specially addressed,—breaks out into this asseveration, which carries completely with it the testimony that it was *not the first*. Men do not bring themselves out so strongly, unless their fidelity has been previously attained.

<sup>34.]</sup> The very words in *their order* are, I doubt not, reported by St. Mark,—"*This day, even in this night, before the cock crow twice, thou shalt deny me thrice.*" The contrast to Peter's boast, and the climax, is in these words the strongest; and the inference also comes out most clearly, that they likewise were not now said for the first time. The *first* cock-crowing is at midnight: but inasmuch as *few hear it*,—when the word is used *generally*, we mean the *second* crowing, early in the morning, before dawn. If this view be taken, the cock-crowing and double cock-crowing amount to the same—only the latter is the *more precise* expression. It is most likely that Peter understood this expression as only a *mark of time*, and therefore received it, as when it was spoken before, as merely an expression of distrust on the Lord's part; it was this solemn and circumstantial repetition of it which afterwards struck upon his mind, when the sign itself was literally fulfilled.

A question has been raised whether *cocks were usually kept* or even allowed in Jerusalem. No such bird is mentioned

<sup>35</sup> Peter said unto him, Though I <sup>u</sup> *should* die with thee, yet will I not deny thee. Likewise also said all the disciples.

<sup>36</sup> Then cometh Jesus with them unto a place called

<sup>u</sup> *render, must.*

in the O. T., and the Mishna states that the inhabitants of Jerusalem, and the priests every where, kept no fowls, because they scratched up unclean worms. But the Talmud is here not consistent with itself: and Lightfoot brings forward a story which proves it. And there might be many kept by the resident Romans, over whom the Jews had no power.

We must not overlook the spiritual parabolic import of this warning. Peter stands here as a representative of all disciples who deny or forget Christ—and the watchful bird that cries in the night is that warning voice which ‘speaketh once, yea twice,’ to call them to repentance: see Rom. xiii. 11, 12. <sup>35</sup>] This though I must again appears to have the precision of a repeated asseveration. St. Mark has the stronger expression “*he spake the more vehemently,*” which even more clearly indicates that the *die with thee* was not now first said. The rest said it, but not so earnestly perhaps;—at all events, Peter’s confidence cast theirs into the shade.

<sup>36</sup>—<sup>46</sup>.] OUR LORD’S AGONY AT GETHSEMANE. Mark xiv. 32—42. Luke xxii. 39—46. John xviii. 1. The account of the temptation, and of the agony in Gethsemane is peculiar to the three first Evangelists. But it does not therefore follow that there is, in their narratives, any inconsistency with St. John’s setting forth of the Person of Christ. For it must be remembered, that, as we find in *their* accounts frequent manifestations of the *divine nature*, and indications of *future glory*, about, and during this conflict,—so in St. John’s account, which brings out more the divine side of our Lord’s working and speaking, we find frequent allusions to his *human weakness* and *distress of spirit*. For examples of the first, see vv. 13, 24, 29, 32, 53, and the parallels in Mark and Luke; and Luke xxii. 30, 32, 37, 43; of the latter, John xii. 27; xiii. 21; xiv. 30; xvi. 32.

The right understanding of the whole important narration must be acquired by bearing in mind the *reality of the manhood of our Lord, in all its abasement and weakness*:—by following out in Him the analogy which pervades the characteristics of human suffering—the strength of the resolved spirit, and calm

of the resigned will, continually broken in upon by the inward giving way of human feebleness, and limited power of endurance. But as in us, so in the Lord, these seasons of dread and conflict stir not the ruling *will*, alter not the firm resolve. This is most manifest in His *first* prayer—if *it be possible*—‘if consistent with that work which I have covenanted to do.’ Here is the reserve of the will to suffer—it is *never stirred* (see below). The conflict however of the Lord differs from ours in this,—that in *us*, the ruling *will* itself is *but* a phase of our *human* will, and may be and is often carried away by the excess of depression and suffering; whereas in *Him* it was the *divine Personality* in which the *higher Will of the covenant purpose was eternally fixed*,—struggling with the flesh now overwhelmed with an horrible dread, and striving to escape away (see the whole of Pa. iv.). Besides that, by that uplifting into a superhuman circle of *Knowledge*, with which the indwelling of the Godhead endowed His humanity, His flesh, with all its capacities and apprehensions, was brought at *once* into immediate and simultaneous contact with every circumstance of horror and pain that awaited Him (John xviii. 4), which is never the case with us. Not only are the objects of dread *gradually* unveiled to our minds, but *hope* is ever suggesting that things may not be so bad as our fears represent them. Then we must not forget, that as the *flesh* gave way under dread of suffering, so the *human soul* was troubled with all the attendant circumstances of that suffering—betrayal, desertion, shame (see Pa. iv. again, vv. 12—14, 20, 21; xxxviii. 11, 12; lxxxviii. al.). Nor again must we pass over the last and deepest mystery of the Passion—the consideration, that upon the holy and innocent Lamb of God rested the burden of *all* human sin—that to Him, death, as the punishment of *sin*, bore a dark and dreadful meaning, inconceivable by any of us, whose inner will is tainted by the *love* of sin. See on this part of the Redeemer’s agony, Pa. xl. 12; xxxviii. 1—10. See also as a comment on the whole, Heb. v. 7—10, and notes there. The three accounts do not differ in any important

Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. <sup>37</sup> And he took with him Peter and 'the two sons of Zebedee, and began to be <sup>t ch. iv. 21.</sup> sorrowful and very heavy. <sup>38</sup> Then saith he unto them, "My soul is exceeding sorrowful, even unto death: tarry <sup>u John xii. 27.</sup> ye here, and watch with me. <sup>39</sup> And he went a little

particulars. St. Luke merely gives a general summary of the Lord's prayers and his sayings to the disciples, but inserts (see below) two details not found in the others. St. Mark's account and St. Matthew's are very nearly related, and have evidently sprung from the same source. <sup>36.]</sup> St. Mark alone, besides our account, mentions the name of the place—St. Luke merely calls it "*the place*," in allusion to "*as he was wont*" before. St. John informs us that it was a garden. The name signifies '*an oil press*.' It was at the foot of the Mount of Olives, in the valley of the Kedron, the other side of the brook from the city (John xviii. 1).

<sup>while I go and pray]</sup> Such is the name which our Lord gives to that which was coming upon Him, in speaking to the Eight who were not to witness it. *All conflict of the holy soul is prayer*: all its struggles are continued communion with God. In Gen. xxiii. 5, when Abraham's faith was to be put to so sore a trial, he says, 'I and the lad will go yonder and worship.' Our Lord (almost on the same spot) unites in Himself, as the priest and victim, as Stier strikingly remarks, Abraham's Faith and Isaac's Patience. yonder—probably some spot deeper in the garden's shade. At this time the gorge of the Kedron would be partly in the moonlight, partly shaded by the rocks and buildings of the opposite side. It may have been from the moonlight into the shade that our Lord retired to pray.

<sup>37.]</sup> These three—Peter, the foremost in attachment, and profession of it—the two sons of Zebedee, who were to drink of the cup that He drank of—He takes with Him, not only nor principally as witnesses of his trial—this indeed, in the full sense, they were not—but as a consolation to Him in that dreadful hour—to 'watch with Him.' In this too they failed—yet from his returning to them between his times of prayer, it is manifest that, in the abasement of his humanity, He regarded them as some comfort to him. "In great trials we love solitude, but to have friends near." Bengel. he began

—not merely idiomatic here—began, as He had never done before. to be sorrowful] sore amazed, Mark. very heavy]

literally, as generally interpreted, *utterly prostrate with grief*. <sup>38.]</sup> Our Lord's whole inmost life must have been one of

*continued trouble of spirit*—He was a man of sorrows, and acquainted with grief—but there was an extremity of anguish now, reaching even to the utmost limit of endurance, so that it seemed that more would be death itself. The expression is said to be proverbial (see Jonah iv. 9): but we must remember that though with us men, who see from below, proverbs are merely bold guesses at truth,—with Him, who sees from above, they are the truth itself, in its very purest form. So that although when used by a man, a proverbial expression is not to be pressed to literal exactitude,—when used by our Lord, it is, just because it is a proverb, to be searched into and dwelt on all the more.

The expression my soul, in this sense, spoken by our Lord, is only found besides in John xii. 27. It is the human soul, the seat of the affections and passions, which is troubled with the anguish of the body; and it is distinguished from the spirit, the higher spiritual being. Our Lord's soul was crushed down even to death by the weight of that anguish which lay upon Him—and that literally—so that He (as regards his humanity) would have died, had not strength (bodily strength, upholding his human frame) been ministered from on high by an angel (see note on Luke xxii. 43).

<sup>watch with me]</sup> not pray with me, for in that work the Mediator must be alone; but (see above) watch with Me—just (if we may compare our weakness with His) as we derive comfort in the midst of a terrible storm, from knowing that some are awake and with us, even though their presence is no real safeguard.

<sup>39.]</sup> went a little farther (Matt., Mark): was withdrawn from them about a stone's cast, Luke, who in this description is the more precise. The verb, in the original, implies something more than mere removal from them—something of the reluctance of parting.

The distance would be very small, not above forty or fifty yards. Hence the disciples might well catch the leading words of our Lord's prayers, before

v Heb. v. 7. farther, and fell on his face, and <sup>v</sup> prayed, saying, <sup>w</sup> O my  
 w John xii. 27. Father, if it be possible, <sup>x</sup> let this cup pass from me:  
 x ch. xx. 22. nevertheless <sup>y</sup> not as I will, but as thou wilt. <sup>40</sup> And he  
 y John v. 30. cometh unto the disciples, and findeth them asleep, and  
 vi. 52. Rom. saith unto Peter, What, could ye not watch with me one  
 xv. 8. Phil. hour?  
 ii. 8. <sup>41</sup> <sup>z</sup> Watch and pray, that ye enter not into temp-

drowsiness overpowered them. Luke has however only *kneeled down*, which is not so full as our account. *prayed*] Stier finely remarks: 'This was in truth a different prayer from that which went before, which John has recorded.' But still in the same spirit, uttered by the same Son of God and Redeemer of men. The *glorifying* (John xvii. 1) begins with suffering, as the previous words, *the hour is come*, might lead us to expect. The 'power over all flesh' shews itself first as power of the conflicting and victorious spirit over *his own flesh*, by virtue of which He is 'one of us.'

St. Mark expresses the *substance* of the prayer, and interprets *cup* by *hour*. St. Luke's report differs only in verbal expression from St. Matthew's. In the address, we have here and in Luke *Father*—in Mark *Abba, Father*. In all, and in the prayer itself, there is the deepest feeling and apprehension in the Redeemer's soul of *his Sonship and the unity of the Father*—the most entire and holy submission to His Will. We must not for a moment think of the Father's *wrath* abiding on Him as the cause of his suffering. Here is no fear of wrath,—but, in the depth of His human anguish, the very tenderness of filial love.

The variation in Mark and Luke in the substance of the prayer, though slight, is worthy of remark.

if it be possible, —all things are possible with thee,—if thou be willing. All these three find their union in one and the same inward feeling. That in the text expresses, 'If, within the limits of thy holy will, this may be;—that in Mark, 'All things are (absolutely) possible to Thee—Thou canst therefore—but not what I will, but what thou wilt.'—that in Luke, 'If it be thy will to remove, &c. (Thou canst): but not my will, but thine be done.' The *very words used* by our Lord, the Holy Spirit has not seen fit to give us; shewing us, even in this solemn instance, the comparative indifference of the *letter*, when we have the *inner spirit*. That our Lord should have uttered *all three* forms of the prayer, is not for a moment to be thought of; and such a view could only spring out of the

most petty and unworthy appreciation of the purpose of Scripture narrative.

*pass from me*] as we should say of a threatening cloud, 'It has *gone over*.' But what is the *cup* or *hour*, of which our Lord here prays that it may *pass* by? Certainly, not the mere present feebleness and prostration of the bodily frame: not any mere section of his sufferings—but *the whole*—the betrayal, the trial, the mocking, the scourging, the cross, the grave, and all besides which our thoughts cannot reach. Of this all, His soul, in humble subjection to the higher Will, which was absolutely united and harmonious with the Will of the Father, prays that if possible it may *pass over*. And this prayer *was heard*—see Heb. v. 7—*"in that he feared"*—on account of His pious resignation to the Father's will, or *on the ground* of it, so that it prevailed—He was strengthened from Heaven. He did indeed drink the cup to the dregs—but He was *enabled* to do it, and this *strengthening* was the answer to his prayer.

nevertheless not as I will . . .] The Monothelite heresy, which held *but one will* in the Lord Jesus, is here plainly convicted of error. The distinction is clear, and marked by our Lord Himself. In his *human soul*, He willed to be freed from the dreadful things before Him—but this human will was overruled by the *inner and divine purpose*—the will at unity with the Father's will.

40.] St. Mark agrees, except in relating the beginning of the address in the *singular*—no doubt accurately—for it was Peter ("Simon, who was no *Peter* on this occasion," Stier), who had *pledged himself to go with him to prison and death*.

The question is literally *could ye thus not watch . . .*?—it implies their *utter inability*, as shewn by their present state of slumber, *Are ye so entirely unable, &c.* *one hour* need not imply that our Lord had been absent *a whole hour*:—if it is to be taken in any close meaning, it would be that the *whole trial would last* about that time. But most likely it is in allusion to the *time* of our Lord's *trial*, so often called by that name. 41.] St. Luke gives this command at the beginning and end

tation: the spirit indeed is willing, but the flesh is weak.

<sup>42</sup> He went away again the second time, and prayed, saying, O my Father, if this [<sup>v</sup> *cup*] may not pass away [<sup>w</sup> *from me*], except I drink it, thy will be done. <sup>43</sup> And he came and found them asleep again: for their eyes were heavy. <sup>44</sup> And he left them, and went away again, and prayed [<sup>x</sup> the third time], saying the same words. <sup>45</sup> Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. <sup>46</sup> Rise, let us be going: behold, he is at hand that doth betray me.

<sup>v</sup> omit.

<sup>w</sup> omit.

<sup>x</sup> omitted by ancient authorities.

of the whole; but his account is manifestly only a compendium, and not to be pressed chronologically. The command has respect to the immediate trial which was about to try them, and (for *watch* is a word of *habit*, not merely, as "*arise*" Eph. v. 15, or "*awake to righteousness*" 1 Cor. xv. 34, one of immediate import) also to the general duty of all disciples in all time.

enter into temptation is not to come into temptation merely, to be tempted: this lies not in our own power to avoid, and its happening is rather joy than sorrow to us—see James i. 2, where the word is "*fall into*"—but it implies an entering into temptation with the will, and entertaining of the temptation. Compare "*fall into temptation*" used in this sense, 1 Tim. vi. 9.

the spirit. . . I cannot doubt that this is said by our Lord in its most general meaning, and that *He himself is included* in it. At that moment He was giving as high and pre-eminent an example of its truth, as the disciples were affording a low and ignoble one. He, in the willingness of the spirit—yielding Himself to the Father's will to suffer and die, but weighed down by the weakness of the flesh: they, having professed, and really *having*, a willing spirit to suffer with Him, but, even in the one hour's watching, overcome by the burden of drowsiness. Observe it is here spirit, not *soul*; and compare ver. 38 and note. To enter further into the depths of this assertion of our Lord would carry us beyond the limits of annotation: but see Stier's remarks, vi. 237—242. <sup>42.</sup>

St. Mark merely says of this second prayer, "*he . . . spake the same words.*" St. Luke gives it as "*prayed more earnestly*"—and relates in addition, that His sweat was like the fall of drops of blood on the ground: see notes on Luke xxii. 44. At

what precise time the angel appeared to Him is uncertain: I should be inclined to think, *after the first prayer*, before He came to His disciples. The words are not exactly the same: "the Lord knew that the Father always heard Him (John xi. 42); and therefore He understands the continuance of His trial as the answer to His last words, as Thou wilt." Stier.

Here therefore the prayer is *If it be not possible . . . Thy will be done*. It is spoken in the fulness of self-resignation. <sup>43.</sup> St. Mark adds, and it is a note of accuracy, "*neither wist they what to answer him.*" <sup>44.</sup> the same, viz. as the last. This third prayer is merely indicated in Mark, by "*he cometh the third time,*" on our Lord's return. <sup>45, 46.</sup> The clause *Sleep on now, &c.*, has been variously understood. To take it interrogatively ("*are ye sleeping*" &c. ?), does not improve the sense, and makes an unnatural break in the sentence, which proceeds indicatively afterwards. It seems to me that there can be but two ways of interpreting it—and both with an imperative construction. (1) Either it was said *bona fide*,—"Since ye are not able to watch with Me, now ye may sleep on—for my hour is come, and I am about to be taken from you"—which sense however is precluded by the "*Rise, let us be going*" below: or (2) it was said with an understanding of "*if you can*," as Bengel; if you hear not Me arousing you, there will speedily come others who *will* arouse you. "Meanwhile, sleep, if ye will." behold, the hour is at hand] "*it is enough, the hour is come,*" Mark. "*It is enough*"—enough of reproof to them for drowsiness—enough of exhortations to watch and pray—that was now coming which would cut all this short. This *first* behold is hardly to be taken literally of the appearance of Judas and



a Acts i. 16.

47 And \* while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

b 2 Sam. xx. 9.

c Ps. xli. 9: lv. b 13.

49 And forthwith he came to Jesus, and said, Hail, master; and kissed him. 50 And Jesus said unto him, \* Friend,

Or, Comrade. *It is the same word as in ch. xi. 16; xx. 13; xxii. 12: but not the same as in John xi. 11; xv. 13, 14, 15.*

his hand; it merely announces the approach of the hour, of which the Lord had so often spoken: but at the utterance of the *second*, it seems that they were *in sight*, and that may be taken literally.

This expression, *into the hands of sinners*, should be noticed, as an echo of the Redeemer's anguish—it was the contact with *sin*,—and death, the wages of *sin*,—which all through His trial pressed heavily on His soul.

47-58.] BETRAYAL AND APPREHENSION OF JESUS. Mark xiv. 43-52. Luke xxii. 47-53. John xviii. 2-11. St. Mark's account has evidently been derived from the same source originally as St. Matthew's, but both had gained some important additions before they were finally committed to writing. St. Luke's is, as before, an abridged narrative, but abounding with new circumstances not related by the others. St. John's account is at first sight very dissimilar from either; see text above cited, and notes there. It may suffice now to say, that all which St. John, vv. 4-9, relates, must have happened on the first approach of the band—and is connected with our "*Rise, let us be going*." Some particulars also must have happened, which are omitted by all: viz. the rejoining of the eight apostles (not alluded to in Luke, ver. 46, as Greeswell supposes), and the preparing them for what was about to take place. On the other hand, John gives a hint that something had been passing in the garden, by his "*went forth*," ver. 4. The two first Evangelists were evidently unaware of any such matter as that related by St. John, for they (Matt. ver. 49: Mark ver. 45) introduce the Kiss by a "*forthwith*." 47.] Judas is specified as "*one of the Twelve*," probably because the appellation, as connected with this part of his history, had become the usual one—thus we have in Luke "*he that was called Judas, one of the Twelve*"—fuller still. To the reader, this specification is not without meaning, though that meaning may not have been intended. a great multitude] con-

sisting of (1) a detachment of the Roman cohort which was quartered in the tower of Antonia during the feast in case of an uproar, called the band, John vv. 3, 12. (2) the servants of the council, the same as the *captains of the temple*, Luke ver. 52. (3) Servants and others deputed from the high priest to assist, see our ver. 51. (4) Possibly, if the words are to be taken exactly, (Luke ver. 52), some of the chief priests and elders themselves, forward in zeal and enmity. There is nothing improbable in this, seeing that we have these persons mixing among the multitude and stirring them up to demand the crucifixion of Jesus afterwards. staves] any tumultuary weapons. The intention of the chief priests evidently was to produce an impression to the effect that a seditious plot was to be crushed, and resistance might be expected. John mentions also *lanterns and torches*—to search perhaps in the dark parts of the garden, most of which would by this time be in the shade.

48.] gave them a sign;—when is not stated. On St. Mark's addition, "*and lead him away safely*," see notes there. 49.] forthwith—see above on ver. 47. The purpose of the kiss, supposing it to have taken place after John vv. 4-8, (and it is surely out of the question to suppose it to have taken place before, contrary to the plain meaning of John ver. 4,) has been doubted. Yet I think on a review of what had happened, it is very intelligible—not perhaps as some have supposed, to shew that Jesus could be approached with safety—but at all events as the *sign agreed on* with the Roman soldiers, who probably did not personally know Him, and who besides would have had their orders from the city, to take Him whom Judas should kiss. Thus the kiss would be necessary in the course of their military duty, as their authorization,—notwithstanding the previous declaration by Jesus of Himself. The word in the original implies, '*kissed him eagerly*,' with ostentation, as a studied and pre-arranged sign. 50.] In Luke we have

wherefore art thou come? Then came they, and laid hands on Jesus, and took him. <sup>51</sup> And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear. <sup>52</sup> Then said Jesus unto him, Put up again thy sword into his place: <sup>d</sup> for all they that take the sword shall perish with the sword. <sup>53</sup> Thinkest thou that I cannot <sup>e</sup> now pray to my Father, and he shall <sup>e</sup> presently give me <sup>e</sup> more than twelve legions of angels? <sup>• 2 Kings vi. 17. Dan. vii. 10.</sup>

■ *One of these, "now," or "presently," should be omitted. The word is read by some authorities in the former clause, by some in the latter: but by none in both.*

"Judas, betrayest thou the Son of man with a kiss?"—which sense is involved in the text also: that variation shewing perhaps that one of the accounts is not from an eye-witness. Friend—see ch. xxii. 12 and note. It is more than doubtful whether the words that follow can properly be rendered as a question. More likely do they mean, "Friend, there needs not this shew of attachment: I know

thine errand,—do thy purpose." But the command itself is suppressed. On any understanding of the words, it is an appeal to the conscience and heart of Judas, in which sense (see above) it agrees with the words spoken in Luke:—see note there. The fact that at this period our Lord was laid hold of and secured (by hand—not yet bound) by the band, is important, as interpreting St. Luke's account further on. <sup>51.]</sup> The one of them . . . was Peter;—John ver. 10. Why he was not mentioned, is idle to enquire: one supposition only must be avoided—that there is any purpose in the omission. It is absurd to suppose that the mention of his name in a book current only among Christians, many years after the fact, could lead to his apprehension, which did not take place at the time, although he was recognized as the striker in the palace of the High Priest, John ver. 26. The real reason of the non-apprehension was that the servant was healed by the Lord.

This is the first opposition to 'Thy will be done.' St. Luke expresses it, that they saw what would happen—and asked, 'Lord, shall we smite with the sword?' Then, while the other (for there were but two swords in the company) was waiting for the reply, the rash Peter, in the very spirit of ch. xvi. 22, smote with the sword—the weapon of the flesh:—an outbreak of the natural man no less noticeable than that more-noticed one which followed before morning. All four Evangelists

agree in this account. Luke and John are most exact—the latter giving the name of the slave,—Malchus. The aim was a deadly one, and Peter narrowly escaped being one "who had committed murder in the insurrection." From Luke, ver. 51, we learn that our Lord said "Suffer ye thus far" (on the meaning of which see note there), touched the ear, and healed it.

<sup>52.]</sup> Thy sword—not mine, nor on my side. his place = "the sheath," John. The sheath is the place for the Christian's sword—"a sword out of its sheath is not in its place, unless as ministering to the divine anger," Bengel; see note on Luke xxii. 36. Our Lord does not say 'Cast away thy sword;' only in His willing self-sacrifice, and in that kingdom which is to be evolved from his work of redemption, is the sword altogether out of place. for all &c.] Peculiar to Matthew. There is no allusion, as Grotius and some of the ancients thought, to the Jews perishing by the Roman sword: for the very persons who were now taking Him were Romans. The saying is general—and the stress is on take—it was this that Peter was doing—"taking up the sword" of his own will; taking that vengeance which belongs to God, into his own hand.

shall perish with the sword is a command; not merely a future, but an imperative future; a repetition by the Lord in this solemn moment of Gen. ix. 6. This should be thought of by those well-meaning but shallow persons, who seek to abolish the punishment of death in Christian states. John adds the words "the cup which my Father hath given me, shall I not drink it?" on which see notes there. <sup>53, 54</sup> are peculiar to Matthew.

<sup>53.]</sup> The Majesty of our Lord, and His Patience, are both shewn here. twelve—not perhaps so much from the number of the apostles, who were now "the eleven," but from that of the then

<sup>f</sup> Isa. liii. 7, &c. <sup>54</sup> But how then shall the scriptures be fulfilled, <sup>f</sup> that thus it must be? <sup>55</sup> In that same hour said Jesus to the multitudes, Are ye come out as against <sup>a</sup> a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. <sup>56</sup> But all this <sup>b</sup> was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him and fled. <sup>57</sup> And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled. <sup>58</sup> But Peter followed him afar off unto

<sup>a</sup> *render, a robber.*

<sup>b</sup> *render, is done.*

company, viz. the Lord and the eleven. *legions*—because they were Roman soldiers who were taking Him. The complement of the legion was about 6000 men. The power implied in *thinkest thou that I cannot*, shews the entire and continued free self-resignation of the Lord throughout—and carries on the same truth as He expressed John x. 18. <sup>54.</sup> *how then*—considering that this is so, that I voluntarily abstain from invoking such heavenly aid,—shall the scriptures be fulfilled, that thus it must be, if thou in thy rashness usest the help of fleshly weapons?

<sup>55.</sup> St. Mark begins this with an *answered*—it was an answer to their *actions*, not to their words. St. Luke, here minutely accurate, informs us that it was to the *chief priests and captains of the temple and elders*, that our Lord said this.

In his submission to be reckoned among the transgressors, our Lord yet protests against any suspicion that He could *act* as such. *sat* (Matt. only)

to indicate complete quiet and freedom from attack. *daily*—during the week past, and perhaps at other similar times.

*sat teaching* is the greatest possible contrast to a thief and robber. <sup>56.</sup>

It is doubted whether these words are a continuation of our Lord's speech, or a remark inserted by St. Matthew. The use of "*all this was (is) done*" in this Gospel would lead us to the latter conclusion: but when we reflect that thus our Lord's speech would lose all its completeness, and that St. Mark gives in different words the speech going on to this same purport, we must I think decide for the other view. Besides, if the remark were St. Matthew's, we should expect some particular citation, as is elsewhere his practice: see ch. i. 22; xxi. 4. Mark gives it elliptically, "*but (so literally) that the scriptures might be fulfilled.*" The Passion and Death of Christ were

especially the fulfilment of the Scriptures. In this they all found their central point. Compare his dying words on the Cross,—*It is finished*,—with this his assertion. On the addition in Luke, see note there.

Then all] Some of them did not flee far. Peter and John went after Him to the palace of the High Priest; John, ver. 15. On the additional circumstance in Mark, ver. 51, see note there.

<sup>57—68.</sup> HEARING BEFORE CAIAPHAS. Mark xiv. 53—65. [Luke xxii. 54, 63—65.] John xviii. 24. Previous to this took place a hearing *before* Annas the *real* High Priest (see note on Luke iii. 2), to whom the Jews took Jesus first;—who enquired of Him about his disciples and his teaching (John vv. 19—23), and then (ver. 24) sent Him bound to Caiaphas. Only John, *who followed*, relates this first hearing. See notes on John vv. 12—24, where this view is maintained. It may be sufficient here just to indicate the essential differences between *that* hearing and *this*. On that occasion no witnesses were required, for it was merely a private unofficial audience. Then the High Priest questioned and our Lord replied: whereas now, under false witness and reproach, He (as before Herod) is silent.

<sup>57.</sup> Caiaphas the high priest] He was *High Priest of that year*, Annas having been deposed, and since then the High Priests having been frequently changed by the Roman governors. *where the scribes . . .* Probably they had assembled by a preconcerted design, expecting their prisoner. This was a meeting of the Sanhedrim, but not the regular assembly, which condemned him and handed Him over to Pilate. That took place in the *morning*, Luke xxii. 66—71 (where see note).

We have not here the more complete detail of John xviii. 15—19. The palace is one and the same great building,

the high priest's palace, and went in, and sat with the servants, to see the end. <sup>59</sup> Now the chief priests, [<sup>c</sup> and elders,] and all the council, sought false witness against Jesus, to put him to death; <sup>60</sup> <sup>d</sup> but found none: yea, though <sup>e</sup> many false witnesses came, yet found they none. At the last came <sup>h</sup> two false witnesses, <sup>61</sup> and said, This [<sup>e</sup> fellow] said, 'I am able to destroy the temple of God, and to build it in three days. <sup>62</sup> And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee? <sup>63</sup> But <sup>k</sup> Jesus held his peace. And the high <sup>l</sup> priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. <sup>64</sup> Jesus saith unto him, Thou hast said: nevertheless I say unto you, <sup>m</sup> *Here-*

<sup>o</sup> omitted by many ancient authorities.

<sup>d</sup> read, but found none, even though many false witnesses came.

<sup>e</sup> not expressed in the original. Better, This man, as in *ch.* xxvii. 47.

<sup>f</sup> render, Henceforth.

in which both Annas and Caiaphas lived. This is evident from a comparison of the narratives of Peter's denial: see below. The circumstance of a fire being lighted and the servants sitting round it, mentioned by the other three Evangelists, is here omitted. <sup>59. false witness]</sup>

"As they thought, evidence, but in reality, false witness," Euthymius. But is this quite implied? Is it not the intention of the Evangelist to represent that they sought false witness, not that they would not take true if they could get it, but that they knew it was not to be had?

This hearing is altogether omitted in Luke, and only the indignities following related, vv. 63—65. <sup>60.] found they none,</sup> i. e. sufficient for the purpose, or perhaps, consistent with itself. See note on Mark ver. 56. <sup>61.] See ch. xxvii. 40:</sup>

the false witness consisted in giving that sense to His words, which it appears by ch. xxvii. 63 they knew they did not bear. There is perhaps a trace, in the different reports of Matt. and Mark, of the discrepancy between the witnesses. There is considerable difference between the words attributed to Him here, and there.

The instance likewise of his zeal for the honour of the temple, which had so lately occurred might tend to perplex the evidence produced to the contrary. <sup>62.]</sup>

Better rendered, Dost thou not answer what it is which these testify against thee? i. e. wilt thou give no explanation

of the words alleged to have been used by thee? Our Lord was silent; for in answering He must have opened to them the meaning of these his words, which was not the work of this His hour, nor fitting for that audience. <sup>63.] See Levit. v. 1.</sup>

I adjure thee, 'I put thee under an oath,' the form of which follows. The junction of the Son of God with the Christ must not be pressed beyond the meaning which Caiaphas probably assigned to it—viz. the title given to the Messiah from the purport of the prophecies respecting Him. It is however a very different thing when our Lord by His answer affirms this, and invests the words with their fullest meaning and dignity. <sup>64.] By Thou hast said,</sup> more may perhaps be implied than by St. Mark's "I am:" that is a simple assertion: this may refer to the convictions and admissions of Caiaphas (see John xi. 49). But this is somewhat doubtful. The expression is only used here and in ver. 25: and there does not appear to be any reference in it, as said to Judas, to any previous admission of his.

nevertheless—i. e. 'there shall be a sign of the truth of what I say, over and above this confession of Mine.' Henceforth—the glorification of Christ is by Himself said to begin with his betrayal, see John xiii. 31: from this time—from the accomplishment of this trial now proceeding. In what follows, the whole process of the triumph of the Lord Jesus even till its end is contained.

<sup>g</sup> Ps. xxvii. 12.  
<sup>h</sup> xxiv. 11. 20  
<sup>i</sup> Acts vi. 12.  
<sup>j</sup> Deut. xix. 12.

<sup>k</sup> ch. xxvii. 40.  
<sup>l</sup> John ii. 19.

<sup>m</sup> Isa. liii. 7.  
<sup>n</sup> ch. xxvii. 12.  
<sup>o</sup> 14.  
<sup>p</sup> see Lev. v. 1.  
<sup>q</sup> 1 Sam. xiv. 24, 25.  
<sup>r</sup> m Dan. vii. 12.  
<sup>s</sup> ch. xvi. 27.  
<sup>t</sup> xxiv. 30.  
<sup>u</sup> xxi. 31. John i. 51. Rom. xiv. 10.  
<sup>v</sup> 1 Thess. iv. 16. Rev. i. 7.

n Ps. cx. 1.  
Acts vii. 55.

o 2 Kings xviii. 65  
77: xix. 1.

p Lev. xxiv. 16.

q Isa. l. 6: liii.  
a. ch. xxvii.  
36.

r ver. 34.

after shall ye see the Son of man <sup>a</sup> sitting on the right hand of power, and coming in the clouds of heaven.

65 <sup>o</sup> Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

66 What think ye? They answered and said, <sup>p</sup> He is guilty of death. 67 <sup>q</sup> Then did they spit in his face, and buffeted him; and others smote him [<sup>s</sup> with the palms of their hands], 68 saying, Prophesy unto us, thou Christ, Who is he that smote thee?

69 Now Peter sat without in <sup>h</sup> the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. 70 But he denied before them all, saying, I know not what thou sayest. 71 And when he was gone out into the porch, another maid saw him, and said unto them that were there, This [<sup>i</sup> fellow] was also with Jesus of Nazareth. 72 And again he denied with an oath, I do not know the man. 73 And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech <sup>k</sup> bewrayeth thee. 74 Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew. 75 And Peter remembered the word of Jesus, which said [<sup>l</sup> unto him], <sup>r</sup> Before the

<sup>s</sup> not necessarily implied in the word; see note.

<sup>h</sup> render, the hall.

<sup>i</sup> better, This man: see on ver. 61.

<sup>k</sup> literally, maketh thee manifest.

<sup>l</sup> omitted by many ancient authorities.

The shall ye see is to the council, the representatives of the chosen people, so soon to be judged by Him to whom all judgment is committed—the power in contrast to his present weakness—sitting—even as they now sat to judge Him; and the coming in the clouds of heaven (see Dan. vii. 37) looks onward to the awful time of the end, when every eye shall see Him.

65.] In Levit. xxi. 10 (see also Levit. x. 6) the High Priest is ordered not to rend his clothes; but that appears to apply only to mourning for the dead. In 1 Macc. xi. 71, and in Josephus, B. J. ii. 15. 4, we have instances of High Priests rending their clothes. On rending the clothes at hearing blasphemy, see 2 Kings xviii. 37.

66.] This was not a formal condemnation, but only a previous vote or expression of opinion. That took place in the morning, see ch. xxvii. 1, and especially

Luke xxii. 66–71.

67.] Luke gives these indignities, and in the same place as here, adding, what indeed might have been suspected that it was not the members of the Sanhedrim, but the men who held Jesus in custody, who inflicted them on Him.

The word rendered buffeted means to strike with the fist. The following verb (smote him) is, generally, to strike a flat blow with the back of the hand—but also, and probably here, since another set of persons are described as doing it, to strike with a staff.

69–75.] OUR LORD IS THRICE DENIED BY PETER. Mark xiv. 66–72. Luke xxii. 56–62. John xviii. 17, 18, 25–27. This narrative furnishes one of the clearest instances of the entire independency of the four Gospels of one another. In it, they all differ; and, supposing the denial to have taken place

cock crow, thou shalt deny me thrice. And he went out,

*thrice*, and only *thrice*, cannot be literally serve to shew what the agreements are, harmonized. The following table may and what the differences :—

	MATTHEW.	MARK.	LUKE.	JOHN.
1st denial.	Sitting in the hall without, is charged by a maid servant with having been with Jesus the Galilean. 'I know not what thou sayest.'	Warming himself in the hall below,—&c. as Matt. — goes out into the vestibule — cock crows. 'I know not, neither understand what thou sayest.'	Sitting by the fire is recognized by the maid and charged — replies, 'Woman, I know Him not.'	Is recognized by the portress on being introduced by the other disciple. 'Art not thou also one of this man's disciples?' He saith, 'I am not.'
2nd denial.	He has gone out into the porch—another maid sees him. 'This man also was with Jesus of Naz.' He denies with an oath, 'I do not know the man.'	The same maid (possibly: but see note, next page, col. 1, line 26) sees him again, and says, 'This man is of them.' He denies again.	Another (but a male servant) says, 'Thou also art of them.' Peter said, 'Man, I am not.'	Is standing and warming himself. They said to him, 'Art not thou also of His disciples?' He denied, and said, 'I am not.'
3rd denial.	After a little while, the standers-by say, 'Surely thou art of them; for thy dialect betrayeth thee.' He began to curse and to swear: 'I know not the man.'	As Matt. 'Surely thou art of them: for thou art also a Galilean.'	After about an hour, another persisted saying, 'Truly this man was with Him, for he is a Galilean.' Peter said, 'Man, I know not what thou sayest.'	One of the slaves of the High-priest, his kinsman whose ear Peter cut off, says, 'Did I not see thee in the garden with Him?' Peter then denied again.
	Immediately the cock crew, and Peter remembered, &c.—and going out he wept bitterly.	A second time the cock crew, and Peter remembered, &c.—and when he thought thereon he wept.	Immediately while he was yet speaking the cock crew, and the Lord turned and looked on Peter, and Peter remembered, &c.—and going out he wept bitterly.	Immediately the cock crew.

On this table I would make the following remarks:—that *generally*,—(1) supposing the four accounts to be *entirely independent of one another*,—we are *not bound to require accordance*, nor would there in all probability be any such accordance, in the *recognitions of Peter by different persons*. These may have been many on each occasion of denial, and independent narrators may have fixed on different ones among them. (2) *No reader*, who is not slavishly bound to the inspiration of the letter, will require that the actual words spoken by Peter should in each case be identically reported. See

the admirable remarks of Augustine, cited on ch. viii. 26: and remember, that the *substantive fact of a denial* remains the same, whether *I know not what thou sayest*, *I know him not*, or *I am not*, are reported to have been Peter's answer. (3) I do not see that we are obliged to limit the narrative to *three sentences* from Peter's mouth, each expressing a denial, and no more. On *three occasions* during the night he was recognized,—on *three occasions* he was a denier of his Lord: such a statement may well embrace reiterated expressions of recognition, and reiterated and importunate denials, on

and wept bitterly. XXVII. <sup>1</sup> When the morning was

each occasion. And these remarks being taken into account, I premise that all difficulty is removed from the synopsis above given: the only resulting inferences being, (a) *that the narratives are genuine truthful accounts of facts underlying them all*: and (b) *that they are, and must be, absolutely and entirely independent of one another*.

For (1) the four accounts of the FIRST denial are remarkably coincident. In all four, Peter was in the outer hall, where the fire was made (see on ver. 69): *a maid servant* (Mt. Mk. L.),—*the maid servant who kept the door* (John) taxed him (in differing words in each, the comparison of which is very instructive) with being a disciple of Jesus: in all four he denies, again in differing words. I should be disposed to think this first recognition to have been *but one*, and the variations to be owing to the independence of the reports. (2) In the narratives of the SECOND denial of our first preliminary remark is well exemplified. The same maid (Mk. possibly: but not necessarily—perhaps, only the *maiden in the vestibule or porch*)—another maid (Mt.), another (male) servant (Luke), the *standers-by generally* (John), charged him: again, in differing words. It seems he had retreated from the fire as if going to depart altogether (see note, ver. 69), and so attracted the attention both of the group at the fire and of the porters. It would appear to me that for some reason, John was not so precisely informed of the details of this as of the other denials. The “going out” (Mt. Mk.) is a super-added detail, of which the “*standing and warming himself*” (John) does not seem to be possessed. (3) On the THIRD occasion, the *standers-by recognize him as a Galilean* (simply, Mk. [txt.], Luke: *by his dialect*, Mt., an interesting additional particular),—and a *kinsman of Malchus* crowns the charge by *identifying* him in a way which might have proved most perilous, had not Peter immediately withdrawn. This third time again, his denials are differently reported:—but here, which is most interesting, we have in Matt.’s and Mark’s “*he began to curse and to swear*” a very plain intimation, that he spoke *not one sentence only*, but a *succession of vehement denials*.

It will be seen, that for fair comment on the fourfold testimony, we must not commit the mistake of requiring the *recognitions*, and the *recognizers*, in each case, to have been *identical in the four*. Had they been thus identical, in a case of this kind, the four accounts *must have sprung from a common source*, or have been

*corrected to one another*: whereas their present varieties and coincidences are most valuable as indications of *truthful independence*. What I wish to impress on the minds of my readers is, that in narratives which have sprung from such truthful independent accounts, they must be prepared sometimes (as e.g. in the details of the day of the Resurrection) for discrepancies which, *at our distance, we cannot satisfactorily arrange*: now and then we may, as in *this instance*, be able to do so with something like verisimilitude:—in some cases, *not at all*. But whether we can thus arrange them or not, being thoroughly persuaded of the holy truthfulness of the Evangelists, and of the divine guidance under which they wrote, our faith is in no way shaken by such discrepancies. We value them rather, as testimonies to independence: and are sure, that if for one moment we could be put in *complete possession of all the details as they happened*, each account would find its justification, and the reasons of all the variations would appear. And this I firmly believe will one day be the case. (See the narrative of Peter’s denials ably treated in an article in the “Christian Observer” for Feb. 1853.)

69.] “An oriental house is usually built round a quadrangular interior court; into which there is a passage (sometimes arched) through the front part of the house, closed next the street by a heavy folding gate, with a small wicket for single persons, kept by a porter. In the text, the interior court, often paved or flagged, and open to the sky, is the ‘*hall*,’ where the attendants made a fire; and the passage beneath the front of the house from the street to this court, is the *pro-aulon* (‘*porch*,’ Mark xiv. 68), or *pylon* (‘*porch*,’ ver. 71). The place where Jesus stood before the High Priest may have been an open room or place of audience on the ground floor, in the rear or on one side of the court; such rooms open in front, being customary.” Robinson.

70.] I know not what thou sayest is an indirect form of denial, conveying in it absolute ignorance of the circumstances alluded to.

73.] thy speech—Wetstein gives many examples of various provincial dialects of Hebrew. The Galileans could not pronounce properly the gutturals, and they used “*t*” for “*s*.”

75.] out—viz. from the ‘*porch*’ where the second and third denial had taken place: the motive being, as Chrysostom gives it, “that he might not be convicted by his tears.”

CHAP. XXVII. 1, 2.] JESUS IS LED

come, <sup>a</sup> all the chief priests and elders of the people took <sup>a</sup> Ps. li. 2. counsel against Jesus to put him to death: <sup>2</sup> and when they had bound him, they led him away, and <sup>b</sup> delivered <sup>b</sup> ch. xx. 10. Acts iii. 12. him to Pontius Pilate the governor.

<sup>3</sup> Then Judas, which had betrayed him, when he saw <sup>c</sup> ch. xxvi. 14. 15. that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, <sup>4</sup> saying, I have sinned in that I have betrayed [<sup>m</sup> *the*] innocent blood. And they said, What is that to us? see thou to that. <sup>5</sup> And he cast down the pieces of silver in the temple, <sup>d</sup> and departed, and went and hanged <sup>d</sup> 2 Sam. xvii. 23. see Acts i. 18. himself. <sup>6</sup> And the chief priests took the silver pieces, and said, It is not lawful for to put them into the <sup>n</sup> *treasury*, because it is the price of blood. <sup>7</sup> And they took counsel, and bought with them the potter's field, to bury strangers in. <sup>8</sup> Wherefore that field was called, • The field <sup>e</sup> Acts i. 19. of blood, unto this day. <sup>9</sup> Then was fulfilled that which

<sup>m</sup> *omit.*    <sup>n</sup> *better, the sacred treasury (Corbanas, see Mark vii. 11).*

AWAY TO PILATE. Mark xiv. 1. Luke xlii. 66 (who probably combines with this morning meeting of the Sanhedrim some things that took place at their early assembly), xlii. 1. John xviii. 28. The object of this taking counsel, was so as (so literally) to put him to death,—i. e. to condemn Him formally to death, and *devise the best means* for the accomplishment of the sentence. 2.] Pontius Pilate the governor, see note on Luke iii. 1;—and on the reason of their taking Him to Pilate, on John xviii. 31. Pilate ordinarily resided at Cæsarea; but during the feast, in Jerusalem.

3—10.] REMORSE AND SUICIDE OF JUDAS. Peculiar to Matthew. This incident does not throw much light on the motives of Judas. One thing we learn for certain—that our Lord's being condemned, which he inferred from His being handed over to the Roman governor, *worked in him remorse*, and that *suicide was the consequence*. Whether this condemnation was *executed* by him or not, does not *here* appear; nor have we any means of ascertaining, except from the former sayings of our Lord respecting him. I cannot (see note on ch. xxvi. 14) believe that his intent was other than sordid gain, to be achieved by the darkest treachery. To suppose that the condemnation *took him by surprise*, seems to me to be inconsistent with the spirit of his own confession, ver. 4. There I have betrayed the innocent blood expresses his act—his ac-

*complished purpose*. The bitter feeling in him now is expressed by I have sinned, of which he is vividly and dreadfully conscious, now that the result has been attained. Observe it was the thirty pieces of silver which he brought back—clearly *the price* of the Lord's betrayal,—not *earnest-money* merely;—for by this time, nay when he delivered his Prisoner at the house of Annas, he would have in that case received *the rest*.

5.] in the temple—i. e. in the *holy place*, where the priests only might enter. We must conceive him as speaking to them without, and throwing the money into the temple. *hanged (or strangled) himself*] On the account given Acts i. 18, see note on that place. Another account of the end of Judas was current, which I have cited there.

6.] They said this probably by analogy from Deut. xlii. 18. the price (given for shedding) of blood; the wages of a murderer. 7. the potter's field] the field of some well-known potter—purchased at so small a price probably from having been rendered useless for tillage by excavations for clay; see note on Acts i. 19. *strangers*] not Gentiles, but *stranger Jews* who came up to the feasts. 8.] The field of blood—*Aceldama*. See Acts i. 19. *unto this day*] This expression shews that a considerable time had elapsed since the event, before St. Matthew's Gospel was published.

9.] The citation is not from Jeremiah (see ref.), and is probably quoted from memory and unprecisely; we have



<sup>f</sup> Zech. xl. 12, 13. was spoken by Jeremy the prophet, saying, 'And they took the thirty pieces of silver, the price of him that was • *valued*, whom they of the children of Israel did • *value*; and gave them for the potter's field, as the Lord *P appointed me*.

<sup>g</sup> 1 Tim. vi. 13. <sup>h</sup> ch. xxvi. 63. <sup>ch. xxvi. 62.</sup> <sup>11</sup> And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, 'Thou sayest.' <sup>12</sup> And when he was accused of the chief priests and elders, <sup>h</sup> he answered nothing. <sup>13</sup> Then said Pilate unto him, 'Hearest thou not how many things they witness against thee?' <sup>14</sup> And he answered him to never a word; insomuch that the governor marvelled greatly. <sup>15</sup> Now *at that feast* the governor was wont to release unto the people a prisoner, whom they would. <sup>16</sup> And they had then a notable prisoner, called Barabbas. <sup>17</sup> Therefore when they were

• *render in both cases, set a price on.*

*P render, commanded, for perspicuity.*

*q render, at the feast-time.*

similar instances in two places in the apology of Stephen, Acts vii. 4, 16,—and in Mark ii. 26. Various means of evading this have been resorted to, which are not worth recounting. Jer. xviii. 1, 2, or perhaps Jer. xxxii. 6—12, may have given rise to it: or it may have arisen from a Jewish idea [see Wordsworth here], "*that Zechariah had the spirit of Jeremiah*." The quotation here is very different from the Septuagint,—and not much more like the Hebrew. I put it to any faithful Christian to say, whether of the two presents the greater obstacle to his faith, the solution given above, or that given by a commentator of our own day, that the name of one prophet is here substituted for that of another, to teach us not to regard the prophets as the *authors* of their prophecies, but to trace them to divine Inspiration.

11—14.] HE IS EXAMINED BY PILATE. Mark xv. 2—5. Luke xxiii. 2—5. John xviii. 29—38. Our narrative of the hearing before Pilate is the least circumstantial of the four—having however two remarkable additional particulars, vv. 19 and 24. John is the fullest in giving the words of our Lord. Compare the notes there.

11.] Before this Pilate had come out and demanded the cause of his being delivered up; the Jews not entering the Prætorium.

The primary accusation against Him seems to have been that He

said that He was Christ a King. This is presupposed in the enquiry of this verse.

Thou sayest is not to be rendered as a *doubtful answer*—much less with Theophylact, as meaning, 'Thou sayest it, not I:' but as a *strong affirmative*. See above on ch. xxvi. 64.

12—14.] This part of the narrative occurs only in Mark besides, but is explained by Luke ver 5. The charges were, of *exciting the people* from Galilee to Jerusalem. On the mention of Galilee, Pilate *sent Him to Herod*, Luke, vv. 6—12.

15—26.] BARABBAS PREFERRED TO HIM. HE IS DELIVERED TO BE CRUCIFIED. Mark xv. 6—15. Luke xxiii. 17—25. John xviii. 39, 40. In the substance of this account the Four are in remarkable agreement. St. John gives merely a compendium, uniting in one these three attempts of Pilate to liberate Jesus, and omitting any definite statement of the fact of Barabbas being liberated, and Jesus delivered to them.

15. at that feast] literally, *feast by feast*; i. e. at every feast. The name Bar-abbas, 'son of his father,' was not an uncommon one. It does not appear why this man was *notable*. The murderers in the insurrection in which he was involved were *many* (Mark ver. 7).

17.] In St. John's narrative, the suggestion of liberating Barabbas seems to come from the Jews themselves; but not necessarily so: he may only be giving, as

gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? <sup>18</sup> For he knew that for envy they had delivered him. <sup>19</sup> When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. <sup>20</sup> <sup>k</sup> But the chief <sup>k Acts III. 14.</sup> priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. <sup>21</sup> The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. <sup>22</sup> Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say, [<sup>r</sup> unto him], Let him be crucified. <sup>23</sup> And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. <sup>24</sup> When Pilate saw that he could prevail nothing, but that rather a tumult was made, he <sup>1</sup> took <sup>1 Deut. xxi. 6.</sup> water, and washed his hands before the multitude, saying, I am innocent of the blood of this [<sup>s</sup> just] person: see ye to it. <sup>25</sup> Then answered all the people, and said, <sup>m</sup> His <sup>m Deut. xix. 10. Josh. II. 19. 3 Sam. I. 16. 1 Kings II. 22. Acts v. 23.</sup> blood [<sup>t</sup> be] on us, and on our children. <sup>26</sup> Then released

<sup>r</sup> omit.

<sup>k</sup> omitted by several ancient authorities.

<sup>t</sup> not expressed in the original: it may be, [is].

before, a general report of what passed. The when they were gathered together seems to imply that a great crowd had collected outside the Prætorium while the trial was going on.

It is possible that the addition, which is called Christ, which Pilate could hardly have heard from the Jews, may have been familiar to him by his wife's mention of Jesus. See below.

18.] The whole narrative presupposes what this verse and the next distinctly assert, that *Pilate was before acquainted with the acts and character of Jesus.*

19.] The judgment seat was in a place called in Hebrew Gabbatha, the Pavement—John xix. 13, where however Pilate is not related to have gone thither, till after the scourging and mocking of the soldiers. But he may have sat there when he came out in some of his previous interviews with the Jews. his wife] It had become the custom in Augustus's time for the governors of Provinces to take their wives with them abroad; under Tiberius, Cæcina attempted to pass a law forbidding it, but was vehemently opposed (by Drusus among others) and put down. We know nothing

more of this woman than is here related. Tradition gives her the name of Procla, or Claudia Procula. In the apocryphal gospel of Nicodemus, c. 2, we read that Pilate called the Jews and said to them, "*Ye know how that my wife is a worshipper of God, and is rather of your religion than mine. They say unto him, Yea, we know it.*"

that just man is a term which shews that she knew the character for purity and sanctity which Jesus had. In the gospel of Nicodemus, the Jews are made to reply, "*Did we not tell thee that he is a magician? behold, he hath sent a dream-token to thy wife.*" 20.] So St. Mark also. St. Luke and St. John merely give, that they all cried out, &c. The exciting of the crowd seems to have taken place while Pilate was receiving the message from his wife.

21.] answered, not necessarily to the incitements of the Sanhedrists which he overheard, but rather to the state of confusion and indecision which prevailed.

22.] They chose crucifixion as the ordinary Roman punishment for sedition, and because of their hate to Jesus.

24.] The washing of the

he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.

n Isa. lili. 5.

27 <sup>n</sup> Then the soldiers of the governor took Jesus into the <sup>n</sup> common hall, and gathered unto him the whole band of soldiers. 28 And they stripped him, and put on him a scarlet robe. 29 <sup>o</sup> And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews. 30 And <sup>p</sup> they spit upon him, and took the reed, and smote him on the head.

o Ps. lxxix. 19.  
Isa. lili. 2.

p Isa. i. 6.  
ch. xxvi. 47.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, <sup>q</sup> and led him away to crucify him. 32 <sup>r</sup> And as they came out,

q Isa. lili. 7.  
r Num. xv. 36,  
38. 1 Kings  
xxi. 13. Acts  
vii. 58. Heb.  
xiii. 13.

<sup>n</sup> literally, the prætorium.

hands, to betoken innocence from blood-guiltiness, is prescribed Deut. xxi. 6—9, and Pilate uses it here as intelligible to the Jews.

25.] blood here has been supposed to mean the *punishment of blood*: but more probably there is a much wider reference—as the *adherence of blood to the hands of a murderer* is an idea not bearing any necessary reference to *punishment*, only to *guilt*.

26.] The custom of scourging before execution was general among the Romans. After the scourging, John xix. 1—16, Pilate made a last attempt to liberate Jesus—which answers to “*I will chastise him and let him go*,” Luke, ver. 16. delivered him—to the Roman soldiers, whose office the execution would be.

27—30.] JESUS MOCKED BY THE SOLDIERS. Mark xv. 16—19 (omitted in Luke). John xix. 1—3. The assertion “*delivered him to be crucified*” in ver. 26 is not strictly in its place *there*. Before that, the contents of this passage come in, and the last attempt of Pilate to liberate Him.

27. the common hall] literally, the prætorium. The residence of the Roman governor was the *former palace of Herod*, in the upper city. the whole band] The band is the cohort—the *tenth part of a legion*. The term the whole is of course not to be pressed.

unto him—to make sport with Him. This happened in the guard-room of the cohort: and the narrative of it we may well believe may have come from the centurion or others (see ver. 54), who were afterwards deeply impressed at the crucifixion. 28.]

Possibly the mantle in which He had been sent back from Herod—see note on Luke, ver. 11: or perhaps one of the ordinary

soldiers' cloaks.

29.] It does not appear whether the purpose of the crown was to wound, or simply for mockery—and equally uncertain is it, of what kind of thorns it was composed. The *acanthus*, with its large succulent leaves, is singularly unfit for such a purpose: as is the plant with very long sharp thorns commonly known as *spina Christi*, being a brittle acacia (robinia),—and the very length of the thorns, which would meet in the middle if it were bent into a wreath, precluding it. Some *flexile* shrub or plant must be understood—possibly some variety of the cactus or prickly pear. ‘Hasselquist, a Swedish naturalist, supposes a very common plant, *naba* or *subka* of the Arabs, with many small and sharp spines; soft, round, and pliant branches; leaves much resembling ivy, of a very deep green, as if in designed mockery of a victor's wreath.’ Travels, 288. 1766 (cited by F. M.). a reed—for a sceptre.

30.] Here follows the *exhibition of Jesus* by Pilate, and his last attempt to release him, John xix. 4—16.

31—34.] HE IS LED TO CRUCIFIXION. Mark xv. 20—23. Luke xxiii. 26—33. John xix. 16, 17. The four accounts are still essentially and remarkably distinct. St. Matthew's and St. Mark's are from the same source, but varied in expression, and in detail; St. Luke's and St. John's stand each alone; St. Luke's being the fullest, and giving us the deeply interesting address to the daughters of Jerusalem. 31.] Peculiar to Matt. and Mark.

led him away] or out, as in Mark. Executions usually took place without the camp, see Num. xv. 35, or city, 1 Kings xxi. 13, Acts vii. 58, Heb. xiii. 11—18. Grotius

they found a man of Cyrene, Simon by name: him they compelled to bear his cross. <sup>33</sup> And when they were come unto a place called Golgotha, that is to say, a place of a skull, <sup>34</sup> they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. <sup>35</sup> And they crucified him, and parted his garments, casting lots [<sup>1</sup> *that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots*]. <sup>36</sup> And sitting down they watched him there; <sup>37</sup> and set up over his

<sup>a</sup> Ps. lxxix. 21.  
see ver. 42.

<sup>t</sup> Ps. xxii. 18.

<sup>v</sup> *the word is the same as in Matt. v. 41: see note there.*

<sup>w</sup> *omit.*

brings examples to shew that the same was the custom of the Romans. <sup>32.]</sup>

Previously, Jesus had borne his own cross: John, ver. 17. We have no data to ascertain any further particulars about this Simon of Cyrene. The only assumption which we are perhaps justified in making, is that he was afterwards known in the Church as a convert: see note on Mark, ver. 21. He was coming from the country, Mark, *ibid.*; Luke, ver. 26. Meyer suggests, to account for the selection of one out of the multitude present, that possibly he was a slave; the indignity of the service to be rendered preventing their taking any other person. <sup>33.]</sup>

Golgotha, a skull: the name is by Jerome, and generally, explained from its being the usual place of executions, and *abounding with skulls*—not however *unburied*, which was not allowed. This last consideration raises an objection to the explanation,—and as the name does not import a *place of skulls*, but a *place of a skull* or simply a skull (Luke), many understand it as applying to the *shape* of the hill or rock. But neither does this seem satisfactory, as we have no analogy to guide us, and no such hill or rock is known to have existed. As regards

the *situation*, we await some evidence which may decide between the conflicting claims of the commonly-received site of Calvary and the Holy Sepulchre, and that upheld by Mr. Ferguson, who holds that the Dome of the Rock, usually known as the Mosque of Omar, is in reality the spot of our Lord's entombment. See his Article "Jerusalem" in Dr. Smith's Biblical Dictionary: and on the other side, Williams's Holy City, and Stanley's Sinai and Palestine, edn. 3, p. 459 ff. <sup>34.]</sup>

It was customary to give a stupefying drink to criminals on their way to execution: of which our Lord would not partake, having shewn by tasting it, that he was

aware of its purpose.

In St. Mark's account it is "*wine mingled with myrrh*"—and though *wine* and *vinegar* might mean the same thing, *myrrh* and *gall* cannot. We may observe here (and if the remark be applied with caution and reverence, it is a most useful one), how St. Matt. often adopts in his narrative *the very words of prophecy*, where one or more of the other Evangelists give the matter of fact detail; see above on ch. xvi. 15, and compare with this verse, Ps. lxxix. 21.

<sup>35—38.]</sup> HE IS CRUCIFIED. Mark xv. 24—28. Luke xxiii. 32—34, 38. John xix. 18—24. The four accounts are distinct from one another, and independent of any one source in common. <sup>35. they crucified him]</sup>

The cross was an upright pale or beam, intersected by a transverse one at right angles, generally in the shape of a T. In this case, from the 'title' being placed *over the Head*, the upright beam probably projected above the horizontal one, as usually represented †.

To this cross, the criminal, being stripped of his clothes, was fixed by nails driven through the hands and (not always, nor perhaps generally, though certainly not seldom—see note at Luke xxiv. 39) through the feet, separate or united. The body was not supported by the nails, but by a piece of wood which passed between the legs. On the rest of the verse, see notes on John. The words omitted in the text as not found in any of the ancient manuscripts, are clearly interpolated from John, ver. 24, with just the phrase *which was spoken by the prophet* assimilated to St. Matthew's usual form of citation.

<sup>36.]</sup> watched him—this was usual, to prevent the friends taking crucified persons down. There were four soldiers, John, ver. 23; a centurion and three others.

<sup>37.]</sup> St. Matthew finishes relating what the soldiers did, and then goes back to the course of the narrative. The 'title'

head his accusation written, This is Jesus the King of the Jews. <sup>38</sup> ¶ Then were there two thieves crucified with him, one on the right hand, and another on the left. <sup>39</sup> And ¶ they that passed by reviled him, wagging their heads, <sup>40</sup> and saying, ¶ Thou that destroyest the temple, and buildest it in three days, save thyself. ¶ If thou be the Son of God, come down from the cross. <sup>41</sup> Likewise also the chief priests mocking him, with the scribes and elders, said, <sup>42</sup> He saved others; himself he cannot save. ¶ *If he be the King of Israel*, let him now come down from the cross, and we will believe him. <sup>43</sup> ¶ He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. <sup>44</sup> ¶ *The thieves also, which were crucified with him, cast the same in his teeth.* <sup>45</sup> ¶ Now from the sixth hour there was darkness over all the <sup>¶</sup>land

¶ *most ancient copies read*, He is King of Israel.

¶ *render*, In like manner did the thieves also revile him, which were crucified with him.

¶ *render*, earth.

appears to have been *written by Pilate* (see John, ver. 19) and sent to be affixed on the cross. It is not known whether the affixing of this title was customary. In Dio Cassius and others, we read of such a title being hung round the neck of a criminal on his way to execution. On the difference in the four Gospels as to the *words of the inscription itself*, it is hardly worth while to comment, except to remark, that the advocates for the verbal and literal exactness of each gospel may here find an *undoubted* example of the absurdity of their view, which may serve to guide them in less plain and obvious cases. (See this further noticed in the Introduction.) *A title was written, containing certain words; not four titles, all different, but one*, differing probably from all of these four, but certainly from three of them. Let us bear this in mind, when the narratives of words spoken, or events, differ in a similar manner. Respecting the title, see further on John, vv. 20—22.

<sup>38.</sup>] Then, i. e. after the crucifixion of Jesus was accomplished. These thieves were led out with Jesus, and crucified, perhaps by the same soldiers, or perhaps, from ver. 36, by another band.

<sup>39—44.</sup>] HE IS MOCKED ON THE CROSS. Mark xv. 29—32. Luke xxiii. 35—37, 39—43. Our narrative and that of St. Mark are from a common source. St. Luke's is wholly distinct. The whole of these in-

dignities are omitted by St. John.

<sup>39.</sup> they that passed by] These words say nothing as to its being a *working-day*, or as to the situation of the spot. A matter of so much public interest would be sure to attract a crowd, among whom we find, ver. 41, the chief priests, scribes, and elders. These passers-by were the multitude going in and out of the city, some coming to see, others returning. *wagging their heads*] see Ps. xxii. 7. The first reproach refers to ch. xvi. 61; the second to the same, ver. 64.

<sup>42.</sup>] St. Luke gives, more exactly, the second reproach in this verse as *proceeding from the soldiers*.

<sup>43.</sup>] This is omitted by St. Mark and St. Luke. <sup>44.</sup>] Neither St. Matt. nor St. Mark is in possession of the more particular account given by St. Luke, vv. 39—43, where see notes. For the other incident which happened at this time, see John, vv. 25—27, and notes.

<sup>15—50.</sup>] SUPERNATURAL DARKNESS. LAST WORDS, AND DEATH OF JESUS. Mark xv. 33—37. Luke xxiii. 44—46. John xix. 28—30. The three accounts are here and there very closely allied; Matthew and Mark almost verbally. Luke only, however, contains the *words which the Lord uttered before He expired*,—omits the incident which takes up our vv. 46—49, and inserts *here* the rending of the veil. John is *entirely distinct*.

<sup>45.</sup>] According to Mark, ver. 25,

unto the ninth hour. <sup>46</sup> And about the ninth hour <sup>b</sup> Jesus <sup>b</sup> Heb. v. 7. <sup>a</sup> cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, <sup>c</sup> My God, my God, why <sup>b</sup> hast thou <sup>c</sup> Ps. xlii. 1. forsaken me? <sup>47</sup> Some of them that stood there, when they heard that, said, This man calleth for Elias. <sup>48</sup> And straightway one of them ran, and took a sponge, <sup>d</sup> and <sup>d</sup> Ps. lxi. 21. filled it with vinegar, and put it on a reed, and gave him

<sup>a</sup> better, cried out, or even, "cried mightily," or "shouted forth;" it is the same word as in Mark xv. 8: Luke ix. 38: in which two places only it occurs.

<sup>b</sup> literally, didst thou forsake me.

it was the *third hour* when they crucified Him. If so, He had been on the cross three hours, which in *April* would answer to about the same space of time in our day—i. e. from 9—12 A.M. On the difficulty presented by St. John's declaration ch. xix. 14, see notes there and on Mark.

*darkness*—this was *no eclipse of the sun*, for it was *full moon* at the time—nor any partial obscuration of the sun such as sometimes takes place before an earthquake—for it is clear that no *earthquake in the ordinary sense of the word* is here intended. Those whose belief leads them to reflect WHO was then suffering, will have no difficulty in accounting for these signs of sympathy in Nature, nor in seeing their applicability. The consent, in the same words, of all three Evangelists, must silence all question as to the universal belief of this darkness as a *fact*; and the early Fathers appeal to the testimony of profane authors for its truth. The omission of it in St. John's Gospel is of no more weight than the numerous other instances of such omission. See Amos viii. 9, 10. *over all the earth*] The same word in the original is rendered *earth* in Luke, but *land* here and in Mark.

This would seem to be pure caprice on the part of our translators; and might mislead. Whether these words are to be taken in all their strictness is doubtful. Of course, over the *whole globe* the darkness would not be supernatural—as it would be *nigh naturally over half of it*. The question is, are we to understand *that part of it over which there was day*? I believe we are; but see no strong objection to any limitation, provided the *fact itself*, as happening at Jerusalem, is *distinctly recognized*. This last is *matter of testimony*, and the three Evangelists are *pledged to its truth*: the present words hardly stand on the same ground, not being *matter of testimony* properly so called. <sup>46.</sup>] See Ps. xlii. 1. The words are Chaldee, and not Hebrew. Our Lord spoke them in the

ordinary dialect, not in that of the sacred text itself. The weightiest question is, *In what sense did He use them?* His inner consciousness of union with God must have been complete and indestructible—but, like His higher and holy will, liable to be obscured by human weakness and pain, which at this time was at its very highest. We must however take care not to ascribe *all* his suffering to *bodily pain*, however cruel: his *soul was in immediate contact with and prospect of death*—the wages of *sin*, which He had *taken on Him, but never committed*—and the conflict at Gethsemane was renewed. 'He himself,' as the Berleberg Bible remarks (Stier), 'becomes the expositor of the darkness, and shews what it imports.' In the words however, '*My God*'—there speaks the same union with the divine Will, and abiding in the everlasting covenant purpose, as in those, '*Not my will, but thine.*'

These are the only words on the Cross related by St. Matt. and St. Mark—and they are related by none besides. <sup>47.</sup>] This

was not said by the *Roman soldiers*, who could know nothing of Elias; nor was it a *misunderstanding* of the Jewish spectators, who must have well understood the import of *Eli*, nor again was it said in any apprehension, from the supernatural darkness, that *Elias might really come*; but it was replied in *intended mockery*, as the contemptuous *This man*,—'*this one among the three*,'—clearly indicates.

This is one of the cases where those who advocate an original Hebrew Gospel of Matthew are obliged to suppose that the Greek translator has *retained the original words*, in order to make the reason of the reply clear.

<sup>48.</sup>] This was on account of the words '*I thirst*,' uttered by our Lord: see John, ver. 28. St. Mark's account is somewhat different: there *the same person* gives the vinegar and utters the scoff which follows. This is quite intelligible—contempt mingled with pity would doubtless find a type

to drink. <sup>49</sup> The rest said, Let be, let us see whether Elias will come to save him. <sup>50</sup> Jesus, when he had cried again with a loud voice, yielded up <sup>c</sup> *the ghost*. <sup>51</sup> And, behold, <sup>c</sup> the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks

<sup>a</sup> Exod. xxvi.  
<sup>b1.</sup> 8 Chron.  
<sup>b2.</sup> 14. Heb.  
<sup>b3.</sup> vi. 10; 12, 5,  
<sup>b4.</sup> 8; x. 19 ff.

<sup>c</sup> *render*, his spirit.

among the bystanders. There is no need for assuming that the *soldiers offering vinegar* in Luke, ver. 37, is the same incident as this. Since then, the bodily state of the Redeemer had greatly changed: and what was then offered in mockery, might well be now asked for in the agony of death, and received when presented. I would not however absolutely deny that St. Luke may be giving a less precise detail; and may represent this incident by his ver. 37. The vinegar is the *posca*, sour wine, or vinegar and water, the ordinary drink of the Roman soldiers. On the other particulars, see notes on John.

<sup>49.</sup> If we take our account as the strictly precise one, the *rest*—in mockery—*call upon this person* to desist, and wait for Elias to come and save Him: if that of St. Mark, *the giver of the drink calls upon the rest* (also in mockery) to let this suffice, or to let him (the giver) alone, and wait, &c. The former seems more probable.

<sup>50.</sup> It has been doubted whether it is finished of John (ver. 30), and Father, into thy hands I commend my spirit of Luke (ver. 46), are to be identified with this crying out, or to be taken as distinct from it. But a nearer examination of the case will set the doubt at rest. The "*delivered up*" of John (ib.) implies the speech in Luke; which accordingly was that uttered in this loud voice. "*It is finished*" was said before; see notes on John.

<sup>51-56.</sup> SIGNS FOLLOWING HIS DEATH. Mark xv. 38—41. Luke xxiii. 47—49. The three narratives are essentially distinct. That of St. Luke is more general—giving only the sense of the centurion's words—twice using the indefinite "*all*"—and not specifying the women. The whole is omitted by St. John. <sup>51.</sup> The behold gives solemnity.

This was the *inner veil*, screening off the holy of holies from the holy place, Exod. xxvi. 33: Heb. ix. 2, 3. This circumstance has given rise to much incredulous comment, and that even from men like Schleiermacher. A right and deep view of the O. T. symbolism is required to furnish the key to it; and for this we look in vain among those who

*set aside that symbolism entirely.*

That was now accomplished, which was the one and great antitype of all those sacrifices offered in the holy place, *in order to gain*, as on the great day of atonement (for that day may be taken as the representation of their intent), *entrance into the holiest place*,—the *typical presence of God*. What those sacrifices (ceremonially) procured for the Jews (the type of God's universal Church) through their High Priest, was now (really) procured for all men by the sacrifice of Him, who was at once the victim and the High Priest. When the objectors assert that no use is made of this event in the Epistle to the Hebrews, they surely cannot have remembered, or not have deeply considered, Heb. x. 19—21. Besides, suppose it had been referred to plainly and by name—what would then have been said? Clearly, that *this* mention was a *later insertion to justify that reference*. And almost this latter, Strauss, recognizing the allusion in Heb., actually does. Schleiermacher also asks, *how could the event be known*, seeing none but priests could have witnessed it, and they would not be likely to betray it? To say nothing of the *almost certain spread of the rumour*, has he forgotten that (Acts vi. 7)

"*a great company of the priests were obedient unto the faith*?" Neander, who gives this last consideration its weight (but only as a possibility, that *some* priests may have become converts, and apparently without reference to the above fact), has an unworthy and shuffling note (L. J. p. 757), ending by quoting two testimonies, one apocryphal, the other rabbinical, from which he concludes that '*some matter of fact lies at the foundation*' of this (according to him) *mythical adjunct*.

the earth did quake—not an ordinary earthquake, but connected with the two next clauses, and finding in them its explanation and justification.

the rocks rent] It would not be right altogether to reject the testimonies of travellers to the fact of extraordinary rents and fissures in the rocks near the spot. Of course those who know no other proof

rent; <sup>52</sup> and the graves were opened; <sup>f</sup> and many bodies <sup>f Isa. xxvi. 19.</sup> of the saints which slept arose, <sup>53</sup> and <sup>d</sup> came out of the graves after his resurrection, and went into the holy city, and appeared unto many. <sup>54</sup> <sup>g</sup> Now when the centurion, <sup>g ver. 36.</sup> and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God. <sup>55</sup> And many women were there beholding afar off, <sup>h</sup> which fol- <sup>h Luke viii. 2.</sup> lowed Jesus from Galilee, ministering unto him: <sup>56</sup> among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of *\*Zebedee's children*.

<sup>d</sup> render, they came out: *the gender is masculine, whereas bodies is neuter.*

<sup>e</sup> render, the sons of Zebedee.

of the historical truth of the event, will not be likely to take this as one; but to us, who are firmly convinced of it, every such trace, provided it be soberly and honestly ascertained, is full of interest. <sup>52,</sup>

<sup>53.</sup>] The whole transaction was *supernatural* and *symbolic*: no other interpretation of it will satisfy even ordinary common sense. Was the earthquake a mere coincidence? This not even those assert, who deny all symbolism in the matter. Was it a mere *sign of divine wrath* at what was done—a mere *prodigy*, like those at the death of Cæsar? Surely no Christian believer can think this. Then *what was it?* What but the *opening of the tombs*—the symbolic declaration, that the *Death* which had happened had broken the bands of death for ever? These following clauses, which have no mythical nor apocryphal character, require only this explanation to be fully understood. The graves were opened *at the moment of the death of the Lord*; but inasmuch as He is the firstfruits from the dead—the Resurrection and the Life—the bodies of the saints in them *did not arise till He rose*, and having appeared to many after his resurrection,—possibly during the forty days,—went up with Him into His glory. Moses and Elias, who were before in glory, were not *from the dead*, properly speaking: see note on ch. xvii. 1.

arose is the *result*—not the *immediate accompaniment*, of the opening of the tombs. It is to prevent this being supposed, that the qualification after his resurrection is added. <sup>54.</sup>] the earthquake and those things that were done is represented by "*that he so gave up the ghost*," Mark. Does the latter of these look as if compiled from the former? The circumstances of our vv. 51—53, except the

rending of the veil, are not in the possession of St. Mark, of the minute accuracy of whose account I have no doubt. *His* report is that of *one man*—and that man, more than probably, a *convert*. St. Matthew's is of *many*, and represents their general impression. St. Luke's is also *general*.

those things that were done points to the crying out, as indeed does the "*so*" in Mark:—but see notes there. was the Son of God—which the Centurion had heard that *He gave Himself out for*, John xix. 7, and our ver. 43. It cannot be doubtful, I think, that he used these words *in the Jewish sense*—and with some idea of that which they implied. When Meyer says that he must have used them in a heathen sense, meaning a *hero* or *demigod*, we must first be shewn that "*Son of God*" was *ever so used*. I believe St. Luke's to be a different report: see notes there. <sup>55, 56.</sup>

Magdalene, from *Magdala*: see note on ch. xv. 39. She is not to be confounded with Mary who anointed our Lord, John xii. 1, nor with the woman who did the same, Luke vii. 36: see Luke viii. 2. *Mary the mother of James . . .*]

The wife of Alphaeus or Clopas, John xix. 25: see note on ch. xiii. 55. Mark adds "*the less*" to distinguish him from the brother of our Lord (probably not from the son of Zebedee).

The mother of the sons of Zebedee (i. e. of James and John: not "*of Zebedee's children*," as A. V. curiously renders it)] Salome, Mark. Both omit *Mary the mother of Jesus*:—but we must remember, that if we are to take the group as described at this moment, *she was not present*, having been, as I believe (see note on John, ver. 27), led away by the beloved Apostle immediately on the speaking of the words, 'Behold thy mother.' And if



<sup>57</sup> When the even was come, there came a rich man of Arimathæa, named Joseph, who also himself was Jesus' disciple: <sup>58</sup> he went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. <sup>59</sup> And when Joseph had taken the body, he wrapped it in a clean linen cloth, <sup>60</sup> and 'laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. <sup>61</sup> And there was Mary Magdalene, and the other Mary, sitting

1 Isa. liii. 9.

this view be objected to, yet she could not be named here, nor in Mark, except separately from these three—for she could not have been well included among those who ministered to Him. There must have been also *another group*, of His *disciples*, within sight;—e. g. Thomas, who said, 'Except I see in his hands the print of the nails,' &c., and generally those to whom He afterwards shewed his hands and feet as a proof of His identity.

57—61.] JOSEPH OF ARIMATHÆA BEGS, AND BURIES THE BODY OF JESUS. Mark xv. 42—47. Luke xxiii. 50—56. John xix. 38—42. The four accounts, agreeing in substance, are remarkably distinct and independent, as will appear by a close comparison of them.

57.] *Before sunset*, at which time the sabbath, and that an high day, began: see Deut. xxi. 23. The *Roman custom* was for the bodies to remain on the crosses till devoured by birds of prey. On the other hand Josephus says that the Jews were so careful about burying that they took down even those who had been crucified, and buried them before sunset.

came] probably *to the Prætorium*. Meyer supposes, *to the place of execution*: which is also possible, and seems supported by "*came and took down*," John ver. 38, and "*there came also . . .*" ver. 39, which certainly was *to Golgotha*.

a rich man—he was also a *counsellor*, i. e. one of the Sanhedrim: see Mark, ver. 43: Luke, ver. 51.

Arimathæa] Opinions are divided as to whether this was Rama in Benjamin (see ch. ii. 18), or Rama (Ramathaim) in Ephraim, the birth-place of Samuel. The form of the name is more like the latter.

58.] The repetition of the body is remarkable, and indicates a common origin, in this verse, with Mark, who after gave expresses the body, on account of the expression of Pilate's surprise, and the change of subject between.

59.] John (ver. 39) mentions the arrival of Nicodemus with an hundred pound weight of myrrh and aloes, in which also the Body

was wrapped. The Three seem not to be in possession of this—nor St. Matthew and St. John of the subsequent design of the women to embalm it. What wonder if, at such a time, one party of disciples should not have been aware of the doings of another? It is possible that the women, who certainly *knew what had been done* with the Body (see ver. 61), may have intended to bestow on it more elaborate care, as whatever was done this night was *hurried*.—see John, vv. 41, 42.

60.] St. Matthew alone relates that it was Joseph's own tomb. St. John, that it was in a garden, and in the place where He was crucified. All, except St. Mark, notice the newness of the tomb. St. John does not mention that it belonged to Joseph—but the expression "*in which was never man yet laid*" looks as if he knew more than he has thought it necessary to state. His reason for the Body being laid there is, that it was near, and the Preparation rendered haste necessary. But then we may well ask, How should the body of an executed person be laid in a new tomb, without the consent of the owner being first obtained? And who so likely to provide a tomb, as he whose pious care for the Body was so eminent?

All that we can determine respecting the sepulchre from the data here furnished is, (1) That it was not a natural cave, but an artificial excavation in the rock. (2) That it was not cut downwards, after the manner of a grave with us, but horizontally, or nearly so, into the face of the rock—this I conceive to be implied in "*rolled a great stone to the door*," as also by the use of "*steeping down*," John xx. 5, 11, and "*went in*," ib. 5, 6.

(3) That it was in the spot where the crucifixion took place. Cyril of Jerusalem speaks of "the tomb close by, where He was laid, and the stone which was put on the door, which to this day (about 380 A.D.) lies by the tomb." 61.] St. Luke mentions more generally the women who came with Him from Galilee; and specifies that

over against the sepulchre. <sup>62</sup> Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, <sup>63</sup> saying, Sir, we remember that that deceiver said, while he was yet alive, <sup>k</sup> after three days I will rise again. <sup>64</sup> Command therefore that the sepulchre be made sure until the third day, lest his disciples come [<sup>f</sup> *by night*], and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. <sup>65</sup> Pilate said unto them, & Ye have a <sup>h</sup> watch: go your way, make [<sup>i</sup> *it*] as

<sup>k</sup> ch. xvi. 21:  
xvii. 23. xx.  
19: xxvi. 61.  
John ti. 19.

<sup>f</sup> omit.    <sup>g</sup> or, Take: see note.    <sup>h</sup> render, guard.    <sup>i</sup> omit.

they prepared spices and ointments, and rested the sabbath day according to the commandment.

62—66.] THE JEWISH AUTHORITIES OBTAIN FROM PILATE A GUARD FOR THE SEPULCHRE. Peculiar to Matthew.

62. the next day] not on that night, but on the next day. A difficulty has been found in its being called the day *after the preparation*, considering that it was *itself the sabbath*, and the *greatest sabbath in the year*. But I believe the expression to be carefully and purposely used. The chief priests, &c. did not go to Pilate on the sabbath,—but *in the evening, after the termination of the sabbath*. Had the Evangelist said “*which is the sabbath*,” the incongruity would at once appear of such an application being made on the sabbath—and he therefore designates the day as the first after that, which, as the day of the Lord’s death, the *preparation*, was uppermost in his mind.

The narrative following has been undeservedly impugned, and its historical accuracy given up by even the best of the German Commentators, and by others. The chief difficulties found in it seem to be: (1) How should the chief priests, &c. *know of His having said*, ‘in three days I will rise again,’ when the saying was hid even from His own disciples? The answer to this is easy. The *meaning* of the saying may have been, and was, hid from the disciples; but the *fact of its having been said* could be no secret. Not to lay any stress on John ii. 19, we have the direct prophecy of Matt. xii. 40—and besides this, there would be a rumour current, through the intercourse of the Apostles with others, that He had been in the habit of so saying. As to the *understanding* of the words, we must remember that *hatred is keener sighted than love*;—that the raising of *Lazarus* would shew, *what sort of a thing*

*rising from the dead was to be*;—and that the fulfilment of the Lord’s announcement of his *crucifixion* would naturally lead them to look further, to *what more* he had announced. (2) How should the women, who were solicitous about the *removal* of the stone, not have been still more so about its being sealed, and a guard set? The answer to this has been given above—they *were not aware of the circumstance, because the guard was not set till the evening before*. There would be no need of the application before the *approach of the third day*—it is only made for a watch until the third day, ver. 64—and it is not probable that the circumstance would transpire that night—certainly it seems not to have done so.

(3) That Gamaliel was of the council, and if such a thing as this, and its sequel ch. xxviii. 11—15, had really happened, he need not have expressed himself doubtfully, Acts v. 39, but would have been certain that this was from God. But, first, it does not necessarily follow that *every member* of the Sanhedrim was present and applied to Pilate, or even had they done so, that all bore a part in the act of ch. xxviii. 12. One who, like Joseph, had not consented to their deed before—and we may safely say that there were others such—would naturally withdraw himself from further proceedings against the person of Jesus. On Gamaliel and his character, see note on Acts, as above. (4) Had this been so, the three other Evangelists would not have passed over so important a testimony to the Resurrection. But surely we cannot argue in this way—for thus every important fact narrated by *one Evangelist alone* must be rejected—e. g. (which stands in much the same relation) the *satisfaction of Thomas*,—and other such narrations. *Till we know much more about the circumstances under which, and the scope with which, each*

sure as ye can. <sup>66</sup> So they went, and made the sepulchre

<sup>1</sup> Dan. vi. 17. sure, <sup>1</sup> sealing the stone, <sup>2</sup> and setting a watch.

XXVIII. <sup>1</sup> In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene <sup>2</sup> and the other Mary to see the sepulchre. <sup>2</sup> And, behold, there was a great earthquake: for <sup>1</sup> the angel of the Lord descended from heaven, and came and rolled

<sup>2</sup> render, besides [posting] the guard. <sup>1</sup> render, an angel.

*Gospel was compiled, all à priori arguments of this kind are good for nothing.*

<sup>66.</sup> Ye have—the verb rendered may be either 1), indicative, *Ye have*:—but then the question arises, *What guard* had they? and if they had one, why go to Pilate? Perhaps we must understand some detachment placed at their disposal during the feast—but there does not seem to be any record of such a practice. That the guards were under the Sanhedrim is plain from ch. xxviii. 11, where they make their report, *not to Pilate*, but to the chief priests:—or 2), imperative; which doubtless it may be; see 2 Tim. i. 13 and note; and the sense here on that hypothesis would be, *Take a body of men for a guard*. And to this latter I rather incline: see the note in my Greek Test. as ye can] literally as you know how:—in the best manner you can. There is no irony in the words, as has been supposed. The sealing was by means of a cord or string passing across the stone at the mouth of the sepulchre, and fastened at either end to the rock by sealing-clay.

CHAP. XXVIII. 1—10.] JESUS, HAVING RISEN FROM THE DEAD, APPEARS TO THE WOMEN. Mark xvi. 1—8. Luke xxiv. 1—12. John xx. 1—10. The independence and distinctness of the four narratives in this part have never been questioned, and indeed herein lie its principal difficulties. With regard to them, I refer to what I have said in the Introduction, that supposing us to be acquainted with every thing said and done in its order and exactness, we should doubtless be able to reconcile, or account for, the present forms of the narratives; but not having this key to the harmonizing of them, all attempts to do so in minute particulars must be full of arbitrary assumptions, and carry no certainty with them. And I may remark, that of all harmonies, those of the incidents of these chapters are to me the most unsatisfactory. Giving their compilers all credit for the best intentions, I confess they seem to me to weaken instead of strengthening the evi-

dence, which now rests (speaking merely objectively) on the unexceptionable testimony of three independent narrators, and of one, who besides was an eye-witness of much that happened. If we are to compare the four, and ask which is to be taken as most nearly reporting the exact words and incidents, on this there can I think be no doubt. On internal as well as external ground, that of St. John takes the highest place: but not, of course, to the exclusion of those parts of the narrative which he does not touch.

The improbability that the Evangelists had seen one another's accounts, becomes, in this part of their Gospels, an impossibility. Here and there we discern traces of a common narration as the ground of their reports, as e. g. Matt. vv. 5—8: Mark vv. 5—8, but even these are very few.

As I have abandoned all idea of harmonizing throughout, I will beg the student to compare carefully the notes on the other Gospels. 1. In the end of the sabbath] There is some little difficulty here, because the end of the sabbath (and of the week) was at sunset the night before. It is hardly to be supposed that St. Matthew means the evening of the sabbath, though "dawn" is used of the day beginning at sunset (Luke xxiii. 54, and note). It is best to interpret a doubtful expression in unison with the other testimonies, and to suppose that here both the day and the breaking of the day are taken in their natural, not their Jewish sense.

Mary Magdalene and the other Mary] In Mark, Salome also. St. John speaks of Mary Magdalene alone. See notes there. to see the sepulchre] It was to anoint the Body, for which purposes they had bought, since the end of the Sabbath, ointments and spices, Mark.

In Mark it is after the rising of the sun; in John, while yet dark; in Luke, at dim dawn; the two last agree with our text.

2.] This must not be taken as pluperfect, "there had been, &c.," which would be altogether inconsistent with the text. The words here must mean that the women were witnesses of the earth-

back the stone [<sup>m</sup> from the door], and sat upon it. <sup>3</sup> <sup>b</sup> His <sup>b</sup> Dan. x. 6.  
<sup>a</sup> countenance was like lightning, and his raiment white as snow: <sup>4</sup> and for fear of him the keepers did shake, and became as dead men. <sup>5</sup> And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus which was crucified. <sup>6</sup> He is not here: for he is risen, <sup>c</sup> as he said. Come, see the place where the Lord <sup>c</sup> ch. xii. 40: xvi. 31: xvii. 53: xx. 19.  
lay. <sup>7</sup> And go quickly, and tell his disciples that he is risen from the dead; and, behold, <sup>d</sup> he goeth before you <sup>d</sup> ch. xxvi. 32.  
into Galilee; there shall ye see him: lo, I have told you.  
<sup>8</sup> And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.  
<sup>9</sup> And [<sup>e</sup> as they went to tell his disciples,] behold, Jesus

<sup>m</sup> omitted by many ancient authorities.

<sup>a</sup> render, appearance.

<sup>e</sup> omitted in most of the oldest and best authorities.

quake, and that which happened. It was not properly an earthquake, but was the sudden opening of the tomb by the descending Angel, as the *for* shews. The rolling away was not done naturally, but by a shock. It must not be supposed

that the Resurrection of our Lord took place at this time, as sometimes imagined, and represented in paintings. It had taken place before;—"He is risen, &c.," are the words of the Angel. It was not for Him, to whom (see John xx. 19—26) the stone was no hindrance, but for the women and His disciples, that it was rolled away. 3.] His appearance; not in shape (as some would explain it away), but in brightness. 5.] In Mark, a young man in a white robe was sitting in the tomb on the right hand: in Luke, two men in shining raiment (see Acts i. 10) appeared to them. St. John relates, that Mary Magdalene looked into the tomb and saw (but this must have been afterwards) two angels in white sitting one at the head, the other at the feet where the Body had lain. All attempts to deny the angelic appearances, or ascribe them to later tradition, are dishonest and absurd. That related in John is as definite as either of the others, and he certainly had it from Mary Magdalene herself. ye is emphatic, addressed to the women. 6.] as he said is further expanded in Luke, vv. 6, 7. See ch. xvi. 21; xvii. 23. the Lord (only found thus once in Matt. as an appellation of Jesus) is emphatic;—"a glorious appellation," Bengel. 7.] This appearance in Galilee had been foretold before his death, see ch. xxvi. 32. It is to be observed that St. Matthew re-

cords only this one appearance to the Apostles, and in Galilee. It appears strange that this should be the entire testimony of St. Matthew: for it seems hardly likely that he would omit those important appearances in Jerusalem when the Apostles were assembled, John xx. 19, 26, or that one which was closed by the Ascension. But perhaps it may be in accord with his evident design of giving the general form and summary of each series of events, rather than their characteristic details. See below on ver. 20.

The goeth before here is not to be understood as implying the journeying on the part of our Lord Himself. It is cited from His own words, ch. xxvi. 32, and there, as here, merely implies that He would be there when they arrived. It has a reference to the collecting of the flock which had been scattered by the smiting of the Shepherd; see John x. 4.

there shall ye see him is determined, by "there shall they see me," below, to be part of the message to the disciples: not spoken to the women directly, but certainly indirectly including them. The idea of their being merely messengers to the Apostles, without bearing any share in the promise, is against the spirit of the context: see further in note on ver. 17.

lo, I have told you is to give solemnity to the command. These words are peculiar to Matthew, and are a mark of accuracy.

8.] "With fear, because of the prodigies; with joy, for the promises," Euthym.

9.] Neither St. Mark nor St. Luke recounts, or seems to have been aware of, this appearance. St. Mark even says "they said nothing to any man: for they were afraid." But (see above) it does not therefore follow

\* Rom. viii. 26  
Heb. ii. 11.

met them, saying, All hail. And they came and held him by the feet, and worshipped him. <sup>10</sup> Then said Jesus unto them, Be not afraid : go tell \* my brethren that they go into Galilee, and there shall they see me.

<sup>11</sup> Now when they were going, behold, some of the *P watch* came into the city, and shewed unto the chief priests all the things that were done. <sup>12</sup> And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, <sup>13</sup> saying, Say ye, His disciples came by night, and stole him away while we slept. <sup>14</sup> And if this *¶ come to the governor's ears*, we will persuade him, and *† secure you*. <sup>15</sup> So they took the money, and did as they were taught : and this saying is commonly reported among the Jews until this day.

<sup>16</sup> Then the eleven disciples went away into Galilee, into

*P render*, guard.

*¶ render*, be heard before the governor.

*† render*, bear you harmless.

that the narratives are inconsistent. St. Mark's account (see note there) is evidently broken off suddenly ; and St. Luke's (see also note there) appears to have been derived from one of those who went to Emmaus, who had evidently but an imperfect knowledge of what happened before they left the city. This being taken into account, we may fairly require that the judgment should be suspended in lack of further means of solving the difficulty.

held him by the feet, partly in fear and as supplicants, for the Lord says, "*fear not*,"—but shewing also the joy with which that fear was mixed (ver. 8),—joy at having recovered Him whom they loved. <sup>10.</sup>

my brethren ; so also to Mary Magdalene, John xx. 17. The repetition of this injunction by the Lord has been thought to indicate that this is a portion of another narrative inwoven here, and may possibly belong to the same incident as that in ver. 7. But all probability is against this : the passages are distinctly consecutive, and moreover both are in the well-known style of St. Matthew (e. g., "*behold*" in both). There is perhaps more probability that this may be the same appearance as that in John xx. 11—18, on account of "*touch me not*," there, and "*my brethren*,"—but in our present imperfect state of information, this must remain a mere probability.

11—16.] THE JEWISH AUTHORITIES BRIBE THE GUARDS TO GIVE A FALSE ACCOUNT OF THE RESURRECTION. Peculiar to Matthew. This was a meeting of the Sanhedrim, but surely hardly an official and open one ; does not the form

of the narrative rather imply that it was a secret compact between those (the majority) who were bitterly hostile to Jesus ? The circumstance that Joseph had taken no part in their counsel before, leads us to think that others may have withdrawn themselves from the meeting, e. g., Gamaliel, who could hardly have consented to such a measure as this. <sup>14.</sup>

not, as in A. V., "*come to the ears of the governor*," but be borne witness of before the governor, come before him officially : i. e., 'if a stir be made, and you be in trouble about it.' persuade, viz., by a bribe of money, which, "knowing the covetous character of the man, they were confidently able to promise." Trench, on the A. V., p. 72. <sup>15.</sup> Justin Martyr says that the Jews sent men far and wide to disseminate this report.

16—20.] APPEARANCE OF THE LORD ON A MOUNTAIN IN GALILEE. This was after the termination of the feast, allowing two first days of the week, on which the Lord appeared to the assembled Apostles (John xx. 19, 26), to elapse. It illustrates the fragmentary nature of the materials out of which our narrative is built, that the appointment of this mountain as a place of assembly for the eleven has not been mentioned, although the text seems to imply that it has. Stier well remarks (Reden Jesu, vii. 209) that in this verse St. Matthew gives a hint of some interviews having taken place previously to this in Galilee. And it is important to bear this in mind, as suggesting, if not the solution, at least the ground of solution,

<sup>a</sup> a mountain 'where Jesus had appointed them. <sup>17</sup> And when they saw him, they worshipped him: but some doubted. <sup>18</sup> And Jesus came and spake unto them, saying, 'All power is given unto me in heaven and in earth. <sup>19</sup> Go ye [<sup>t</sup> therefore], and <sup>h</sup> <sup>u</sup> *teach* all <sup>v</sup> *nations*, baptizing

Eph. i. 10, 21. Phil. ii. 9, 10. Heb. i. 3: ii. 8. 1 Pet. iii. 22. Rev. xvii. 14.

h Isa. lxi. 10. Acts ii. 38, 41.

<sup>u</sup> *render*, the.

<sup>t</sup> *omitted by many ancient authorities.*

<sup>v</sup> *render*, make disciples of.

<sup>v</sup> *render*, the nations.

of the difficulties of this passage. Ver. 17 seems to present an instance of this fragmentary narrative. The impression given by it is that the majority of the eleven worshipped Him, but some doubted (not, *whether they should worship Him*; which is absurd, and not implied in the word). This however would hardly be possible, *after the two appearances at Jerusalem* in John xx. We are therefore obliged to conclude that *others were present*. Whether these others were the '500 brethren at once' of whom St. Paul speaks 1 Cor. xv. 6, or some other disciples, does not appear. Olshausen and Stier suppose, from the previous announcement of this meeting, and the repetition of that announcement by the angel, and by our Lord, that it probably included *all the disciples* of Jesus; at least, all who would from the nature of the case be brought together. <sup>18. came</sup>

They appear to have first seen Him at a distance, probably on the top of the mountain. This whole introduction forbids us to suppose that the following words are a mere compendium of what was said on various occasions. Like the opening of ch. v., it carries with it a direct assertion that what follows, was spoken *then, and there*.

All power is given, &c.] The words are a reference to the prophecy in Daniel, which compare. *Given*,—by the Father, in the fulfilment of the Eternal Covenant, in the Unity of the Holy Spirit. *Now first* is this covenant, in its fulness, proclaimed upon earth. The Resurrection was its last seal: the Ascension was the *taking possession* of the Inheritance. But the Inheritance is already won; and the Heir is only remaining on earth for a temporary purpose—the assuring His joint-heirs of the verity of His possession.

All power in heaven and earth: see Eph. i. 20—23; Col. ii. 10; Heb. i. 6; Rom. xiv. 9; Phil. ii. 9—11; 1 Pet. iii. 22.

<sup>19.</sup> *therefore* is not found, or found in varying forms, in many of the ancient authorities. It is probably a gloss, but an excellent one. It is the glorification of the Son by the Father

through the Spirit, which is the foundation of the Church of Christ in all the world. And when we baptize into the Name (i. e. into the fulness of the consequence of the objective covenant, and the subjective confession) of Father, Son, and Holy Ghost, it is *this* which forms the ground and cause of our power to do so—that this flesh of man, of which God hath made all the nations, is glorified in the Person of our Redeemer, through whom we all have access by one Spirit to the Father.

Go . . . and make disciples] Demonstrably, this was not understood as spoken to the Apostles *only*, but to all the brethren. Thus we read (Acts viii. 2, 4), "*they were all scattered abroad . . . except the Apostles:—they that were scattered abroad went every where preaching the word.*" There is peculiar meaning in *make disciples* of. All power is given me—go therefore and . . . *subdue*? Not so: the purpose of the Lord is to bring men to the *knowledge of the truth*—to work on and in their hearts, and lift them up to be partakers of the Divine Nature. And therefore it is not '*subdue*,' but *make disciples* of (see below).

all the nations again is closely connected with "*all power in earth.*" all the nations] including the Jews. It is absurd to imagine that in these words of the Lord there is implied a *rejection of the Jews*, in direct variance with his commands elsewhere, and also with the world-wide signification of "*in earth.*" above. Besides, the (temporary) rejection of the Jews consists in this, that they are *numbered among all the nations*, and not a peculiar people any longer: and are become, in the providence of God, the subjects of that preaching, of which by original title they ought to have been the promulgators. We find the first preachers of the gospel, so far from excepting the Jews, uniformly bearing their testimony to them *first*. With regard to the difficulty which has been raised on these words,—that if they had been thus spoken by the Lord, the Apostles would never have had any doubt about

them <sup>¶</sup> *in* the name of the Father, and of the Son, and of the Holy Ghost: <sup>20</sup> teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you <sup>²</sup> *always*, even unto the end of the world. [<sup>γ</sup> *Amen.*]

<sup>¶</sup> *render, into.*

<sup>²</sup> *render, all the days.*

<sup>γ</sup> *omit.*

the admission of the Gentiles into the Church,—I would answer that the Apostles never had any doubt whatever about admitting Gentiles,—only whether they should not be *circumcised* first. In this command, the prohibition of ch. x. 5 is for ever removed.

[<sup>¶</sup> *baptising them*] Both these present participles are the conditions of the imperative preceding. The *making disciples* consists of two parts—the *initiation*, *admissory rite*, and the *subsequent teaching*. It is much to be regretted that the inadequate rendering, '*teach*,' has in our Bibles clouded the meaning of these important words. It will be observed that in our Lord's words, as in the Church, the process of ordinary discipleship is *from baptism to instruction*—i. e. is, *admission in infancy to the covenant, and growing up into observing all things commanded by Christ*—the exception being, what circumstances rendered so frequent in the early church, *instruction before baptism* in the case of *adults*. On this we may also remark, that baptism, as known to the Jews, included, just as it does in the Acts (ch. xvi. 15, 33), *whole households—wives and children*.

As regards the command itself, no unprejudiced reader can doubt that it regards the *outward rite* of BAPTISM, so well known in this gospel as having been practised by John, and received by the Lord Himself. And thus it was immediately, and has been ever since, understood by the Church. As regards all attempts to explain away this sense, we may say—even setting aside the testimony furnished by the Acts of the Apostles,—that it is in the highest degree improbable that our Lord should have given, at a time when He was summing up the duties of His Church in such weighty words, a command couched in figurative or ambiguous language—one which He must have known would be interpreted by His disciples, now long accustomed to the rite and its name, otherwise than He intended it.

[<sup>¶</sup> *into the name . . .*] Reference is apparently made to the Baptism of the Lord himself, where the whole Three Persons of the Godhead were in manifestation. Not the *names*—but the *name*—setting forth the Unity of the Godhead.

[<sup>¶</sup> *into*] It is unfortunate again here that our English Bibles do not give us the force of this word.

"*In*" should have been *into*, (as in Gal. iii. 27 al.) both here and in 1 Cor. x. 2, and wherever the expression is used. It imports, not only a *subjective recognition* hereafter by the child of the truth implied in the Name, &c., but an *objective admission* into the covenant of Redemption—a *putting on of Christ*. Baptism is the *contract of espousal* (Eph. v. 26) between Christ and His Church. Our word '*in*' being retained both here and in our formula of Baptism, it should always be remembered that the *Sacramental declaration is contained in this word*; that it answers (as Stier has well observed, vii. 268) to the "*This is my Body*," in the other Sacrament. On the difference between the *baptism of John* and *Christian baptism*, see notes on ch. iii. 11; Acts xviii. 25; xix. 1—5.

[<sup>20</sup>] Even in the case of the adult, this teaching must, in greater part, follow his baptism; though as we have seen (on ver. 19), in his exceptional case, *some of it must go before*. For this teaching is nothing less than the building up of the whole man into the obedience of Christ. In these words, inasmuch as the then living disciples could not teach all nations, does the Lord found the office of Preachers in His Church, with all that belongs to it,—the duties of the minister, the school-teacher, the scripture reader. This '*teaching*' is not merely the *preaching* of the gospel—not mere proclamation of the good news—but the whole catechetical office of the Church upon and in the baptized.

and, lo, . . .] These words imply and set forth the *Ascension*, the manner of which is not related by our Evangelist.

I, in the fullest sense: not the *Divine presence*, as distinguished from the *Humanity* of Christ. His Humanity is with us likewise. The vine lives in the branches. Stier remarks the contrast between this '*I am with you*,' and the view of Nicodemus (John iii. 2) 'no man can do these miracles—except God be with him.'

[<sup>¶</sup> *with you*] mainly, by the promise of the Father (Luke xxiv. 49) which He has poured out on His Church. But the presence of the Spirit is the effect of the presence of Christ—and the presence of Christ is part of the gift of all power above—the effect of the well-pleasing of

the Father. So that the mystery of His name *Emmanuel* (with which, as Stier remarks, this Gospel begins and ends) is fulfilled—God is *with us*. And—all the (*appointed*) days—for they are numbered by the Father, though by none but Him.

unto the end of the world—that time of which they had heard in so many parables, and about which they had asked, ch. xxiv. 3—literally, the completion of the state of time. After that, He will be no more properly speaking *with us*, but *we with Him* (John xvii. 24) where He is.

To understand with you only of the Apostles and their (?) successors, is to destroy the whole force of these most weighty words.

The command is to the UNIVERSAL CHURCH—to be performed, in the nature of things, by her *ministers* and *teachers*, the manner of appointing which is not here prescribed, but to be learnt in the unfoldings of Providence recorded in the Acts of the Apostles,

who by his special ordinance were the founders and first builders of that Church—but whose office, on that very account, precluded the idea of *succession* or *renewal*.

That St. Matthew does not record the fact or manner of the *Ascension*, is not to be used as a ground for any presumptions regarding the authenticity of the records of it which we possess. The narrative here is *suddenly brought to a termination*: that in John ends with an express declaration of its incompleteness. What reasons there may have been for the omission, either subjective, in the mind of the author of the Gospel, or objective, in the fragmentary character of the apostolic reports which are here put together, it is wholly out of our power, in this age of the world, to determine. As before remarked, the *fact itself* is here and elsewhere in this Gospel (see ch. xii. 44; xxiv. 30; xxv. 14, 31; xxvi. 64) clearly implied.



# THE GOSPEL

ACCORDING TO

## M A R K.

<sup>a</sup> Matt. xiv. 23. I. <sup>1</sup> THE beginning of the gospel of Jesus Christ, <sup>a</sup> the Son  
<sup>b</sup> Luke i. 35. of God. <sup>2</sup> As it is written in <sup>a</sup> *the prophets*, <sup>b</sup> Behold, I send  
<sup>c</sup> Matt. iii. 1. my messenger before thy face, which shall prepare thy  
<sup>d</sup> Matt. xi. 10. way [<sup>b</sup> *before thee*]. <sup>3</sup> <sup>c</sup> The voice of one crying in the  
<sup>e</sup> Luke vii. 27. wilderness, Prepare ye the way of the Lord, make his  
<sup>f</sup> Isa. xl. 3. paths straight. <sup>4</sup> <sup>e</sup> *John did baptize in the wilderness, and*  
<sup>g</sup> preach the baptism of repentance for the remission of sins.  
<sup>h</sup> And there went out unto him all the land of Judæa, and  
<sup>i</sup> they of Jerusalem, and were all baptized of him in the  
<sup>j</sup> river of Jordan, confessing their sins. <sup>6</sup> And John was  
<sup>k</sup> clothed with camel's hair, and with a girdle of a skin  
<sup>l</sup> about his loins; and he did eat <sup>d</sup> locusts and wild honey;  
<sup>m</sup> Acts xiii. 25. 7 and preached, saying, <sup>e</sup> There cometh one mightier than

<sup>a</sup> read, Esaias the prophet.

<sup>b</sup> omit.

<sup>c</sup> read, John the Baptist was in the wilderness preaching.

N.B. Throughout Mark, the parallel places in Matthew are to be consulted. Where the agreement is verbal, or nearly so, no notes are here appended.

CHAP. I. 1—8.] THE PREACHING AND BAPTISM OF JOHN. Matt. iii. 1—12. Luke iii. 1—17. The object of St. Mark being to relate *the official life and ministry* of our Lord, he begins with His *baptism*; and as a necessary introduction to it, with *the preaching of John the Baptist*. His account of John's baptism has many phrases in common with both Matthew and Luke; but from the additional prophecy quoted in ver. 2, is certainly *independent and distinct* (see Introduction to the Gospels). 1. be-

ginning] This is probably a title to what follows, as Matt. i. 1, and not connected with ver. 4, nor with ver. 2. It is

simpler, and gives more majesty to the opening, to put a period at the end of ver. 1, and make the citation from the prophet a new and confirmatory title.

of Jesus Christ] as its *Author*, or as its *Subject*, as the context may determine. Here probably it is the latter: and so will mean, the glad tidings concerning Jesus Christ. 2, 3.] The

citation here is from *two prophets*, Is. and Mal.; see reff. The fact will not fail to be observed by the careful and honest student of the Gospels. Had the citation from Isaiah stood first, it would have been of no note, as Meyer observes. Consult notes on Matt. xi. 10; iii. 3. 4.] See

on Matt. iii. 1. the baptism of repentance, the baptism *symbolic of repentance and forgiveness*—of the death unto sin, and

I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. <sup>8</sup> 'I indeed have baptized you with water: but he shall baptize you <sup>9</sup> with the Holy Ghost. <sup>9</sup> And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. <sup>10</sup> And straightway coming up out of the water, he saw the heavens <sup>d</sup> *opened*, and the Spirit like a dove descending upon him: <sup>11</sup> and there came a voice from heaven, saying, <sup>h</sup> 'Thou art my beloved Son, in <sup>e</sup> *whom* I am well pleased. <sup>12</sup> And immediately the spirit driveth him into the wilderness. <sup>13</sup> And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him. <sup>14</sup> Now after that John was <sup>f</sup> *put in prison*, Jesus came into Galilee,

<sup>f</sup> Acts i. 5. xl.  
16; xix. 4.  
<sup>g</sup> Isa. xlv. 3.  
Joel ii. 28.  
Acts ii. 4.  
x. 45; xl. 15.  
16, see 1 Cor.  
xii. 13.

<sup>h</sup> Ps. ii. 7.  
ch. ix. 7.

<sup>d</sup> *render*, cleft asunder.

<sup>e</sup> *read*, thee.

<sup>f</sup> *render*, delivered up.

new birth unto righteousness. The *former* of these only comes properly into the notion of John's baptism, which did not confer the Holy Spirit, ver. 8. 7.] to stoop down and unloose . . . the expression is common to Mark, Luke, and John (1. 27). It amounts to the same as *bearing the shoes*—for he who did the last would necessarily be also employed in loosing and taking off the sandal. But the variety is itself indicative of the independence of Matthew and Mark of one another. St. John used the two expressions at different times, and our witnesses have reported both. *Stoop down* is added by St. Mark, who, as we shall find, is more minute in circumstantial detail than the other Evangelists. 8.] Matthew and Luke add "*and fire*."

9—11.] JESUS IS BAPTIZED BY HIM. Matt. iii. 13—17. Luke iii. 21, 22. 9.] from Nazareth is contained here only. The words with which this account is introduced, express indefiniteness as to time. It was (Luke iii. 21) *after all the people were baptized*: see note there. The commencement of this Gospel has no marks of an eye-witness: it is the *compendium of generally current accounts*. 10.] *straightway* (immediately) is a favourite connecting word with Mark. St. Mark has here taken the oral account verbatim, and applied it to Jesus, '*He saw*,' &c.—and him must mean *himself*: otherwise we must understand *John* before *saw*, and take *coming up as pendent*, which is very improbable. The construction of the sentence is a remarkable testimony of the independence of Mark and Matthew even

when parts of the narrative agree verbatim. See note on Matt. iii. 16.

<sup>d</sup> *left asunder*] Peculiar to Mark; and more descriptive than "*opened*," Matthew, Luke.

12, 13.] TEMPTATION OF JESUS. Matt. iv. 1—11. Luke iv. 1—13. 12, 13.]

*drive* = *lead* up Matthew, = *lead* Luke. It is a more forcible word than either of these to express the mighty and cogent impulse of the Spirit. Satan: *the devil*, Matthew, Luke: see note, Matt. iv. 1.

It seems to have been permitted to the evil one to tempt our Lord *during the whole of the 40 days*, and of this we have here, as in Luke, an implied assertion. The additional intensity of temptation at the end of that period, is expressed in Matthew by the tempter *coming to Him*—becoming visible and audible. Perhaps the *being with the beasts* may point to one form of temptation, viz. that of *terror*, which was practised on Him:—but of the *inward trials*, who may speak?

There is nothing here to *contradict* the fact spoken of in Matthew and Luke, as some have maintained. Our Evangelist perhaps implies it in the last words of ver. 13. It is remarkable that those Commentators who are fondest of maintaining that Mark constructed his narrative out of those of Matthew and Luke, are also most keen in pointing out what they call irreconcilable differences between him and them. No apportionment of these details to the various successive parts of the temptation is given by our Evangelist. They are simply stated to have happened, compendiously.

14, 15.] JESUS BEGINS HIS MINISTRY. Matt. iv. 12—17. Luke iv. 14, 15.

<sup>1</sup> Dan. ix. 26.  
Gal. iv. 4.  
Eph. i. 10.

<sup>k</sup> Matt. xix. 77.

preaching the gospel [*§ of the kingdom*] of God, <sup>15</sup> and saying, <sup>1</sup> The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. <sup>16</sup> Now as he <sup>h</sup> walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers. <sup>17</sup> And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. <sup>18</sup> And straightway <sup>k</sup> they forsook their nets, and followed him. <sup>19</sup> And when he had gone a little farther thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets. <sup>20</sup> And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him. <sup>21</sup> And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught. <sup>22</sup> And they were astonished at his doctrine: for he taught

*§ omitted by many ancient authorities.*

<sup>h</sup> read, passed along.

14, 15] See notes on Matt. iv. 12. delivered up] This seems to have been the usual and well-known term for the imprisonment of John. The time is fulfilled] See Gal. iv. 4. "The end of the old covenant is at hand; . . . the Son is born, grown up, anointed (in his baptism), tempted, gone forth, the testimony of his witness is given, and now He witnesses Himself; now begins that last speaking of God, by His Son, (Heb. i. 1), which henceforth shall be proclaimed in all the world till the end comes." Stier. and believe the gospel] These words are in Mark only. They furnish us an interesting characteristic of the difference between the preaching of John, which was that of repentance—and of our Lord, which was repentance and faith. It is not in Himself as the Saviour that this faith is yet preached: this He did not proclaim till much later in his ministry: but in the fulfilment of the time and approach of the kingdom of God.

18—20.] CALLING OF PETER, ANDREW, JAMES, AND JOHN. Matt. iv. 18—22. Almost verbatim as Matthew. The variations are curious: after Simon, Mark omits which was called Peter:—although the name was prophetically given by our Lord before this, in John i. 43, it perhaps was not actually given, till the twelve became a distinct body, see ch. iii. 16. The

"walked by" and the "casting a net into the sea" are noticed by Meyer as belonging to the graphic delineation which this Evangelist loves. 19.] who also, as well

as the former pair of brothers. It belongs only to "in the ship," not to the following clause.

20.] with the hired servants is inserted for particularity, and perhaps to soften the leaving their father alone. It gives us a view of the station of life of Zebedee and his sons; they were not poor fishermen, but had hired servants. May we not venture to say that both these accounts came from Peter originally? St. Matthew's an earlier one, taught (or given in writing perhaps) without any definite idea of making it part of a larger work; but this carefully corrected and rendered accurate, even to the omitting the name Peter, which, though generally known, and therefore mentioned in the oral account, was perhaps not yet formally given, and must be omitted in the historical.

21—23.] HEALING OF A DEMONIAK IN THE SYNAGOGUE AT CAPERNAUM. Luke iv. 31—37.

21.] Not immediately after the preceding. The calling of the Apostles, the Sermon on the Mount, the healing of the leper, and of the centurion's servant, precede the following miracle. 23.] A formula occurring entire at the end of the Sermon on the Mount, Matt. vii. 28, and the first clause of it,—and, in substance, the second also,—in the corresponding place to this in Luke iv. 32.

23—28.] This account occurs in Luke iv. 33—37, nearly verbatim: for the variations, see there. It is very important for our Lord's official life, as shewing that He rejected and forbade all testimony to his Person, except that which He came on

them as one that had authority, and not as the scribes.  
<sup>23</sup> And there was in their synagogue a man with an unclean spirit; and he cried out, <sup>24</sup> saying, [<sup>i</sup> Let us alone;] <sup>1</sup> what have we to do with thee, thou Jesus of Nazareth? <sup>k</sup> art thou come to destroy us? I know thee who thou art, the Holy One of God. <sup>25</sup> And Jesus <sup>m</sup> rebuked him, saying, Hold thy peace, and come out of him. <sup>26</sup> And when the unclean spirit <sup>n</sup> had torn him, and cried with a loud voice, he came out of him. <sup>27</sup> And they were all amazed, insomuch that they questioned among themselves, saying, <sup>1</sup> What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him. <sup>28</sup> And immediately his fame spread abroad throughout all the region round about Galilee. <sup>29</sup> And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. <sup>30</sup> But Simon's wife's mother lay sick of a fever, and anon they tell him of her. <sup>31</sup> And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them. <sup>32</sup> And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. <sup>33</sup> And all the city was gathered together at the door. <sup>34</sup> And he healed many that were sick of divers diseases, and cast out many devils;

<sup>i</sup> omitted by many authorities.

<sup>k</sup> render, didst.

<sup>1</sup> many ancient authorities read, What is this? new doctrine with authority: he commandeth even, &c.

*earth to give.* The demons *knew Him*, but *were silenced.* (See Matt. viii. 29; ch. v. 7.) It is of course utterly impossible to understand such a testimony as that of the *sick person*, still less of the *fever* or *disease.*

of *Nazareth*] We may observe that this epithet often occurs under strong contrast to His Majesty and glory; as here, and ch. xvi. 6, and Acts ii. 22—24; xii. 8; and, we may add, John xix. 19.

*us*, generic: the demons having a common cause. Bengel. *torn him*] perhaps more properly, *convulsed him.* Luke adds, that he did not *injure* him at all.

<sup>28.</sup>] This miracle, which St. Mark and St. Luke relate first of all, is not stated by them to have *been the first.* Compare John ii. 11.

<sup>29—34.</sup>] HEALING OF SIMON'S MOTHER-IN-LAW. Matt. viii. 14—17. Luke iv. 38—41. The three accounts, perhaps from

a common source (but see notes on Luke), are all identical in substance, but very diverse in detail and words.

<sup>31.</sup>] *left her*, of the *fever*, is common to all, and *ministered unto them* (or him), but *no more.*

The same may be said of vv. 32—34:—the words of ver. 33 are added in our text, shewing the accurate detail of an eyewitness, as also does the minute specification of the house, and of the two accompanying our Lord, in ver. 29. Observe the distinction between the *sick* and the *dæmoniaks*: compare ch. iii. 15. Observe also *many* in both cases, in connexion with the statement that the sun had set. There was not time for *all*. Meyer, who notices this, says also that in some the conditions of healing may have been wanting. But we do not find this obstacle existing on other occasions: compare Matt. iv. 24; xii. 15; xiv. 14; Acts v. 16. On the not

o ch. iii. 12.  
see Acts xvi.  
17, 18.

p Isa. lxi. 1.  
John xvi. 28,  
xvii. 4.  
q Matt. iv. 23.

r Lev. xiv. 8, 4,  
10.

s ch. ii. 13.

and <sup>o</sup>suffered not the devils to speak, because they knew him. <sup>35</sup> And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. <sup>36</sup> And Simon and they that were with him followed after him. <sup>37</sup> And when they had found him, they said unto him, All men seek for thee. <sup>38</sup> And he said unto them, Let us go into the next towns, that I may preach there also: for <sup>p</sup>therefore came I forth. <sup>39</sup> <sup>q</sup> And he preached in their synagogues throughout all Galilee, and cast out devils. <sup>40</sup> And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. <sup>41</sup> And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean. <sup>42</sup> And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. <sup>43</sup> And he straitly charged him, and forthwith sent him away; <sup>44</sup> and saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things <sup>r</sup>which Moses commanded, for a testimony unto them. <sup>45</sup> But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that <sup>m</sup>Jesus could no more openly enter into the city, but was without in desert places: <sup>s</sup>and they came to him from every quarter.

<sup>m</sup> in the original, he.

permitting the dæmons to speak, see note above, ver. 25. I should be disposed to ascribe the account to Peter. Simon, Andrew, James, and John occur together again, ch. xiii. 3.

<sup>35—38.</sup>] JESUS, BEING SOUGHT OUT IN HIS RETIREMENT, PREACHES AND HEALS THROUGHOUT GALILEE. Luke iv. 42, 43, where see note. Our Lord's present purpose was, not to remain in any one place, but to make the circuit of Galilee; not to work miracles, but to preach. <sup>35.</sup>] went out, from the house of Peter and Andrew, ver. 29. <sup>36.</sup> they that were with him] Andrew, John, and James, ver. 29. <sup>38.</sup>] came I forth =

"was I sent," Luke: not "*undertook this journey*:" He had *not yet begun any journey*, and it cannot apply to "*went out*" above, for that was not to any city, nor to preach. The word has its more solemn sense, as in John xvi. 28, though of course not understood *then* by the hearers. To deny this is certainly not safe.

<sup>39.</sup>] See on Matt. iv. 23: also on Luke iv. 44.

<sup>40—45.</sup>] CLEANSING OF A LEPER. Matt. viii. 2—4. Luke v. 12—14. The account here is the fullest, and evidently an original one, from an eye-witness. St. Luke mentions (ver. 15) the spreading of the fame of Jesus, without assigning the cause as in our ver. 45. See note on Matthew.

It is characteristic of St. Mark, to assign our Lord's being moved with compassion as the reason of His stretching out his hand. <sup>44.</sup>] *thyself*, in the original, has an emphasis: trouble not *thyself* with talking to others, but go complete *thine own case* by getting *thyself* formally declared pure. <sup>45.</sup> came] literally,

were coming, which tells us more. Our Lord did not wish to put a stop to the multitudes seeking Him, but only to avoid that kind of concourse which would have beset Him in the *towns*: the seeking to Him for teaching and healing *still went on*, and that from all parts.

II. <sup>1</sup> And again he entered into Capernaum after some days; and it was noised that he was in the house. <sup>2</sup> And straightway many were gathered together, insomuch that there was <sup>a</sup> *no more room to receive them*, no, not so much as about the door: and he preached the word unto them. <sup>3</sup> And they come unto him, bringing one sick of the palsy, which was borne of four. <sup>4</sup> And when they could not come nigh unto him for the <sup>o</sup> *press*, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay. <sup>5</sup> When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven [*p thee*]. <sup>6</sup> But there were certain of the scribes sitting there, and reasoning in their hearts, <sup>7</sup> Why doth this man <sup>a</sup> thus speak blasphemies? who can forgive sins but God only? <sup>8</sup> And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? <sup>9</sup> Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? <sup>10</sup> But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) <sup>11</sup> I say unto thee, Arise, and take up thy bed, and go thy way

<sup>a</sup> *literally*, no more room.

<sup>o</sup> *render*, multitude.

*P omit.*

<sup>a</sup> *many ancient authorities read*, . . . speak thus? He blasphemeth: who can . . .

CHAP. II. 1—12.] HEALING OF A PARALYTIC AT CAPERNAUM. Matt. ix. 2—8, where see notes. Luke v. 17—26.—The three are evidently independent accounts; St. Mark's, as usual, the most precise in details; e.g. '*borne of four*.' St. Luke's also bearing marks of an eye-witness (see ver. 19, end); St. Matthew's apparently at second hand.

2.] In this verse we have again the peculiar minute depicting of Mark. A recent learned Commentator believes "these minute notices . . . to be recorded by the Evangelist with a studied design, lest it should be supposed that, because he incorporates so much which is in St. Matthew's gospel, he was only a copyist: and in order to shew that he did so because he knew from ocular testimony that St. Matthew's narrative was adequate and accurate." I mention this, to shew to what shifts the advocates of the theory of the "inter-dependence" of the Evangelists are now reduced.

Literally, *so that not even the parts towards the door* (much less the

house) would any longer hold them (they once sufficed to hold them).

*preached*] in the original it is in the strict imperfect sense: *He was speaking to them the word*, when that which is about to be related happened.

3, 4.] It would appear that Jesus was speaking to the crowd from the upper story of the house, they being assembled in the court, or perhaps (but less probably) in the street. Those who bore the paralytic ascended the stairs which led direct from the street to the flat roof of the house, and let him down through the tiles (Luke). See the extract from Dr. Robinson, describing the Jewish house, in note on Matt. xxvi. 69.

7. *this man thus*] the first word depreciates; the second exaggerates.

8.] The knowledge was *immediate* and *supernatural*, as is most carefully and precisely here signified.

11. *I say unto thee*] The stress is on *thee*. The words are *precisely those used*, as so often in Mark,—and denote the turning to the paralytic and

into thine house. <sup>12</sup> And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion. <sup>13</sup> And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them. <sup>14</sup> And as he passed by, he saw Levi the [son] of Alphæus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him. <sup>15</sup> And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him. <sup>16</sup> And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, <sup>r</sup> How is it that he eateth and drinketh with publicans and sinners? <sup>17</sup> When Jesus heard *it*, he saith unto them, <sup>a</sup> They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners [<sup>s</sup> to repentance]. <sup>18</sup> And the disciples of John and [<sup>t</sup> of] the Pharisees <sup>tt</sup> used to fast: and they come and say unto him, Why do the disciples of John and <sup>u</sup> of the Pharisees fast, but thy disciples fast not? <sup>19</sup> And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot

<sup>a</sup> Matt. xviii.  
11. Luke  
ix. 10.  
<sup>t</sup> Tim. i. 12.

<sup>r</sup> some of the oldest MSS. read, He is eating and drinking with publicans and sinners. <sup>s</sup> omit. <sup>t</sup> omit. <sup>tt</sup> render, were fasting: namely, at this particular time. <sup>u</sup> read, the disciples of.

addressing him. There may have been something in his state, which required the emphatic address.

13—23.] THE CALLING OF LEVI. FEAST AT HIS HOUSE: QUESTION CONCERNING FASTING. Matt. ix. 9—17. Luke v. 27—39. I have discussed the question of the identity of Matthew and Levi in the notes on Matthew. The three accounts are in matter nearly identical, and in diction so minutely and unaccountably varied, as to declare here, as elsewhere, their independence of one another, except in having had some common source from which they have more or less deflected. These remarks do not apply to the diversity of the names Matthew and Levi, which must be accounted for on other grounds. See, as throughout the passage, the notes on Matthew.

13.] again, see ch. i. 16. On the [son] of Alphæus see notes, Matt. xiii. 55; and x. 1 ff. 16.] The entertainment was certainly in Levi's house, not as

some think, in *that of our Lord*, which last is a pure fiction, and is not any where designated in the Gospel accounts. Certainly the call, ver. 17, gives no countenance to the view. Our Lord, and those following Him as disciples, were ordinarily entertained where He was invited, which will account for their *following Him*. *there were many, and they followed him*, is peculiar to Mark. 16.] The question was *after the feast*, at which, being in the house of a Publican, they were *not present*.

18.] St. Mark here gives a notice for the information of his readers, as in ch. vii. 8, which places shew that his Gospel was not written for the use of Jews. It appears from this account, which is here the more circumstantial, that the Pharisees and disciples of John asked the question in *the third person*, as of *others*. In Matthew it is *the disciples of John*, and they join *we and the Pharisees*. In Luke, it is the *Pharisees and Scribes*, and they ask as here.

fast. <sup>20</sup> But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in <sup>v</sup> *those days*. <sup>21</sup> No man also seweth a piece of <sup>w</sup> new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse. <sup>22</sup> And no man putteth new wine into old bottles: else the [<sup>x</sup> new] wine <sup>y</sup> doth burst the bottles, and the wine is spilled, and the bottles <sup>yy</sup> will be marred: [<sup>z</sup> but new wine must be put into new bottles.] <sup>23</sup> And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, <sup>b</sup> to pluck the ears of <sup>b</sup> *Dent. xxiii. 26.* corn. <sup>24</sup> And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful? <sup>25</sup> And he said unto them, Have ye never read <sup>c</sup> what <sup>c</sup> *1 Sam. xxi. 6.* David did, when he had need, and was an hungred, he, and they that were with him? <sup>26</sup> How he went into the house of God in the days of Abiathar the high priest, and

<sup>v</sup> read, that day.

<sup>x</sup> omit.

<sup>yy</sup> read, marred.

<sup>w</sup> literally, un-fulled.

<sup>y</sup> read, will.

<sup>z</sup> omitted in some ancient copies.

19.] The repetition in the last clause, *contained neither in Matthew nor Luke*, is inconsistent with the design of an abridger; and sufficiently shews the primary authority of this report, as also in that day, ver. 20. St. Mark especially loves these solemn repetitions: compare ch. ix. 42 ff. It is strange to see such a Commentator as De Wette calling the repetition, *in that day*, a proof of carelessness. It is a touching way, as Meyer well observes, of expressing 'in that dark day.' 21.] Render, according to the correct reading, which cannot well be explained in the margin, the filling-up takes away from it, the new from the old, and a worse rent takes place. See note on Matthew. The addition here of the new confirms the view taken of the parable there.

23—28.] THE DISCIPLES PLUCK EARS OF CORN ON THE SABBATH. Matt. xii. 1—8. Luke vi. 1—5. The same may be said of the three accounts as in the last case, with continually fresh evidence of their entire independence of one another.

23. began, as they went, to pluck] literally, began to make their way, plucking . . . is matter of detail and minute depiction. The interpretation of this narrative given by Meyer, I believe to be an entirely mistaken one. He urges the strict sense of 'to make a way,' and insists on the sense conveyed by our narrative being, as

distinguished from those in Matthew, Luke, that the disciples *made a way for themselves through the wheat field, by plucking the ears of corn*, further maintaining, that there is no allusion *here* to their having eaten the grains of wheat, as in Matthew, Luke. But (1) the foundation on which all this is built is insecure. The same Greek expression in the LXX does undoubtedly mean 'to make one's journey.' And (2) as to no allusion being made to their having eaten the corn, how otherwise could the 'had need' have been common to the disciples and to David. Could it be said that any necessity compelled them to clear the path by pulling up the overhanging stalks of corn? How otherwise could the remarkable addition in our narrative, ver. 27, at all bear upon the case? Fritzsche's rendering, 'to mark the way by plucking ears and strewing them in it,' is still worse.

26. he] emphatic.—*Himself*, taking up the cause of his disciples, and not leaving their defence to themselves.

28.] In the days of Abiathar the high priest: i. e. necessarily in the original, during the high priesthood of Abiathar. But in 1 Sam. xxi., from which this account is taken, *Ahimelech*, not *Abiathar*, is the High Priest. There is however considerable confusion in the names about this part of the history: *Ahimelech himself* is called *Ahiath*, 1 Sam. xiv. 3; and whereas



<sup>d</sup> Exod. xxix.  
22, 23. Lev.  
xxiv. 9.

did eat the shewbread, <sup>d</sup> which is not lawful to eat but for the priests, and gave also to them which were with him? <sup>27</sup> And he said unto them, The sabbath was made <sup>22</sup> for man, and not man <sup>23</sup> for the sabbath: <sup>28</sup> therefore the Son of man is Lord also of the sabbath.

III. <sup>1</sup> And he entered again into the synagogue; and there was a man there which had a withered hand. <sup>2</sup> And they watched him, whether he would heal him on the sabbath day; that they might accuse him. <sup>3</sup> And he saith unto the man which had the withered hand, <sup>a</sup> Stand forth. <sup>4</sup> And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace. <sup>5</sup> And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out; and his hand was restored whole [<sup>b</sup> as the other]. <sup>6</sup> And the Pharisees

<sup>c</sup> Matt. xxi. 16. went forth, and straightway took counsel with <sup>e</sup> the

<sup>22</sup> render, on account of.

<sup>a</sup> literally, Rise up in the midst.

<sup>b</sup> omit.

(1 Sam. xxi. 20) Ahimelech has a son Abiathar, in 2 Sam. viii. 17, Ahimelech is the son of Abiathar, and in 1 Chron. xviii. 16, Abimelech. Amidst this variation, we can hardly undertake to explain the difficulty in the text. In some MSS. the words are omitted; in others they are altered, to give the words strictly the sense 'In the time of Abiathar the High Priest,' so that the difficulty might be avoided by understanding the event to have happened in the time of (but not necessarily during the high priesthood of) Abiathar (who was afterwards) the High Priest. But supposing the reading to be so, what author would in an ordinary narrative think of designating an event thus? Who for instance would speak of the defeat of the Philistines at Ephesdammin, where Goliath fell, as happening in the time of David the king? Who would ever understand, 'in the time of Eliseus the prophet,' as importing, in matter of fact, any other period than that of the prophetic course of Elisha? Yet this is the way in which the difficulties of the Gospels have been attempted to be healed over. With the restoration of the true reading (see my Greek Test.), even this resource fails. <sup>27.</sup> peculiar to Mark, and highly important. The Sabbath was an ordinance for man; for man's rest, both actually and

typically, as setting forth the rest which remains for God's people (Heb. iv. 9). But He who is now speaking has taken on himself Manhood, the whole nature of Man: and is rightful lord over creation as granted to man, and of all that is made for man, and therefore of the Sabbath. The whole dispensation of time is created for man, for Christ as He is man, and is in His absolute power. There is a remarkable parallel, in more than the mere mode of expression, in 2 Macc. v. 19: *God did not choose the people for the place's sake, but the place for the people's sake.* <sup>28.</sup> also, as well as of His other domains or elements of lordship and power.

CHAP. III. 1-6.] HEALING OF THE WITHERED HAND. Matt. xii. 9-14. Luke vi. 6-11. On Matthew's narrative, see notes on Luke. The two other accounts are cognate, though each has some particulars of its own. 1.] again, see ch. i. 21; "on another Sabbath," Luke. The synagogue was at Capernaum. 2.] St. Luke only adds that it was the Scribes and Pharisees who watched Him. 4.] unto them. St. Luke adds "I will ask you one thing," as his account is the most detailed, I refer to the notes there. 5.] being grieved for the hardness of their hearts—peculiar to Mark: the word implies sympathy with their (spiritually)

Herodians against him, how they might destroy him.

<sup>7</sup> But Jesus withdrew himself with his disciples to the sea : and a great multitude from Galilee followed him, and from

Judæa, <sup>8</sup> and from Jerusalem, and from Idumæa, and from beyond Jordan ; and they about Tyre and Sidon, a

great multitude, when they had heard what great things he did, came unto him. <sup>9</sup> And he spake to his disciples,

that a small ship should wait on him because of the multitude, lest they should throng him. <sup>10</sup> For he [<sup>c</sup> *had*]

healed many ; insomuch that they pressed upon him for to touch him, as many as had plagues. <sup>11</sup> <sup>f</sup> And <sup>d</sup> *unclean*

*spirits*, when they saw him, fell down before him, and cried, saying, <sup>g</sup> Thou art the Son of God. <sup>12</sup> And <sup>h</sup> he

<sup>e</sup> *straitly charged them* that they should not make him known. <sup>13</sup> And he goeth up into <sup>f</sup> *a* mountain, and calleth

unto him whom <sup>g</sup> he would : and they came unto him. <sup>14</sup> And he <sup>h</sup> *ordained* twelve, that they should be with him,

and that he might send them forth to preach, <sup>15</sup> and to have power [<sup>i</sup> to heal sicknesses, and] to cast out devils :

<sup>16</sup> and Simon <sup>i</sup> he surnamed Peter ; <sup>17</sup> and James [<sup>k</sup> the son <sup>i</sup> John l. 42. of Zebedee, and John the brother of James ; and he sur-

<sup>c</sup> *not in the original.*

<sup>e</sup> *render, charged them much.*

<sup>g</sup> *literally, he himself.*

<sup>i</sup> *omitted in some of the oldest MSS.*

<sup>d</sup> *render, the unclean spirits.*

<sup>f</sup> *render, the.*

<sup>h</sup> *render, appointed.*

<sup>k</sup> *not expressed in the original.*

miserable state of hard-heartedness.

6. Herodians] See notes on Matt. xvi. 6, and xxii. 16. Why the Pharisees and Herodians should *now* combine, is not apparent. There must have been some reason of which we are not aware, which united these opposite sects in enmity against our Lord.

7—12.] A GENERAL SUMMARY OF OUR LORD'S HEALING AND CASTING OUT DEVILS BY THE SEA OF GALILEE. Peculiar in this shape to Mark ; but probably answering to Matt. xii. 15—21. Luke vi. 17—19.

The description of the multitudes, and places whence they came, sets before us, more graphically than any where else in the Gospels, the composition of the audiences to which the Lord spoke, and whom He healed. The repetition of a *great multitude* (ver. 8) is the report of one who *saw* the numbers from Tyre and Sidon coming and going. <sup>11.</sup> The

unclean spirits are here spoken of in the person of those possessed by them, and the two fused together : for as it was impos-

sible that *any but the spirits* could have *known* that He was the Son of God, so it was the material body of the possessed which fell down before Him, and *their* voice which uttered the cry : see note on Matt. viii. 32. The notion of the semi-rationalists that the sick *identified themselves* with the demons, is at once refuted by the universal agreement of the testimony given on such occasions, *that Jesus was the Son of God.*

13—19.] THE APPOINTMENT OF THE TWELVE, AND ITS PURPOSES. Matt. x. 1—4. Luke vi. 12—16. See Luke, where we learn that He went up *overnight to pray*, and called his disciples to Him when it was day,—and notes on Matthew. On the

mountain see Matt. v. 1. <sup>14.]</sup> The literal sense of the word rendered *ordained* is made : i. e. *nominated, —set apart.* We have here the most distinct intimation of any, of the *reason* of this appointment.

<sup>16.]</sup> On the list of the Apostles, see note at Matt. x. 2. The name *Peter*, according to St. Mark, seems to be *now first*

named them Boanerges, which is, The sons of thunder :<sup>18</sup> and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James [<sup>k</sup> *the son*] of Alphæus, and Thaddæus, and Simon the <sup>1</sup> *Canaanite*,<sup>19</sup> and Judas Iscariot, which also betrayed him.

And they went into an house.<sup>20</sup> And the multitude cometh together again, <sup>k</sup> so that they could not so much as eat bread.<sup>21</sup> And when his friends heard of it, they went out to lay hold on him : <sup>1</sup> for they said, He is beside himself.<sup>22</sup> And the scribes which came down from Jerusalem said, <sup>m</sup> He hath Beelzebub, and by the prince of the devils casteth he out devils.<sup>23</sup> And he called them unto him, and said unto them in parables, How can Satan cast out Satan? <sup>24</sup> And if a kingdom be divided against itself, that kingdom cannot stand.<sup>25</sup> And if a house be divided against itself, that house cannot stand.<sup>26</sup> And if Satan rise up against himself, and be divided, he cannot stand,

<sup>k</sup> ch. vi. 51.

<sup>1</sup> John vii. 5 :  
x. 20.

<sup>m</sup> Matt. ix. 24.  
Luke xi. 18.  
John vii. 20;  
viii. 48, 52 :  
x. 20.

<sup>k</sup> not expressed in the original. <sup>1</sup> read, Cananean : see note on Matt. x. 4.

given. This, at all events, does not look like the testimony of Peter : but perhaps the words are not to be so accurately pressed.

17.] Boanerges,—perhaps on account of their vehement and zealous disposition, of which we see marks Luke ix. 54 : Mark ix. 38 ; x. 37 : see also 2 John 10 ; but this is uncertain.

20—35.] CHARGES AGAINST JESUS,—OF MADNESS BY HIS RELATIONS,—OF DÆMONIACAL POSSESSION BY THE SCRIBES. HIS REPLIES. Matt. xii. 22—37, 46—50. Luke xi. 14—26 ; viii. 19—21. Our Lord had just cast out a deaf and dumb spirit (see notes on Matthew) in the open air (Matt., ver. 23), and now they retire into the house. The omission of this, wholly inexplicable if St. Mark had had either Matthew or Luke before him, belongs to the fragmentary character of his Gospel. The common accounts of the compilation of this Gospel are most capricious and absurd. In one place, St. Mark omits a discourse—“because it was not his purpose to relate discourses ;” in another he gives a discourse, omitting the occasion which led to it, as here. The real fact being, that the sources of St. Mark’s Gospel are generally of the highest order, and most direct, but the amount of things contained very scanty and discontinuous.

20. again] resumed from ch. ii. 2.

21.] Peculiar to Mark. his friends] those from his house : his relations, beyond a doubt—for the sense is

resumed by then in ver. 31 : see reff.

went out (perhaps from Nazareth,—or, answering to John ii. 12, from Capernaum), set out : see ch. v. 14. They heard of his being so beset by crowds : see vv. 7—11.

Our version is right in giving the meaning He is mad : for the sense requires it. They had doubtless heard of the accusation of his having a demon : which we must suppose not to have first begun after this, but to have been going on throughout this course of miracles.

22.] the scribes which came down from Jerusalem . . . peculiar to Mark : see note on Matt. ver. 24. Here Matthew has “the Pharisees”—Luke “some of them,” i. e. “the people.” He hath Beelzebub] This addition is most important. If He was possessed by Beelzebub, the prince of the demons, He would thus have authority over the inferior evil spirits.

23.] he called them unto him is not inconsistent with His being in an house—He called them to Him, they having been far off. We must remember the large courts in the oriental houses. in parables, namely, a kingdom, &c., a house, &c., the strong man, &c.

How can Satan cast out Satan?] The external unity of Satan and his kingdom is strikingly declared by this simple way of putting the question : see note on Matthew. The expression must not be taken as meaning, Can one devil cast out another? The Satan who casts out and the Satan who is cast out

but hath an end. <sup>27</sup> <sup>a</sup> No man can enter into a strong <sup>n</sup> Isa. xlix. 24.  
man's house, and spoil his goods, except he will first bind  
the strong man; and then he will spoil his house.  
<sup>28</sup> <sup>o</sup> Verily I say unto you, All <sup>m</sup> sins shall be forgiven unto <sup>o</sup> 1 John v. 16.  
the sons of men, and <sup>n</sup> blasphemies wherewith soever they  
shall blaspheme: <sup>29</sup> but he that shall blaspheme against  
the Holy Ghost hath never forgiveness, but is <sup>o</sup> in danger  
of eternal damnation: <sup>30</sup> because they said, He hath an  
unclean spirit.

<sup>31</sup> There came then his brethren and his mother, and,  
standing without, sent unto him, calling him. <sup>32</sup> And the  
multitude sat about him, and they said unto him, Behold,  
thy mother and thy brethren <sup>p</sup> without seek for thee.  
<sup>33</sup> And he answered them, saying, Who is my mother, or  
my brethren? <sup>34</sup> And he looked round about on them  
which sat about him, and said, Behold my mother and my  
brethren! <sup>35</sup> For whosoever shall do the will of God, the  
same is my brother, and my sister, and mother.

IV. <sup>1</sup> And he began again to teach by the sea side: and  
there was gathered unto him a great multitude, so that he  
entered into <sup>b</sup> a ship, and sat in the sea; and the whole

<sup>m</sup> render, their sins.

<sup>n</sup> render, the blasphemies.

<sup>o</sup> read, guilty of eternal sin.

<sup>p</sup> after brethren some ancient MSS. insert, and thy sisters.

<sup>b</sup> render, the.

are the same person: compare ver. 26.  
26.] but hath an end, peculiar to Mark.

29. guilty of eternal sin] Beza  
explains *eternal* by 'never to be wiped out.'  
It is to the critical treatment of the  
sacred text that we owe the restoration  
of such important and deep-reaching ex-  
pressions as this. It finds its parallel in  
*ye shall die in your sins*, John viii. 24.

Kuinoel's idea, quoted and adopted by  
Wordsw., that sin means *the punishment*  
*of sin*, seems to be entirely unfounded.  
And as to its being "a Novatian error to  
assert that sin is eternal" (Wordsw.), it is  
at all events a legitimate inference from  
"*hath never forgiveness*" (literally, *remis-*  
*sion*). If a sin remains unremitted for ever,  
what is it but eternal? 30.] explains

the ground and meaning of this awful  
denunciation of the Lord. 31.]  
standing without, sent unto him, calling  
him is one of Mark's precise details.

32.] And the multitude sat about him is  
another such. 34.] Matthew here has  
some remarkable and graphic details also:

"He stretched forth his hand upon his  
disciples." . . . Both accounts were from  
eye-witnesses, *the one* noticing the out-  
stretched hand; *the other*, the look cast  
round. Deeply interesting are such par-  
ticulars, the more so, as shewing the way  
in which the records arose, and their  
united strength, derived from their inde-  
pendence and variety.

CHAP. IV. 1—9.] PARABLE OF THE  
SOWER. No fixed mark of date. Matt.  
xiii. 1—9. Luke viii. 4—8. There is the  
same intermixture of absolute verbal iden-  
tity and considerable divergence, as we  
have so often noticed: which is wholly  
inexplicable on the ordinary suppositions.  
In this case the vehicles of the parable in  
Matthew and Mark (see Matthew, vv. 1—3;  
Mark, vv. 1, 2) bear a strong, almost verbal,  
resemblance. *Such a parable* would be  
carefully treasured in all the Churches as a  
subject of catechetical instruction: and,  
in general, in proportion to the popular  
nature of the discourse, is the resemblance  
stronger in the reports of it. 1. again]

p ch. xii. 28.

multitude was by the sea on the land. <sup>2</sup> And he taught them many things by parables, <sup>3</sup> and said unto them in his doctrine, <sup>4</sup> Hearken; Behold, <sup>5</sup> *there went out a sower* to sow: <sup>6</sup> and it came to pass, as he sowed, some fell by the way side, and the fowls [<sup>d</sup> *of the air*] came and devoured it up. <sup>7</sup> And some fell on <sup>8</sup> *stony ground*, where it had not much earth; and immediately it sprang up, because it had no depth of earth: <sup>9</sup> but when the sun was up, it was scorched; and because it had no root, it withered away. <sup>10</sup> And some fell among <sup>11</sup> *thorns*, and the thorns grew up, and choked it, and it yielded no fruit.

q John xv. 5.  
Col. i. 6.

<sup>8</sup> And other fell on <sup>9</sup> *good ground*, <sup>10</sup> and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred. <sup>11</sup> And he said [<sup>a</sup> *unto them*], He that hath ears to hear, let him hear. <sup>12</sup> And when he was alone, they that were about him with the twelve asked of him the <sup>13</sup> *parable*. <sup>14</sup> And he said unto them, Unto you [<sup>b</sup> *it*] is given [<sup>c</sup> *to know*] the mystery of the kingdom of God: but unto <sup>d</sup> them that are without, all [<sup>e</sup> *these*] things are done in parables: <sup>15</sup> <sup>f</sup> that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and <sup>16</sup> their sins should be forgiven them. <sup>17</sup> And he said unto them, Know ye not this parable? and how [<sup>g</sup> *then*] will ye know all parables?

<sup>e</sup> *render*, the sower went out.<sup>d</sup> *omit*.<sup>e</sup> *render*, the stony ground.<sup>f</sup> *render*, the thorns.<sup>g</sup> *render*, the good ground.<sup>h</sup> *omit*.<sup>i</sup> *read*, parables.<sup>k</sup> *omit*.<sup>l</sup> *not in the original*.

<sup>m</sup> *some ancient authorities read*, it should be forgiven them, *impersonal*:  
i. e. they should have forgiveness.

<sup>n</sup> *not in the original*.

see ch. iii. 7. The began is coincident with the gathering together of the crowd.

2.] Out from among the many things, the great mass of His teaching, one parable is selected, which he spoke during it—in his doctrine. 3.] Hearken—this solemn prefatory word is peculiar to Mark. 4—8.] Matthew and Mark agree nearly verbally. In ver. 7 St. Mark adds and it yielded no fruit, and in ver. 8, that sprang up and increased.

10—12.] REASON FOR SPEAKING IN PARABLES. Matt. xiii. 10—17. Luke viii. 9, 10. 10.] they that were about him with the twelve; "his disciples"

Luke. 11.] the mystery; "the mysteries" Matthew and Luke. them that

are without added here ("the rest," Luke) means the multitudes—those out of the circle of his followers. In the Epistles, all who are not Christians,—the corresponding meaning for those days,—are designated by it. 12.] We must keep the that strictly to its full meaning—in order that. When God transacts a matter, it is idle to say that the result is not the purpose. He doeth all things after the counsel of His own will. St. Matthew, as usual, quotes a prophecy; St. Mark hardly ever—except at the beginning of his Gospel: St. Luke, very seldom.

13—20.] EXPLANATION OF THE PARABLE OF THE SOWER. In this parable the general question which had been asked

14 The sower soweth the word. 15 And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in <sup>o</sup> *their hearts*. 16 And these are they likewise which are sown on <sup>P</sup> *stony ground*; who, when they have heard the word, immediately receive it with gladness; 17 and have no root in themselves, and so <sup>q</sup> *endure but for a time*: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended. 18 And <sup>r</sup> *these* are they which are sown among thorns; <sup>s</sup> *such as hear* the word, 19 and the cares of <sup>t</sup> *this world*, <sup>u</sup> *and the deceitfulness of riches*, and the lusts of <sup>v</sup> *other things* entering in, choke the word, and it becometh unfruitful. 20 And these are they which are sown on <sup>u</sup> *good ground*; such as hear the word, and receive it, and bring forth fruit, some <sup>v</sup> *thirtyfold*, some sixty, and some an hundred. 21 <sup>u</sup> And he said unto them, Is a candle brought to be put under <sup>w</sup> *a bushel*, or under <sup>w</sup> *a bed*? and not to be set on <sup>w</sup> *a candlestick*? 22 <sup>v</sup> For there is nothing hid, <sup>x</sup> *which shall not be manifested*; neither was any thing kept secret, but that it should come <sup>y</sup> *abroad*. 23 <sup>w</sup> If any man have ears to hear, let him hear. 24 And <sup>y</sup> *abroad*.

<sup>1</sup> Tim. vi. 9.  
17.

<sup>u</sup> Matt. v. 15.  
Luke viii. 16.  
xi. 33.

<sup>v</sup> Matt. x. 25.  
Luke xii. 2.

<sup>w</sup> Matt. xi. 15.  
ver. 9.

<sup>o</sup> read, them.

<sup>P</sup> render, the stony places.

<sup>q</sup> or, are creatures of circumstances: see note on Matt. xiii. 21.

<sup>r</sup> read, others.

<sup>s</sup> read, these are they which have heard.

<sup>t</sup> read, the.

<sup>u</sup> render, the good ground.

<sup>v</sup> render, thirty, as in ver. 8.

<sup>w</sup> render, the.

<sup>x</sup> the reading is in some uncertainty. That of the Vatican MS. and the Sinaitic which seems the best, is, except that it should be manifested.

<sup>y</sup> render, to light.

ver. 10 with regard to *parables* is tacitly assumed to have had special reference to the one parable which has been given at length. Or we may understand, that the question of ver. 10 took the form which is given in Matthew: "*Why speakest thou unto them in parables?*" in which case the words must mean, asked Him concerning parables; or His parables. The three explanations (see Matt. xiii. 18—23; Luke viii. 9—15) are very nearly related to one another, with however differences enough to make the common hypotheses quite untenable. Matthew and Mark agree nearly verbatim; Matthew however writing throughout in the singular. Mark has some additions, e. g. the sower soweth the word, ver. 14,—after "*the deceitfulness of riches*," ver. 19, and

the lusts of other things:—and some variations, e. g. Satan for St. Matthew's "*the wicked one*," and St. Luke's "*the devil*."

Such matters are *not trifling*, because they shew the gradual deflection of verbal expression in different versions of the same report,—nor is the general agreement of St. Luke's, which seems to be from a different hearer. 16.] likewise, after the same analogy:—carrying on a like principle of interpretation. 20.] Notice the concluding words of the interpretation exactly reproducing those of the parable, ver. 8, as characteristic. It is remarkable that the same is found in Matthew but in another form and order: one taking the climax, the other the anticlimax. In Luke, the two are varied. 21—25.] Luke viii. 16—18; and for ver. 25, Matt. xiii. 12. The rest is

<sup>z</sup> Matt. vii. 2.  
Luke vi. 38.

<sup>y</sup> Matt. xxv. 27.  
Luke xix. 26.

he said unto them, Take heed what ye hear: <sup>\*</sup> with what measure ye mete, it shall be measured to you: and <sup>\*</sup> *unto you that hear shall more be given.* <sup>25</sup> For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath. <sup>26</sup> And he said, So is the kingdom of God, as if a man should cast seed into the ground; <sup>27</sup> and should sleep and rise night and day, and the seed should spring and grow up, <sup>\*</sup> he knoweth not how. <sup>28</sup> [<sup>b</sup> For] the earth bringeth forth fruit of herself; first the blade, then the ear, after that <sup>\*</sup> *the* full corn in the ear. <sup>29</sup> But when the fruit is brought forth, immediately <sup>\*</sup> he putteth in the sickle, because the harvest is come.

<sup>z</sup> Rev. xiv. 18.

<sup>\*</sup> read, more shall be given unto you.

<sup>a</sup> literally, he himself.

<sup>b</sup> omit.

<sup>c</sup> read, there is.

mostly contained in other parts of Matthew (v. 15; x. 26; vii. 2), where see notes. Here it is spoken with reference to teaching by parables:—that they might take care to gain from them all the instruction which they were capable of giving:—not hiding them under a blunted understanding, nor, when they did understand them, neglecting the teaching of them to others.

<sup>24.</sup> *more shall be given unto you* (see var. readd.), more shall be added, i. e. more *knowledge*: so Euthymius: “with what measure ye measure your attention, with the same shall knowledge be measured to you: i. e. as much attention as you give, so much knowledge shall be served out to you, and not only so much, but even more. . . . In the gospel according to Matthew this is said in another manner, and with another intent.”

<sup>26—29.</sup> PARABLE OF THE SEED GROWING WE KNOW NOT HOW. Peculiar to Mark. By Commentators of the Straussian school it is strangely supposed to be the same as the parable of the tares, *with the tares left out*. If so, a wonderful and most instructive parable has arisen out of the fragments of the other, in which the idea is a *totally different one*. It is, the *growth* of the once-deposited seed by the combination of its own development with the genial power of the earth, all of course under the creative hand of God, but independent of human care and anxiety during this time of growth. <sup>28.</sup> Observe said, without

*unto them*—implying that He is now proceeding with his teaching to the *people*: compare ver. 33. a man] Some difficulty has been felt about the interpretation

of this *man*, as to whether it is *Christ* or *his ministers*. The former certainly seems to be excluded by *should sleep*, and *he knoweth not how*, ver. 27; and perhaps the latter by *putteth in the sickle*, ver. 29. But I believe the parable to be one taken simply from human things,—the sower being quite in the background, and the whole stress being on the *seed*—its power and its development. The *man* then is just the *farmer* or husbandman, hardly admitting an *interpretation*, but necessary to the machinery of the parable. Observe, that in this case it is not *his seed* as in Luke viii. 5,—and the agent is only hinted at in the most general way. If a meaning must be assigned, the best is “human agency” in general. <sup>27.</sup> *sleep and rise*—i. e. *employs himself otherwise—goes about his ordinary occupations*. The seed sown in the heart is in its growth dependent on other causes than mere human anxiety and watchfulness:—on a mysterious power implanted by God in the seed and the soil combined, the working of which is hidden from human eye.

No trouble of ours can accelerate the growth, or shorten the stages through which each seed must pass. It is the mistake of modern Methodism, for instance, to be always working at the seed, *taking it up to see whether it is growing*, instead of leaving it to God's own good time, and meanwhile diligently doing God's work elsewhere: see Stier, iii. p. 12. Wesley, to favour his system, strangely explains *sleep and rise night and day*, *exactly contrary* to the meaning of the parable—“that is, has it continually in his thoughts.” <sup>29.</sup> *he putteth in—*

<sup>30</sup> And he said, <sup>a</sup> *Whereunto* <sup>e</sup> *shall* we liken the kingdom of God? or with what comparison <sup>e</sup> *shall* we compare it? <sup>31</sup> It is like a grain of mustard seed, which, when it is sown <sup>f</sup> *in* the earth, is less than all the seeds that be <sup>f</sup> *in* the earth: <sup>32</sup> but when it is sown, it groweth up, and becometh greater than all herbs, and <sup>g</sup> *shooteth out* great branches; so that the fowls of the air may lodge under the shadow of it. <sup>33</sup> <sup>b</sup> And with many such parables spake he the word unto them, as they were able to hear it. <sup>34</sup> But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples. <sup>35</sup> And the same day, when the even was come, he saith unto them, Let us pass over unto the other side. <sup>36</sup> And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other <sup>h</sup> *little ships*. <sup>37</sup> And there arose a great storm of wind, and the waves beat into the ship, so that it was now <sup>i</sup> *full*. <sup>38</sup> And he was in the hinder part of the ship, asleep on <sup>k</sup> *a* pillow: and they awake him, and say unto him, Master, carest thou not that we perish? <sup>39</sup> And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a

<sup>a</sup> Acts ii. 41 :  
iv. 4; v. 14;  
xix. 20.

<sup>b</sup> John xvi. 12.

<sup>d</sup> *read*, how.

<sup>e</sup> *render*, must.

<sup>f</sup> *render*, upon.

<sup>g</sup> *render*, maketh.

<sup>h</sup> *read*, ships.

<sup>i</sup> *render*, filling.

<sup>k</sup> *render*, the.

i. e. the husbandman, see above. See Joel iii. 13, to which this verse is a reference:—also Rev. xiv. 14, 15, and 1 Pet. i. 23—25.

30—34.] PARABLE OF THE GRAIN OF MUSTARD SEED. Matt. xiii. 31—35. Luke xiii. 18, 19.

30.] This Rabbinical method of questioning before beginning a discourse is also found in Luke, ver. 18,—without however the condescending plural, which embraces the disciples, in their work of preaching and teaching,—and indeed gives all teachers an example, to what they may liken the Kingdom of God.

31.] The repetition of expressions verbatim in discourses is peculiar to Mark: so in the earth here, and cannot stand ch. iii. 24, 25, 26: and see a very solemn instance, ch. ix. 44—48.

32.] and shooteth out great branches is also peculiar. See notes on Matthew and Luke.

33.] as they were able to hear it, according to their capacity of receiving:—see note on Matt. xiii. 12.

34.] when they were alone . . . We have three such instances—the sower,

the tares, Matt. xiii. 36 ff., and the saying concerning defilement, Matt. xv. 15 ff. To these we may add the two parables in John—ch. x. 1—18, which however was publicly explained,—and ch. xv. 1—12;—and perhaps Luke xvi. 9; xviii. 6—8.

35—41.] THE STILLING OF THE STORM. Matt. viii. 18, 23—27. Luke viii. 22—25. Mark's words bind this occurrence by a precise date to the preceding. It took place in the evening of the day on which the Parables were delivered: and our account is so rich in additional particulars, as to take the highest rank among the three as to precision. 36.] even as he was, i. e. without any preparation or refreshment.

other ships] These were probably some of the multitudes following, who seem to have been separated from them in the gale.

37.] a storm of wind is also in Luke, whose account is in the main so differently worded.

38.] the pillow, the cushion or seat at the stern, used by our Lord as a pillow.

39.] Peace, be still: these remarkable



great calm. <sup>40</sup> And he said unto them, Why are ye so fearful? how is it that ye have no faith? <sup>41</sup> And they feared <sup>1</sup> exceedingly, and said one to another, <sup>m</sup> *What manner of man is this, that even the wind and the sea obey him?*

V. <sup>1</sup> And they came over unto the other side of the sea, into the country of the <sup>n</sup> Gadarenes. <sup>2</sup> And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, <sup>3</sup> who had his dwelling among the tombs; and no man could bind him, no, not with chains: <sup>4</sup> because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. <sup>5</sup> And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. <sup>6</sup> But when he saw Jesus afar off, he ran and worshipped him, <sup>7</sup> and cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not. <sup>8</sup> For he said unto him, Come out of the man, thou unclean spirit. <sup>9</sup> And he asked him, What is thy name? And he answered, saying,

<sup>1</sup> literally, with a great fear.

<sup>m</sup> render, Who then is this.

<sup>n</sup> the reading is uncertain, but Gergesenes seems here most likely. Some ancient MSS. have Gerasenes. See on Matt. viii. 28: and my Greek Test., Vol. I. *Prolegomena*, ch. vi.

words are given only here. On the variations in the accounts, see on Matthew, ver. 25. <sup>41.</sup>] The then expresses the inference from the event which they had witnessed: Who then is this, seeing He doeth such things?

CHAP. V. 1.—20.] HEALING OF A DEMONIAK AT GERGESA. Matt. viii. 28—34. Luke viii. 26—39. The accounts of St. Mark and St. Luke are strictly cognate, and bear traces of having been originally given by two eye-witnesses, or perhaps even by one and the same, and having passed through others who had learnt one or two minute additional particulars. St. Matthew's account is evidently not from an eye-witness. Some of the most striking circumstances are there omitted. See throughout notes on Matthew, *wherever the narrative is in common*.

<sup>4.</sup>] The because gives the reason, not why he could not be bound, but why the conclusion was come to that he could not. The fetters are shackles for the feet, the chains for general use, without

specifying for what part of the body. <sup>6.</sup>] afar off and ran are peculiar to Mark.

<sup>7.</sup>] I adjure thee by God; "*I beseech thee*" Luke.

<sup>8.</sup>] St. Mark generally uses the direct address in the second person: see ver. 12. For He said] literally, For He was saying to him, &c.

<sup>9.</sup>] for we are many has perhaps given rise to the report of two demoniacs in Matthew. I cannot see in the above supposition any thing which should invalidate the testimony of the Evangelists. Rather are all such tracings of discrepancies to their source, most interesting and valuable. Nor can I consent for a moment to accept here the very lame solution which supposes one of the demoniacs not to be mentioned by St. Mark and St. Luke: in other words, that the least circumstantial account is in possession of an additional particular which gives a new aspect to the whole: for the plural, used here and in Luke of the many demons in one man, is there used of the two men, and their separate demons. On legion see

My name is Legion: for we are many. <sup>10</sup> And he besought him much that he would not send them away out of the country. <sup>11</sup> Now there was there nigh unto the mountains a great herd of swine feeding. <sup>12</sup> And <sup>a</sup> *all the devils* besought him, saying, Send us into the swine, that we may enter into them. <sup>13</sup> And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down <sup>a</sup> *a steep place* into the sea, (they were about two thousand;) and were choked in the sea. <sup>14</sup> And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done. <sup>15</sup> And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid. <sup>16</sup> And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine. <sup>17</sup> <sup>a</sup> And they began to pray him to depart out of their <sup>a</sup> *coasts*. <sup>18</sup> And <sup>b</sup> *when he was come into the ship*, he that had been possessed with the devil prayed him that he might be with him. <sup>19</sup> <sup>c</sup> *Howbeit Jesus* suffered him not, but saith unto him, Go home to thy friends, and tell them how <sup>d</sup> *great things* the Lord hath done for thee, and hath had compassion on thee. <sup>20</sup> And he departed, and began to publish in Decapolis how <sup>d</sup> *great things* Jesus had done for him: and all men did marvel.

<sup>21</sup> And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he

<sup>a</sup> *read*, they.

<sup>a</sup> *render*, the precipice.

<sup>b</sup> *read*, as he was getting into the ship.

<sup>c</sup> *read*, And he.

<sup>d</sup> *render*, many.

note, Luke, ver. 30. <sup>10.</sup> *send them away out of the country*; "*command them to go out into the deep*" Luke: see on Matthew, ver. 30. <sup>13.</sup> *about two thousand*:—peculiar to Mark, who gives us

usually accurate details of this kind: see ch. vi. 37,—where however John (vi. 7) also mentions the sum. <sup>15, 16.</sup> *Omitted by St. Matthew, as also vv. 18—20.* The whole of this is full of minute and interesting detail. <sup>18.</sup> *Euthymius and Theophylact* suppose that he feared a fresh incursion of the evil spirits. <sup>19.</sup> *There was perhaps some reason why this man should be sent to proclaim God's mercy to his friends.* His example may in former

times have been prejudicial to them:—see note on Matthew, ver. 32 (I. 4).

<sup>20.</sup> *Gadara* (see on Matt. viii. 28) was one of the cities of Decapolis (see also on Matt. iv. 25). "Our Lord, in His humility, ascribed the work to His Father: but the healed man, in his gratitude, attributed it to Christ." *Euthymius.* He commands the man to tell this, for He was little known in *Peræa* where it happened, and so would have no consequences to fear, as in Galilee, &c.

<sup>21—43.</sup> *RAISING OF JAIRUS'S DAUGHTER, AND HEALING OF A WOMAN WITH AN ISSUE OF BLOOD.* Matt. ix. 18—26. Luke viii. 41—56. The same remarks

was nigh unto the sea. <sup>22</sup> And, behold, there cometh one of the rulers of the synagogue, Jâirus by name; and when he saw him, he fell at his feet, <sup>23</sup> and besought him <sup>e</sup> *greatly*, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be <sup>f</sup> *healed*; and she shall live. <sup>24</sup> And <sup>g</sup> *Jesus* went with him; and much people followed him, and thronged him. <sup>25</sup> And a certain woman, <sup>b</sup> which had an issue of blood twelve years, <sup>26</sup> and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, <sup>27</sup> when she had heard of Jesus, came in the <sup>h</sup> *press* behind, and touched his garment. <sup>28</sup> For she said, If I may touch but his clothes, I shall be whole. <sup>29</sup> And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague. <sup>30</sup> And Jesus, immediately knowing in himself that <sup>c</sup> *virtue* had gone out of him, turned him about in the <sup>h</sup> *press*, and said, Who touched my clothes? <sup>31</sup> And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? <sup>32</sup> And he looked round about to see her that had done this thing. <sup>33</sup> But the woman fearing and trembling, knowing what was done <sup>k</sup> *in her*, came and fell down before him, and told him all the truth. <sup>34</sup> And he said unto her, Daughter, <sup>d</sup> thy faith hath made thee whole; go in peace, and be whole of thy plague. <sup>35</sup> While he yet spake, there came from the ruler of the synagogue [<sup>i</sup> *house*] certain which said, Thy daughter is dead: why troublest thou the Master any further? <sup>36</sup> As soon

<sup>b</sup> Lev. xv. 25.

<sup>c</sup> Luke vi. 19.

<sup>d</sup> ch. x. 52.  
Acts xiv. 9.

<sup>e</sup> *render*, much: see ver. 10.

<sup>f</sup> *read*, healed and live.

<sup>g</sup> *in original*, he.

<sup>h</sup> *render*, the multitude, as in ver. 31.

<sup>i</sup> *render*, power.

<sup>k</sup> *read*, to her.

<sup>l</sup> *not in the original*.

apply to these three accounts as to the last. Matthew is even more concise than there, but more like an eye-witness in his narration (see notes on Matthew and Luke):—Mark the fullest of the three. The name of the ruler of the synagogue is of three syllables, with the accent on the second,—Ja-i-rus. <sup>21</sup> gathered unto him . . . ] received him, Luke.

<sup>23.</sup> Notice the affectionate diminutive little daughter, peculiar to Mark. Lieth at the point of death answers to *is even now dead* Matthew. <sup>24.</sup> St. Matthew adds, “and his disciples.” <sup>28.</sup> For she said (was saying) perhaps need not be

pressed to mean that she actually *said* it to some one—in herself may be understood. At the same time, the *imperfect* looks very like the minute accuracy of one reporting what had been an habitual saying of the poor woman in her distress. <sup>29.</sup> On these particulars see notes on Luke.

felt in her body, *literally*, knew in her body, elliptic—*knew by feeling* in her body. <sup>32.</sup> Peculiar to Mark, and indicative of an eye-witness. <sup>34.</sup> and be whole of thy plague: peculiar to Mark, and inexplicable, except because the Lord

*really spoke the words*, as a solemn ratification of the healing which she had as it

as Jesus <sup>m</sup> *heard* the word <sup>n</sup> *that was spoken*, he saith unto the ruler of the synagogue, Be not afraid, only believe. <sup>37</sup> And he suffered no man to follow him, save Peter, and James, and John the brother of James. <sup>38</sup> And he cometh to the house of the ruler of the synagogue, and seeth <sup>o</sup> *the* tumult, and them that wept and wailed greatly. <sup>39</sup> And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but <sup>e</sup> *sleepeth*. <sup>e</sup> John xi. 11.  
<sup>40</sup> And they laughed him to scorn. <sup>f</sup> But when he had put <sup>f</sup> *them* all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was [<sup>p</sup> *lying*]. <sup>41</sup> And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise. <sup>42</sup> And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment. <sup>43</sup> And <sup>g</sup> he charged <sup>g</sup> *them* straitly that no man should know it; and commanded that something should be given her to eat. <sup>g</sup> Matt. viii. 4: xii. 10; xvii. 9. ch. iii. 12. Luke v. 14.

VI. <sup>1</sup> And <sup>a</sup> he went out from thence, and came into his <sup>a</sup> *own* country; and his disciples follow him. <sup>2</sup> And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished,

<sup>m</sup> *read*, overheard.

<sup>n</sup> *render*, being spoken.

<sup>o</sup> *render*, a.

<sup>p</sup> *omitted by many ancient authorities.*

were surreptitiously obtained: see note on Luke, ver. 48. <sup>36.</sup> Jesus . . .

overheard the message (word that was) being spoken: a mark of accuracy which is lost in the A. V. <sup>40.</sup> How

capricious, according to modern criticism, must this Evangelist have been, who compiled his narrative out of Matthew and Luke, adding minute particulars—in leaving out here knowing that she was dead (Luke), a detail so essential, if St. Mark had really been what he is represented. Can testimony be stronger to the untenableness of such a view, and the independence of his narration? And yet such abound in every chapter. <sup>41.</sup> I say unto thee is added in the translation. The accuracy of St. Mark's reports,—not, as has been strangely suggested, the wish to indicate that our Lord did not use mystic magical language on such occasions,—often gives occasion to the insertion of the actual Syriac and Aramaic words spoken by the Lord: see ch. vii. 11, 34; xiv. 36. Talitha, in the ordinary dialect of the people, is a word of endearment addressed to a young maiden.

So that the words are equivalent to Rise, my child. Peculiar to Mark. The

whole account is probably derived from the testimony of Peter, who was present. For she was of the age of twelve years is added, as Bengel, to shew that she "returned to the state of body congruous to her age."

<sup>43.</sup> betokens an eye-witness, who relates what passed within. St. Matthew says nothing of this, but tells what took place without, viz. the spreading abroad of the report. Notice in the last words, that her further recovery of strength is left to natural causes.

CHAP. VI. 1—6.] REJECTION OF JESUS BY HIS COUNTRYMEN AT NAZARETH. Matt. xiii. 54—58, where see notes.

1.] went out from thence, not, from the house of Jairus, by the expression his own country in the corresponding clause. I may go out of my own house into a neighbour's, but I do not say, I go out of my own house into Lincolnshire: the two members of such a sentence must correspond:—I go out of Leicestershire into Lincolnshire—so, as corresponding to his own country,

<sup>b</sup> John vi. 42. saying, <sup>b</sup> From whence hath this man these things? and what wisdom is this which is given unto him, that [<sup>a</sup> *even*] such mighty works are wrought by his hands? <sup>3</sup> Is not <sup>c</sup> see Matt. xii. 46. Gal. i. 19. this the carpenter, the son of Mary, <sup>b</sup> <sup>c</sup> *the* brother of James, and Joses, and of Juda, and Simon? and are not <sup>d</sup> Matt. xi. 6. his sisters here with us? And they <sup>d</sup> were offended at <sup>e</sup> John iv. 44. him. <sup>4</sup> But Jesus said unto them, <sup>e</sup> A prophet is not without honour, but in his own country, and among his <sup>f</sup> see Gen. xix. 22. own kin, and in his own house. <sup>5</sup> <sup>f</sup> And he could there do no mighty-work, save that he laid his hands upon a few sick folk, and healed them. <sup>6</sup> And <sup>g</sup> he marvelled because <sup>g</sup> see Isa. lix. 16. of their unbelief.

<sup>h</sup> Luke xiii. 22. <sup>h</sup> And he went round about the villages, teaching. <sup>i</sup> ch. iii. 13, 14. <sup>7</sup> <sup>i</sup> And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits; <sup>8</sup> and commanded them that they should take nothing for their journey, save a staff only; no scrip, <sup>k</sup> Acts xii. 8. no bread, no money in their purse: <sup>9</sup> but <sup>k</sup> he shod with <sup>l</sup> Luke x. 7, 8. sandals; and not put on two coats. <sup>10</sup> <sup>l</sup> And he said unto them, In what place soever ye enter into an house, there <sup>m</sup> Luke x. 10. abide till ye depart from that place. <sup>11</sup> <sup>m</sup> And <sup>e</sup> *whosoever* shall not receive you, nor hear you, when ye depart thence,

<sup>a</sup> omit.<sup>b</sup> read, and the.<sup>e</sup> read, whatsoever place.

from thence must mean *from that city*, i. e. Capernaum. This against those who try on this misinterpretation to ground a difference between St. Matthew and St. Mark.

3. the carpenter] This expression does not seem to be used at random,—but to signify that the Lord had *actually worked* at the trade of his reputed father. Justin Martyr says, “*For He wrought, while among men, the ordinary works of a carpenter, to wit, ploughs and yokes.*” But on the other hand, Origen (carelessly?) asserts that nowhere in the Gospels received in the churches is Jesus Himself called a carpenter.

5.] he could there do no . . . the want of *ability* spoken of is not *absolute*, but *relative*: “not because He was powerless, but because they were faithless.” Theophylact. The same voice, which could still the tempests, could any where and under any circumstances have commanded diseases to obey; but in most cases of human infirmity, it was our Lord’s practice to require *faith* in the recipient of aid: and that being wanting, the help *could not* be given. However, from what follows, we find that in a few instances it *did* exist, and the help was given accordingly.

6.] marvelled—this need not surprise us, nor be construed otherwise than as a literal description of the Lord’s mind: in the mystery of his humanity, as He was compassed by human infirmity,—grew in wisdom,—learned obedience,—knew not the day nor the hour (ch. xiii. 32),—so He might wonder at the unbelief of His countrymen. And he went round . . . see Matt. ix. 85.

7—13.] THE SENDING FORTH OF THE TWELVE. Matt. x. 1—15. Luke ix. 1—5: see also Matt. ix. 36—38, as the introduction to this mission. The variations in the three accounts are very trifling, as we might expect in so solemn a discourse delivered to all the twelve. See the notes to Matthew;—and respecting the subsequent difference between Matthew (ver. 16 ff.) and Luke,—those on Luke x. 7, by two and two] These couples are pointed out in Matthew’s list of the Apostles—not however in Mark’s, which again shows the total absence of connecting design in this Gospel, such as is often assumed.

8.] Striking instances occur in these verses, of the independence of the three reports in their present form. save a staff only Mark, nor yet a staff

<sup>a</sup> shake off the dust under your feet for a testimony <sup>a Acts xiii. 51. xviii. 6.</sup>  
<sup>d</sup> against them. [<sup>e</sup> *Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.*] <sup>12</sup> And they went out, and preached that men should repent. <sup>13</sup> And they cast out many devils, <sup>o</sup> and anointed with oil many that were sick, and <sup>o James v. 14.</sup> healed them. <sup>14</sup> And king Herod heard [<sup>f</sup> of him]; for his name was spread abroad: and he said, That John the Baptist was risen from the dead, and therefore <sup>g</sup> mighty works do shew forth themselves in him. <sup>15</sup> <sup>p</sup> Others said, <sup>p Matt. xvi. 14. ch. viii. 28.</sup> That it is Elias. And others said, That it is a prophet, [<sup>h</sup> or] as one of the prophets. <sup>16</sup> But when Herod heard thereof, he said, <sup>i</sup> It is John, whom I beheaded: he is risen from the dead. <sup>17</sup> For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her. <sup>18</sup> For John had said unto Herod, <sup>r</sup> It is not <sup>r Lev. xviii. 16. xx. 31.</sup> lawful for thee to have thy brother's wife. <sup>19</sup> Therefore Herodias had a quarrel against him, and <sup>k</sup> would have killed him; but she could not: <sup>20</sup> For Herod <sup>s</sup> feared <sup>s Matt. xxi. 28.</sup> John, knowing that he was a just man and an holy, and <sup>kk</sup> observed him; and when he heard him, he did many

<sup>d</sup> render, to.

<sup>e</sup> omitted in most of the ancient authorities: probably inserted here from Matt. x. 15.

<sup>f</sup> not expressed in the original: more probably, thereof, as in ver. 16.

<sup>g</sup> or, the powers work mightily in him.

<sup>h</sup> omit.

<sup>i</sup> many ancient authorities read, John, whom I beheaded, is risen from the dead.

<sup>k</sup> i. e. was minded to kill him.

<sup>kk</sup> render, kept him safe.

Matthew, neither a staff Luke. See notes on Matthew, also in the next clause. <sup>13.</sup>] anointed with oil—this oil was not used medicinally, but as a vehicle of healing power committed to them;—a symbol of a deeper thing than the oil itself could accomplish. That such anointing has nothing in common with the extreme unction of Romanists, see proved in note on James v. 14. See for instances of such symbolic use of external applications, 2 Kings v. 14: Mark viii. 23: John ix. 6, &c.

<sup>14—20.</sup>] HEROD HEARS OF IT. BY OCCASION, THE DEATH OF JOHN THE BAPTIST IS RELATED. Matt. xiv. 1—12. Luke ix. 7—9. (The account of John's death is not in Luke.) Our account is, as usual, the fullest of details. See notes on Matthew.

<sup>14.</sup>] Herod was not king properly, but only tetrarch:—see as above. He heard most probably of the preaching of the twelve.

<sup>15.</sup>] (He is) a prophet as one of the prophets;—i. e. in their meaning, 'He is not *The Prophet* for whom all are waiting, but only some prophet like those who have gone before.' Where did our Evangelist get this remarkable expression, in his supposed compilation from Matthew and Luke? <sup>16.</sup>] "I (which is emphatic in the original) has the emphasis given by his guilty conscience." Meyer. The principal additional particulars in the following account of John's imprisonment and execution are,—ver. 19, that it was *Herodias* who persecuted John, whereas Herod knew his worth and holiness, and listened to him with pleasure, and even complied in many things with his injunctions:—that the maiden went and asked counsel of her mother before making the request; and that an executioner, one of the body-guard, was sent to behead John. <sup>18.</sup>] said,

<sup>t</sup> Gen. xl. 20.

<sup>u</sup> Ruth. v. 3, 6:  
vii. 2.

<sup>v</sup> ch. iii. 20.

things, and heard him gladly. <sup>21</sup> And when a convenient day was come, that Herod <sup>t</sup> on his birthday made a supper to his lords, high captains, and <sup>1</sup> *chief estates* of Galilee; <sup>22</sup> and when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. <sup>23</sup> And he sware unto her, <sup>u</sup> *Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.* <sup>24</sup> And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. <sup>25</sup> And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a <sup>m</sup> *charger* the head of John the Baptist. <sup>26</sup> And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her. <sup>27</sup> And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, <sup>28</sup> and brought his head in a <sup>m</sup> *charger*, and gave it to the damsel: and the damsel gave it to her mother. <sup>29</sup> And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

<sup>30</sup> And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught. <sup>31</sup> And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for <sup>v</sup> there were many coming and going, and they

<sup>1</sup> *render*, chief men.

<sup>m</sup> *i.e.* a large dish.

more than once: it was the burden of John's exhortations to him. <sup>20.]</sup> *kept him safe, or preserved him*; not, as in A. V. *observed him*, or *'esteemed him highly'*:—kept him in safety that he should not be killed by Herodias. Whether Herod heard him only at such times as he happened to be at Machærus, or took him also to his residence at Tiberias, is uncertain. <sup>21.]</sup> *a convenient day*, not, a *festal* day, as Hammond and others interpret it,—but, a day suitable for the purposes of Herodias: which shews that the dance, &c. *had been all previously contrived by her.*

<sup>30—44.]</sup> FEEDING OF THE FIVE THOUSAND. Matt. xiv. 13—21. Luke ix. 10—17. John vi. 1—13. This is one of the very few points of comparison between the *four Gospels* during the ministry of our Lord. And here again I believe St. Mark's report

to be an original one, and of the *very highest* authority. Professor Bleek believed that Mark has *used the Gospel of John*—on account of the 200 denarii in our ver. 37 and John, ver. 7: and that he generally compiles his narrative from Matthew and Luke, which has been elsewhere shewed to be utterly untenable. I believe St. Mark's to be an *original full account*; St. Matthew's a compendium of *this same account*, but drawn up independently of St. Mark's:—St. Luke's a compendium of *another account*:—St. John's an *independent narrative of his own as eye-witness.* <sup>30.]</sup> Mentioned by Luke, *not* by Matthew. <sup>31—34.]</sup> One of the most affecting descriptions in the Gospels, and in this form peculiar to Mark. St. Matthew has a brief compendium of it. Every word and clause is full of the rich recollections of one who saw, and felt the whole. Are we mistaken in tracing the

had no leisure so much as to eat. <sup>32</sup> And they departed into a desert place by ship privately. <sup>33</sup> And the people saw them departing, and many knew him, and ran <sup>a</sup> afoot thither, out of all cities, and outwent them<sup>o</sup>, and came together unto him]. <sup>34</sup> <sup>w</sup> And <sup>p</sup> Jesus, when he came out, <sup>w</sup> *Matt. ix. 30.* saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things. <sup>35</sup> And when <sup>q</sup> the day was now far spent, his disciples came unto him, and said, This is a desert place, and now <sup>q</sup> the time is far passed: <sup>36</sup> send them away, that they may go into the country round about, and into the villages, and <sup>r</sup> buy themselves bread: for they have nothing to eat. <sup>37</sup> He answered and said unto them, Give ye them to eat. And they say unto him, <sup>s</sup> *Shall* we go and buy two hundred pennyworth of bread, and give them to eat? <sup>38</sup> He saith unto them, How many loaves have ye? go and see. And when they knew, they say, <sup>v</sup> Five, and two fishes. <sup>39</sup> And <sup>y</sup> *see Matt. xv. 34, ch. viii. 5.* he commanded them to make all sit down by companies upon the green grass. <sup>40</sup> And they sat down in ranks, by hundreds, and by fifties. <sup>41</sup> And when he had taken the five loaves and the two fishes, he looked up to heaven, <sup>z</sup> and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all. <sup>42</sup> And they did all eat, and were filled. <sup>43</sup> And they took up twelve baskets full of the fragments,

<sup>a</sup> render, by land.

<sup>o</sup> omit.

<sup>w</sup> the most ancient authorities read, when he came out he saw.

<sup>q</sup> both expressions are the same in the original, being literally, the hour is late, or far advanced.

<sup>r</sup> many ancient authorities read, only, buy themselves something to eat.

<sup>s</sup> render, Must.

warm heart of him who said, 'I will go with thee to prison and to death?'

<sup>31.</sup> <sup>ye yourselves</sup>—not others; 'you alone.'

<sup>33.</sup> <sup>afoot</sup>] perhaps better rendered by land.

<sup>34.</sup> <sup>when he came out</sup>, i. e. had disembarked, most probably. Meyer would render it, '*having come forth from his solitude*,' in Matthew,—and '*having disembarked*' here: but I very much doubt the former. There is nothing in Matthew to imply that He had reached his place of solitude before the multitudes came up. John indeed, *vv. 8—7*, seems to imply this; but He may very well have mounted the hill or cliff from the sea before He saw the

multitudes, and this would be on his disembarkation.

<sup>35.</sup>] See notes on John vi. 8—7, and Matt. xiv. 15—17. The *Passover* was near, which would account for the multitude being on the move.

<sup>37.</sup>] This verse is to me rather a decisive proof that (see above) Mark had not seen John's account; for how could he, having done so, and with his love for accurate detail, have so generalized the particular account of Philip's question? That generalization was in the account which he used, and the circumstance was more exactly related by John, as also the following one concerning Andrew. The dividing of the

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and of the fishes. <sup>44</sup> And they that did eat of the loaves were [<sup>t</sup>about] five thousand men. <sup>45</sup> And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people. <sup>46</sup> And when he had sent them away, he departed into <sup>u</sup>a mountain to pray. <sup>47</sup> And when even was come, the ship was in the midst of the sea, and he alone on the land. <sup>48</sup> And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and <sup>v</sup> would have passed by them. <sup>49</sup> But when they saw him walking upon the sea, they supposed it had been <sup>w</sup>a spirit, and cried out: <sup>50</sup> for they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid. <sup>51</sup> And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure [<sup>x</sup>, and wondered]. <sup>52</sup> For <sup>y</sup> <sup>b</sup> they considered not the miracle of the loaves: for their <sup>c</sup> heart was hardened.

<sup>a</sup> see Luke  
xxiv. 28.

<sup>b</sup> ch. viii. 17,  
18.  
<sup>c</sup> ch. xiii. 8: xvi.  
14.

<sup>t</sup> omitted by all ancient authorities.

<sup>u</sup> render, the. <sup>v</sup> i.e. was minded to pass by them.

<sup>w</sup> render, an apparition: literally, a phantasm.

<sup>x</sup> omitted in several ancient authorities.

<sup>y</sup> render, they understood not concerning the loaves.

*fishes*, and (ver. 48) the taking up fragments from the *fishes*, are both peculiar to and characteristic of Mark: but it would have been most inconsistent with his precision to have omitted "*besides women and children*" in ver. 44, had he had it before him.

**45—52.] JESUS WALKS ON THE SEA.** Matt. xiv. 22—33. John vi. 16—21. Omitted in Luke. Matthew and Mark are very nearly related as far as ver. 47. John's account is altogether original, and differing materially in details: see notes there, and on Matthew.

**45.] the ship**, i.e. the ship in which they had come. **Bethsaida**—this certainly seems (against Lightfoot, Wieseler, Thomson, "The Land and the Book," al.: see Bishop Ellicott's note, Lectures on Life of our Lord, p. 207) to have been the city of Peter and Andrew, James and John,—on the west side of the lake—and in the same direction as Capernaum, mentioned by John, ver. 17. The miracle just related took place near the other Bethsaida (*Julias*),—Luke ix. 10. **48. and**

would (was minded) have passed by them] Peculiar to Mark. "A silent note of Inspiration. He was about to pass by them. He intended so to do. But what man could say this? Who knoweth the mind of Christ but the Spirit of God? Compare 1 Cor. ii. 11."

Wordsw. But it may be perhaps doubted whether this is quite a safe or a sober comment.

would has here but a faint subjective reference, and is well expressed by the English phrase in the text. See on Luke xxiv. 28, for the meaning. Lange well remarks, that this "*would have passed by*" and the "*willingly received him*" of John vi. 21, mutually explain one another.

**50.] all saw him, and were troubled**: peculiar to Mark. After this follows the history respecting Peter, which might naturally be omitted here if this Gospel were drawn up under his inspection—but this is at least doubtful in any general sense. **52.]**

Peculiar to Mark. **for they understood not]** They did not, from the miracle which they had seen, infer the power of the Lord over nature.

<sup>53</sup> And when they had passed over, they came into the land of Gennesaret, and drew to the shore. <sup>54</sup> And when they were come out of the ship, straightway they knew him, <sup>55</sup> and ran through that whole region round about, and began to carry about in <sup>a</sup> *beds* those that were sick, where they heard he was. <sup>56</sup> And whithersoever he entered, into villages, or cities, or country, they laid the sick in the <sup>a</sup> *streets*, and besought him that <sup>d</sup> they might touch if it were but the <sup>b</sup> *border* of his garment: and as many as touched him were made whole.

<sup>d</sup> ch. v. 27, 28.  
<sup>a</sup> Acta xix. 12.

VII. <sup>1</sup> Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. <sup>2</sup> And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen hands, [<sup>e</sup> *they found fault*.] <sup>3</sup> For the Pharisees, and all the Jews, except they wash their hands <sup>d</sup> oft, eat not, holding the tradition of the elders. <sup>4</sup> And [when they come] from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brazen vessels, and of <sup>e</sup> *tables*. <sup>5</sup> Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? <sup>6</sup> He [<sup>f</sup> *answered and*] said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, <sup>a</sup> This people honoureth me with their lips, <sup>a</sup> Isa. xlix. 13.

<sup>a</sup> *render*, their beds.

<sup>b</sup> *render*, market-places, as in *Matt.* xx. 3, ch. xii. 38, &c.

<sup>c</sup> *render*, hem, as in *Matt.* xiv. 36.

<sup>d</sup> *see note*.

<sup>e</sup> *render*, couches.

<sup>f</sup> *omitted by the majority of ancient MSS.*

<sup>f</sup> *omitted by several ancient MSS.*

53—56.] *Matt.* xiv. 34—36. The two accounts much alike, but Mark's the richer in detail: e. g. and drew to the shore, ver. 53, and the particulars given in ver. 56.

55.] *to carry about* implies that they occasionally had wrong information of His being in a place, and had to carry the sick about, following the rumour of his presence.

CHAP. VII. 1—23.] DISCOURSE CONCERNING EATING WITH UNWASHED HANDS. *Matt.* xv. 1—20. The two reports differ rather more than usual in their additions to what is common, and are not so frequently in verbal agreement, where the matter is the same. 2.] See ch. ii. 16. A mark of particularity. *that is to say*,

*with unwashen* is supposed by some to be a gloss, explaining defiled: but the explanation seems necessary to what follows, especially

for Gentile readers.

3.] The word *oft* thus rendered has perplexed all the Commentators. Of the various renderings which have been given of it, two only seem to be admissible: (1) that given in the text, *oft*; and (2) *diligently*, which is adopted by the ancient Syriac version, and seems agreeable to Hebrew usage. Between these two it is not easy to decide.

4.] *wash* (baptise in original) is variously understood,—of *themselves*, or the *meats bought*. It certainly refers to *themselves*; as it would not be any unusual practice to wash things bought in the market:—but probably not to washing their *whole bodies*: see below.

*brassen vessels*] earthen ones, when unclean, were to be *broken*, Lev. xv. 12.

These baptisms (for such is the word in the original), as applied to *couches* (meaning probably here those used

but their heart is far from me. <sup>7</sup> Howbeit in vain do they worship me, teaching for doctrines the commandments of men. <sup>8</sup> [<sup>s</sup> For] laying aside the commandment of God, ye hold the tradition of men[<sup>h</sup> as the washing of pots and cups: and many other such like things ye do]. <sup>9</sup> And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. <sup>10</sup> For Moses said, <sup>b</sup> Honour thy father and thy mother; and, <sup>c</sup> Whoso curseth father or mother, let him die the death: <sup>11</sup> but ye say, If a man shall say to his father or mother, <sup>i</sup> *It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; [<sup>k</sup> he shall be free.]* <sup>12</sup> And ye suffer him no more to do ought for his father or his mother; <sup>13</sup> making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

<sup>b</sup> Exod. xx. 12.  
Deut. v. 16.  
<sup>c</sup> Exod. xxi. 17.  
Lev. xx. 9.  
Prov. xx. 20.

<sup>14</sup> And when he had <sup>1</sup> *called all* the people unto him, he said unto them, Hearken unto me every one of you, and understand: <sup>15</sup> There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man. <sup>16</sup> [<sup>m</sup> If any man have ears to hear, let him hear.] <sup>17</sup> And when he was entered into the house from the people, his disciples asked him concerning the parable. <sup>18</sup> And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him; <sup>19</sup> because it entereth not into his heart, but into the belly, and goeth out into the <sup>n</sup> *draught*, purging all meats? <sup>20</sup> And he said, That which cometh out of the man, that defileth the

<sup>s</sup> omit.

<sup>h</sup> omitted by several ancient authorities.

<sup>i</sup> render, That wherein thou mightest have been benefited by me, is Corban, that is to say, a gift.

<sup>k</sup> not expressed in the original.

<sup>1</sup> read, again called.

<sup>m</sup> omitted by several ancient authorities.

<sup>n</sup> i.e. the sink, or sewer.

at meals), were certainly not immersions, but sprinklings or affusions of water.

8.] Not contained in Matthew, but important, as setting forth their depreciating of God's command in comparison with human tradition, before their absolute violation of that command in vv. 10, 11. 9.] Full well—ironical—see 2 Cor. xi. 4. 10.]

For Moses said = "for God commanded" Matthew. 11.] Corban, an offering without a sacrifice. 12.] See note on Matthew, ver. 5. 13.] A repetition

from ver. 8;—common in Mark. 14.]

Both St. Matthew and St. Mark notice that our Lord called the multitude to Him, when He uttered this speech. It was especially this, said in the hearing of both the Pharisees and them, that gave offence to the former. 17.] his disciples asked him = "Peter answered and said" Matthew.

19. purging] The participle refers to the draught (sewer). There need not be any difficulty in this additional clause: what is stated is physically true. The sewer is that

man. <sup>21 d</sup> For from within, out of the heart of men, <sup>d Gen. vi. 5: viii. 21.</sup> proceed evil thoughts, adulteries, fornications, murders, <sup>22</sup> thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: <sup>23</sup> all these evil things come from within, and defile the man.

<sup>24</sup> And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be hid. <sup>25 o</sup> For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet: <sup>26</sup> the woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter. <sup>27</sup> But <sup>p</sup> Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs. <sup>28</sup> And she answered and said unto him, Yes, Lord: <sup>q</sup> yet the dogs under the table eat of the children's crumbs. <sup>29</sup> And he said unto her, For this saying go thy way; the devil is gone out of thy daughter. <sup>30</sup> And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

<sup>31</sup> And again, departing from the <sup>r</sup> coasts of Tyre <sup>a</sup> and Sidon, he came unto the sea of Galilee, through the midst

<sup>o</sup> read, But immediately.

<sup>p</sup> read, he.

<sup>q</sup> render, for even.

<sup>r</sup> render, borders.

<sup>a</sup> read, he came through Sidon.

which, by the removal of the part carried off, purifies the meat; the portion available for nourishment being in its passage converted into chyle, and the remainder being cast out. <sup>21, 22.</sup> The heart is the laboratory and the fountain-head of all that is good and bad in the inner life of man.

St. Matthew's catalogue follows the order of the second table of the decalogue. St. Mark's more copious one varies the order. Compare Rom. i. 29: Eph. iv. 19: Wisd. xiv. 25, 26.

<sup>24—30.</sup> THE SYROPHENICIAN WOMAN. Matt. xv. 21—28. Omitted by St. Luke. A striking instance of the independence of the two narrations. St. Mark, who is much more copious in particulars, omits a considerable and important part of the history: this would be most arbitrarily and indeed inexcusably done, if the common account of his having combined and epitomized Matthew and Luke is to be taken. Our Lord's retirement was to avoid the Pharisees: see notes on Matthew throughout.

<sup>24.]</sup> from thence is not, from the land of Gennesaret (Meyer),—for ch. vi. 55, 56, has completely removed definiteness from the locality;—but refers to the (unspecified) place of the last discourse.

<sup>the borders.]</sup> The place must have been the neighbourhood of Tyre.

<sup>25.]</sup> The woman had been following Him, and His disciples before, Matthew.

<sup>26.]</sup> Syrophenician, because there were also Libyphenicians, Carthaginians.

<sup>27. Let the children . . .]</sup> This important addition in Mark sets forth the whole ground on which the present refusal rested. The Jews were first to have the Gospel offered to them, for their acceptance or rejection it was not yet time for the Gentiles.

<sup>28.] yet . . . see on Matthew.</sup> <sup>30.]</sup> These particulars are added here.

<sup>laid upon the bed]</sup> which the torments occasioned by the evil spirit would not allow her to be before:—lying peacefully, as Euthymius says.

<sup>31—37.]</sup> HEALING OF A DEAF AND DUMB PERSON. Peculiar to Mark.

\* Matt. ix. 33.  
Luke xi. 14.

of the <sup>t</sup>coasts of Decapolis. <sup>32</sup> And \* they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. <sup>33</sup> And he took him aside from the multitude, and put his fingers into his ears, and <sup>t</sup>he spit, and touched his tongue; <sup>34</sup> and <sup>s</sup>looking up to heaven, <sup>h</sup>he sighed, and saith unto him, Ephphatha, that is, Be opened. <sup>35</sup> <sup>1</sup> And straightway his ears were opened, and the <sup>u</sup>string of his tongue was loosed, and he spake plain. <sup>36</sup> And <sup>h</sup>he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; <sup>37</sup> and were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

f ch. viii. 23.  
John ix. 6.  
g ch. vi. 41.  
John xi. 41.  
xvii. 1.  
h John xi. 33.  
33.  
i Isa. xxxv. 5.  
g. Matt. xi. 5.  
k ch. v. 43.

VIII. <sup>1</sup> In those days the multitude being <sup>v</sup>very great, and having nothing to eat, \* Jesus called his disciples unto him, and saith unto them, <sup>2</sup> I have compassion on the multitude, because they have now been with me three

<sup>t</sup> render, borders.

<sup>u</sup> render, the fetter: i.e. that which confined it.

<sup>v</sup> read, again great.

<sup>h</sup> read, he.

A miracle which serves a most important purpose; that of clearly distinguishing between the cases of the *possessed* and the *merely diseased* or *deformed*. This man was what we call 'deaf and dumb;' the union of which maladies is often brought about by the inability of him who never has heard sounds to utter them plainly:—or, as here apparently, by some accompanying physical infirmity of the organs of speech.

<sup>31</sup>] He went first northward (perhaps for the same reason, of privacy, as before) through Sidon, then crossed the Jordan, and so approached the lake on its E. side. On *Decapolis*, see Matt. iv. 25. We have the same journey related Matt. xv. 29; and "*the dumb speaking*" mentioned among the miracles, for which the people glorified the God of Israel.

<sup>33</sup>, took him aside] No reason that we know can be assigned why our Lord should *take aside* this man, and the blind man, ch. viii. 23; but how many might there be which we do not know,—such as some peculiarity in the *man himself*, or the *persons around*, which influenced His determination. It is remarkable that

the *same medium* of conveying the miraculous cure is used also in ch. viii. 23. By the symbolic use of external means,

our Lord signified the healing virtue for afflicted human kind, which resides in and proceeds from Him incarnate in our flesh. He uses either his own touch,—something from Himself,—or the cleansing element to which He so often compares his word.

<sup>34</sup>] He looked to heaven in prayer: see John xi. 41, 42. He sighed, as grieving over the wreck of the nature which He had made, occasioned by the malice of the devil and the sin of man. Ephphatha] the same word as that used in Isa. xxxv. 5, "*Then shall the ears of the deaf be unstopped, . . . and the tongue of the dumb sing.*" <sup>35</sup>] the fetter, or the bond:—the hindrance, whatever it was, which prevented him from speaking plainly before.

<sup>36</sup>] See ch. i. 45. <sup>37</sup>] He hath done all things well. . . . So "God saw every thing that He had made, and, behold, it was very good," Gen. i. 31. This work was properly and worthily compared with that first one of creation—it was the same Beneficence which prompted, and the same Power that wrought it.

CHAP. VIII. 1—10.] FEEDING OF THE FOUR THOUSAND. Matt. xv. 32—39. The accounts agree almost verbatim. Mark adds for divers of them came from far, ver. 3, and again omits "*besides women and chil-*

days, and have nothing to eat : <sup>3</sup> and if I send them away fasting to their own houses, they will faint by the way : for divers of them came from far. <sup>4</sup> And his disciples answered him, From whence can a man satisfy these *men* with bread here in the wilderness? <sup>5</sup> \* And he asked <sup>a</sup> *see ch. vi. 28.* them, How many loaves have ye? And they said, Seven. <sup>6</sup> And he commanded the people to sit down on the ground : and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them ; and they did set them before the people. <sup>7</sup> And they had a few small fishes : and he <sup>b</sup> *blessed*, and commanded to set them also before them. <sup>8</sup> So they did eat, and were filled : and they took up of the broken meat that was left seven baskets. <sup>9</sup> And they [<sup>c</sup> that had eaten] were about four thousand : and he sent them away, <sup>10</sup> and straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha. <sup>11</sup> <sup>b</sup> And the Pharisees came forth, and <sup>b</sup> *John vi. 20.* began to question with him, seeking of him a sign from heaven, tempting him. <sup>12</sup> And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say [<sup>d</sup> unto you], There shall no sign be given unto this generation. <sup>13</sup> And he left them, and entering into the ship again departed to the other side.

<sup>14</sup> Now <sup>e</sup> *the disciples had forgotten* to take bread, neither had they in the ship with them more than one loaf.

<sup>15</sup> And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.

<sup>b</sup> *render*, blessed them.

<sup>c</sup> *omitted in several ancient authorities.*

<sup>d</sup> *omitted in some ancient MSS.*

<sup>e</sup> *render*, they forgot.

*dren*," Matthew, ver. 38. 10.] Matthew mentions *Magadan*, ver. 39. Dalmanutha was probably a village in the neighbourhood, — see note on Matthew, and "The Land and the Book," p. 393; — a striking instance of the independence of Mark : called by the Harmonists "an addition to St. Matthew's narrative, to shew his independent knowledge of the fact." What very anomalous writers the Evangelists must have been!

11—13.] REQUEST FOR A SIGN FROM HEAVEN. Matt. xvi. 1—4, who gives the account more at length : without however the graphic and affecting *sighed deeply in His spirit*, ver. 12.

14—21.] WARNING AGAINST THE LEAVEN OF THE PHARISEES AND OF HEROD. Matt. xvi. 5—12. Our account is

fuller and more circumstantial, — relating *that they had but one loaf* in the ship, ver. 14; inserting the *additional reproofs*, ver. 18, and the reference to the two miracles of feeding more at length, vv. 19—21. St. Mark however omits the *conclusion* in Matthew, that *they then understood that He spake to them of the doctrine, &c.* Possibly this was a conclusion drawn in the mind of the narrator, not altogether identical with that to be drawn from our account here—for the *leaven of Herod* could not be *doctrine* (and of the *leaven of Herod*, ver. 15—Mark only), but must be understood of the irreligious lives and fawning worldly practices of the hangers-on of the court of Herod. 14.] The subject to the verb *forgot* is *the disciples*

<sup>16</sup> And they reasoned among themselves, <sup>17</sup> saying, It is because we have no bread. <sup>17</sup> And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? <sup>c</sup> perceive ye not yet, neither understand? have ye your heart [<sup>s</sup> yet] hardened? <sup>18</sup> Having eyes, see ye not? and having ears, hear ye not? and do ye not remember, <sup>19</sup> <sup>d</sup> when I brake the five loaves among five thousand, how many baskets full of fragments <sup>h</sup> took ye up? They say unto him, Twelve. <sup>20</sup> And <sup>e</sup> when the seven among four thousand, how many baskets full of fragments <sup>h</sup> took ye up? And they said, Seven. <sup>21</sup> And he said unto them, <sup>f</sup> How is it that <sup>i</sup> ye do not understand?

<sup>22</sup> And <sup>k</sup> he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. <sup>23</sup> And he took the blind man by the hand, and led him out of the town; and when <sup>g</sup> he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. <sup>24</sup> And he looked up, and said, I see men <sup>l</sup> as trees, walking.

<sup>f</sup> some ancient authorities read, because they had no bread.

<sup>g</sup> omit.

<sup>h</sup> render, ye took.

<sup>i</sup> the reading probably is, Do ye not yet understand?

<sup>k</sup> read, they come.

<sup>l</sup> read, for I see them walking as trees.

unexpressed: see next verse. The leaven of Herod here seems to answer to the leaven of the Sadducees in Matthew. But we must not infer from this that Herod was a Sadducee. He certainly was a bad and irreligious man, which would be quite enough ground for such a caution. We have a specimen of the morals of his court in the history of John the Baptist's martyrdom. In the last not yet, ver. 21, Meyer sees a new climax, and refers the not yet to the moment even after the reminiscence of vv. 18—20. It may doubtless be so, and the idea would well accord with the graphic precision of St. Mark.

22—26.] HEALING OF A BLIND MAN AT BETHSAIDA. Peculiar to Mark. This appears to have been Bethsaida Julias, on the N.E. side of the lake. Compare ver. 13. See however against the idea that there were two Bethsайдas, "The Land and the Book," pp. 373, f. 23.] The leading of this blind man out of the town appears as if it had been from some local reason. In ver. 26 we find him forbidden expressly to enter into or tell it in the town, and with a repetition of town, which looks as if the place had been somehow unworthy of such a work being done there. (This is a serious objection against Meyer's

reason, that the use of spittle on both occasions occasioned the same privacy here and in ch. vii. 33.) Or we may perhaps find the reason in our Lord's immediate departure to such a distance (ver. 27); and say, that He did not wish multitudes to gather about and follow Him. when he had spit on his eyes, and put his hands upon him . . . see above on ch. vii. 33.

We cannot say what may have induced our Lord to perform this miracle at twice—certainly not the reason assigned by Dr. Burton, "that a blind man would not, on suddenly recovering his sight, know one object from another, because he had never seen them before," and so would require a double miracle;—a second to open the eyes of his mind also, to comprehend what he saw. This assumes the man to have been born blind, which he was not, from ver. 24; for how should he know how trees appeared? and besides, the case of the man born blind in John ix. required no such double healing. These things were in the Lord's power, and He ordered them as He pleased from present circumstances, or for our instruction. 24.] I see men, for I see them walking as trees; i. e. not distinct in individual peculiarity, but as trees in the hedge-row fit

<sup>25</sup> After that he put his hands again upon his eyes, and <sup>m</sup>made him look up: and he was restored, and saw <sup>n</sup>every man clearly. <sup>26</sup> And he sent him away to his house, saying, Neither go into the town, <sup>h</sup>nor tell it to any in <sup>h</sup>the town. <sup>h</sup> Matt. viii. 4. ch. v. 43.

<sup>27</sup> And Jesus went out, and his disciples, into the towns of Cæsarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am? <sup>28</sup> And they <sup>an</sup>answered, <sup>1</sup>John the Baptist: but some say, <sup>1</sup>Matt. xiv. 2. Elias; and others, One of the prophets. <sup>29</sup> And he <sup>o</sup>saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, <sup>k</sup>Thou art the Christ. <sup>k</sup>Joh. vi. 69: xi. 27. <sup>30</sup> And he charged them that they should tell no man of him. <sup>31</sup> And he began to teach them, that the Son of ~~man~~ must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again. <sup>32</sup> And he spake that saying openly. And Peter took him, and began to rebuke him. <sup>33</sup> But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou <sup>oo</sup>savourest not the things that be of God, but the things that be of men. <sup>34</sup> And when he had called the people unto him with his disciples also, he said unto

<sup>m</sup> many MSS. read, he saw plainly.

<sup>n</sup> render, all things: some MSS. have, all men.

<sup>an</sup> read, spake, saying unto him.

<sup>o</sup> read, asked.

<sup>oo</sup> i.e. thou hast no mind for, thou thinkest not. *It is the same word as that rendered in the A. V. "set your affection on," in Col. iii. 2.*

by the traveller. It is a minute mark of truth, that he describes the appearance of persons as he doubtless had often had occasion to do during the failing of sight which had ended in his blindness. By no possibility can the words convey three different stages of returning vision: "I see men. I see them standing still, and dimly, as trees. I see them walking." For thus the ~~for~~ is altogether passed over, and walking taken out of its place, and most unnaturally made into a sentence by itself. <sup>25.</sup> If the marginal reading

were adopted, the meaning would be, He saw plainly (the work of that instant), and was thoroughly restored, and (thenceforward) saw all things clearly. But the text is in much uncertainty. <sup>26.</sup>

See above in this note,—and the various readings in my Greek Test. The neither and nor both carry a separate climax with them: he was not even to go into the

village, no, nor so much as tell it to any who dwell in the village.

<sup>27—30.</sup> CONFESSION OF PETER. Matt. xvi. 18—20. Luke ix. 18—21. With the exception of the introduction in Luke, which describes the Lord to have been alone praying, and joined by his disciples,—and the omission of the praise of and promise to Peter by both St. Mark and St. Luke, the three are in exact accordance. On this latter omission no stress must therefore be laid as to the character of Mark's Gospel, as has been done.

<sup>31—IX. 1.</sup> ANNOUNCEMENT OF HIS APPROACHING DEATH AND RESURRECTION. REBUKE OF PETER. Matt. xvi. 21—28. Luke ix. 22—27. St. Luke omits the rebuke of Peter. St. Mark adds, ver. 32, he spake that saying openly: and, in the rebuke of Peter, that the Lord said the words looking on his disciples. In vv. 34, 35, the agreement is close, except that



<sup>1</sup> Matt. x. 38. them, <sup>1</sup> Whosoever will come after me, let him deny himself, and take up his cross, and follow me. <sup>35</sup> For <sup>m</sup> whosoever <sup>p</sup> will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, [<sup>q</sup> *the same*] shall save it. <sup>36</sup> For what <sup>r</sup> shall it profit a man, if he shall gain the whole world, and lose his own <sup>t</sup> soul? <sup>37</sup> Or <sup>s</sup> what shall a man give in exchange for his <sup>t</sup> soul?

<sup>n</sup> Matt. x. 38.  
<sup>o</sup> see Rom. i.  
18. <sup>p</sup> Tim. i.  
8. ii. 12.

<sup>38</sup> <sup>a</sup> Whosoever therefore <sup>o</sup> shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. IX. <sup>1</sup> And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen <sup>a</sup> the kingdom of God come with power.

<sup>a</sup> Matt. xxiv.  
30.

<sup>2</sup> And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them. <sup>3</sup> And his raiment became shining, exceeding

<sup>b</sup> Dan. vii. 9.  
Matt. xxviii.  
3.

<sup>b</sup> white [<sup>a</sup> as snow]; so as no fuller on earth can white them. <sup>4</sup> And there appeared unto them Elias with Moses:

<sup>p</sup> render, is minded to.

<sup>q</sup> omit.

<sup>r</sup> many ancient authorities have, doth it profit.

<sup>s</sup> one ancient MS. has, what is an exchange for his life? and this is perhaps the true reading. Compare Matt. xvi. 26.

<sup>t</sup> render, life.

<sup>a</sup> omitted in many ancient authorities.

St. Luke adds *daily after his cross*, and St. Mark and the Gospel's after my sake, ver. 35 [it is perhaps worthy of remark that St. Mark writes *follow me* in ver. 34: possibly from the information of him, to whom it was said, "*What is that to thee? Follow thou me,*" John xxi. 22]; and informs us in ver. 34, that our Lord said these words, *having called the multitude with his disciples*. This Meyer calls a contradiction to *Matthew and Luke*,—and thinks it arose from a misunderstanding of St. Luke's "*he said to them all.*" Far rather should I say that our account represents every detail to the life, and that the "*to them all*" contains traces of it. What wonder that a crowd should here, as every where else, have collected about Him and the disciples? 38.] St. Mark and St. Luke here agree: and St. Matthew, ver. 27, bears traces of this verse, having apparently abridged it in transcribing his report, not to repeat what he had before said, in ch. x. 33. On adulterous, see Matt. xii. 39, and observe the addition, in

this sinful and adulterous generation, as belonging to the precision and graphic character of our Evangelist's narrative.

CH. IX. 1.] See on Matthew.

there be some of them that stand here] Remember, our Lord was speaking to the multitude with his disciples.

2—13.] THE TRANSFIGURATION. Matt. xvii. 1—13. Luke ix. 28—36. Here again, while St. Matthew and St. Mark's accounts seem to have one and the same source, they have deflected from it, and additional particulars have found their way into our text. St. Luke's account is from a different source. If we might conjecture, Peter has furnished the accounts in Matthew and Mark:—this latter being *retouched*,—perhaps by himself: while that of Luke may have had another origin. The additional particulars in our text are,—the very graphic and noble description in ver. 3, and the detail in ver. 6. St. Mark omits "*in whom I am well pleased,*" Matthew, ver. 5. 3.] became is of itself a graphic touch, bring-

and they were talking with Jesus. <sup>5</sup> And Peter answered and said to Jesus, <sup>b</sup> *Master*, it is good for us to be here : and let us make three tabernacles ; one for thee, and one for Moses, and one for Elias. <sup>6</sup> For he wist not what to <sup>c</sup> *say* : for they were sore afraid. <sup>7</sup> And there was a cloud that overshadowed them : and a voice came out of the cloud, [<sup>d</sup> saying,] This is my beloved Son : hear him. <sup>8</sup> And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves. <sup>9</sup> And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. <sup>10</sup> And they kept that saying with themselves, questioning one with another what the rising from the dead should mean. <sup>11</sup> And they asked him, saying, Why say the scribes <sup>e</sup> that <sup>f</sup> *Elias must first come* ? <sup>12</sup> And he [<sup>dd</sup> *answered and*] told them, Elias verily cometh first, and restoreth all things ; and <sup>g</sup> *how* <sup>h</sup> *it is* written of the Son of man, that he must suffer many things, and <sup>i</sup> *be set at nought*. <sup>13</sup> But I say unto you, That <sup>j</sup> *Elias is indeed come*, and they have done unto him whatsoever they listed, as it is written of him. <sup>14</sup> And when he came to his disciples, he saw a great

<sup>b</sup> *render*, Rabbi.

<sup>c</sup> *read*, answer.

<sup>d</sup> *omitted in most of the ancient authorities.*

<sup>dd</sup> *omit.*

<sup>e</sup> *render*, is it : *placing a note of interrogation at the end of the verse.*

ing out the glistening of each separate portion of his clothing. <sup>8</sup> *no man any more*] i. e. none of those who appeared, but (<sup>h</sup> *say, on the contrary*) Jesus alone.

<sup>9—11.</sup>] Two remarkable additions occur in our text ;—ver. 10, which indicates *apostolic authority*, and that of *one of the Three* ;—and the last clause of ver. 12. *what the rising from the dead should mean* does not refer to the *Resurrection generally*, for it was an article of Jewish belief, and connected with the times of the Messiah ; but to *His Resurrection as connected with his Death* ; *the whole* was enigmatical to them.

<sup>12.</sup>] Meyer and others *render*, and how is it written of the Son of Man ? That he must, &c., making this last clause the answer to the question. But not to mention that such a sentence would be without example in our Lord's discourses, the sense given by it is meagre in the extreme. As it stands in the text, it forms a counter-question to that of the Apostles in ver. 11. *They asked Why say the scribes that*

*Elias must first come* ! Our Lord answers it by telling them that it is even so ; and returns the question by another : *And how is it (also) written of the Son of Man, that he, &c. ?* Then comes the conclusion in ver. 13 with *But I say unto you*, stating that *Elias has come*, and leaving it therefore to be inferred that the sufferings of the Son of Man were close at hand. Notice how the it is written of, twice occurring, binds both together. Just as the first coming of the Son of Man is to suffer and to die, so has the first coming of Elias been as it was written of him ; but there is a future coming of Elias to restore all things, and of the Son of Man in glory. See further in notes on Matthew.

<sup>11—29.</sup>] HEALING OF A POSSESSED LUNATIC. Matt. xvii. 14—21. Luke ix. 37—42. The account of St. Mark is by far the most copious : and here, which is very rarely the case in the official life of our Lord, the three accounts appear to have been *originally different and independent*. The descent from the mountain was on the

multitude about them, and the scribes questioning with them. <sup>15</sup> And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him. <sup>16</sup> And he asked <sup>f</sup> *the scribes*, What question ye with them? <sup>17</sup> And one of the multitude answered <sup>ff</sup> *and said*, Master, I have brought unto thee my son, which hath a dumb spirit; <sup>18</sup> and wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and <sup>g</sup> *pineth away*: and I spake to thy disciples that they should cast him out; and they could not. <sup>19</sup> He answereth <sup>gg</sup> *him*, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me. <sup>20</sup> And they brought him unto him: and <sup>h</sup> *when he saw him, straightway the spirit tare him*; and he fell on the ground, and wallowed foaming. <sup>21</sup> And he asked his father, How long is it ago since this came unto him? And he said, Of a child. <sup>22</sup> And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us,

<sup>f</sup> *read, them.*

<sup>ff</sup> *or, unto him.*

<sup>g</sup> *or, becometh rigid.*

<sup>gg</sup> *read, them.*

<sup>h</sup> *render, when the spirit saw him, straightway it tare him.*

*day following* the transfiguration, Luke, ver. 37. <sup>14.</sup>] The scribes were probably boasting over the disciples, and reasoning from *their* inability to *that of their Master also*. As Stier remarks, there is hardly such another contrast to be found in the Gospel as this, between the open heaven and the sons of glory on the mount, and the valley of tears with its terrible forms of misery and pain and unbelief. I have already in the notes to Matthew spoken of the noble use made of this contrast in the last and grandest picture of the greatest of painters—the Transfiguration of Raffaele. <sup>15.</sup>] The Lord's countenance probably retained traces of the glory on the mount; so strong words as *were greatly amazed* would hardly have been used merely of their surprise at His sudden approach: see Exod. xxiv. 29, 30. *That* brightness, however, *terrified* the people: this *attracts* them: see 2 Cor. iii. 7–18. <sup>16.</sup>] *them* (first time), i. e. *'the multitude,'* regarding the Scribes as a part of the multitude. *One of the multitude* answers. <sup>17.</sup>] *unto thee*—i. e. *intended* to do so, not being aware of His absence. From Luke, ver. 38, we learn that this was his *only* son. *dumb*, i. e. *causing* deafness and dumbness, and fits of epilepsy; see Luke xi. 14.

<sup>18.</sup>] The words rendered *pineth away* may perhaps mean *becomes dry or stiff*.

<sup>19.</sup>] *O faithless generation*, not addressed to *the man*, as unbelieving,—nor to the disciples,—but *generally*, to the race and generation among whom the Lord's ministry was fulfilled. The additional words "*and perverse*" (Matthew, Luke) are probably from Deut. xxxii. 5; see further ib. ver. 20, where "*faithless*" is also expressed by "*children in whom is no faith*." The question is not asked in a spirit of longing to be gone from them, but of holy impatience of their hardness of heart and unbelief. In this the father, disciples, Scribes, and multitude are equally involved.

"The kingdom of Satan, in small and great, is ever stirred into a fiercer activity by the coming near of the kingdom of Christ. Satan has great wrath, when his time is short" (Trench, Mir. 365). Vv. 21–27 are peculiar to Mark.

<sup>21.</sup>] The Lord takes occasion to enquire thus of the father, to bring in the trial of his faith. <sup>22.</sup>] See Matthew, ver. 15. *if thou canst do any thing*] This bespeaks, if *any* faith, at most but a very ignorant and weak one.

*us*—the wretched father counts his child's misery his own: thus the Syrophenician woman, Matt. xv. 25, *help me*.

and help us. <sup>23</sup> Jesus said unto him, <sup>h</sup> If thou canst <sup>h</sup> [I believe,] all things are possible to him that believeth. <sup>24</sup> And straightway the father of the child cried out, and said [with tears,] [<sup>k</sup> Lord,] I believe; help thou mine unbelief. <sup>25</sup> When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, <sup>1</sup> I charge thee, come out of him, and enter no more into him. <sup>26</sup> And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that <sup>m</sup> many said, He is dead. <sup>27</sup> But Jesus took him by the hand, and lifted him up; and he arose. <sup>28</sup> And when he was come into the house, his disciples asked him privately, Why could not we cast him out? <sup>29</sup> And he said unto them, This kind can come forth by nothing, but by prayer [<sup>mm</sup> and fasting.]

<sup>1</sup> omitted in many ancient authorities. See note.

<sup>j</sup> omit, with nearly all ancient MSS.

<sup>k</sup> omit.

<sup>1</sup> the I is emphatic.

<sup>m</sup> literally, the many, i.e. most of those present.

<sup>mm</sup> omitted by our two oldest MSS. See on 1 Cor. vii. 5.

<sup>23.</sup>] The most probable rendering of the original here is, Jesus said to him the saying, "If thou canst believe, all things are," &c.: a saying which doubtless He often uttered on similar occasions. Some, omitting the believe, would set an interrogation after canst, and suppose our Lord to be citing the Father's words: "*didst thou say, 'If thou canst?'—all things are,*" &c. Others, as Dr. Burton, suppose it to mean:—"Believe what you have expressed by your *if thou canst,*" &c. But both these renderings involve methods of construction and expression not usual in the Gospels. The *if thou canst believe* is a manifest reference to the *if thou canst do any thing* before, and meant to convey a reproof, as the father's answer testifies. The sentence, also, unless I am mistaken, is meant to convey an intimation that the healing was not to be an answer to that challenge, so that *the Lord's power* was to be challenged and proved,—but an answer to *faith*, which (of course by laying hold on Him who is Almighty) *can do all things*.

<sup>24.</sup>] Nothing can be more touching and living than this whole most masterly and wonderful narrative. The poor father is drawn out into a sense of the unworthiness of his distrust, and "the little spark of faith which is kindled in his soul reveals to him the abysmal deeps of unbelief which are there." (Trench, p. 367.) "Thus," remarks Olshausen (B. Comm. i. 534), "does the Redeemer shew

himself to the father as a Creator and bringer out of faith first, before He heals his son. In the struggle of his anxiety, the strength of Faith is *born*, by the aid of Christ, in the soul empty of it before."

There is strong analogy in the Lord's treatment of the father here, for the *spontaneous engagement* in infant baptism. The child is by its infirmity *incapacitated*; it is therefore *the father's faith* which is tested; and when that is proved, the child is healed. The fact is, that the analogy rests far deeper: viz. on the 'inclusion' of 'the old man' in Adam and the 'new man' in Christ: see Rom. v. 12—21.

<sup>25.</sup>] This took place at a distance from the crowd, among those who had run forward to meet our Lord, ver. 16.

*I charge thee*] The personal pronoun is emphatic, as opposed to the want of power on the part of the disciples. This is the only place where we have such a charge as *enter no more into him*,—shewing the excessive malignity and tenacity of this kind (see ver. 29) of spirit. This is also shewn by ver. 26.

<sup>27.</sup>] See ch. v. 41; also Matt. xvii. 6, 8: Rev. i. 17: Dan. x. 9, 10. <sup>29.</sup>] The answer is given more at length in Matthew, ver. 20, and the Lord there distinctly includes the *disciples* in the *faithless generation*, by telling them "*Because of your unbelief.*" The assurance also occurs there, which was repeated Matt. xxi. 21, where see notes.

*This kind*] That there are *kinds*,

<sup>30</sup> And they departed thence, and passed through Galilee; and he would not that any man should know it. <sup>31</sup> For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise <sup>a</sup> *the third day*. <sup>32</sup> But they understood not that saying, and were afraid to ask him.

<sup>33</sup> And <sup>an</sup> he came to Capernaum: and being in the house he asked them, What was it that ye disputed [<sup>o</sup> *among yourselves*] by the way? <sup>34</sup> But they held their peace: for by the way they had <sup>l</sup>disputed among themselves, who [<sup>oo</sup> *should be*] the greatest. <sup>35</sup> And he sat down, and called the twelve, and saith unto them, <sup>k</sup> If any man desire to be first, the same shall be last of all, and <sup>p</sup> *servant* of all. <sup>l</sup> <sup>ch. x. 14.</sup> <sup>36</sup> And <sup>1</sup> he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, <sup>37</sup> Whosoever shall receive one of such children in my name, receiveth me: and <sup>m</sup> *whosoever* shall receive me, <sup>n</sup> *receiveth not me, but him that sent me*. <sup>38</sup> <sup>n</sup> And John answered him, saying, Master, we saw one casting out <sup>a</sup> *read*, after three days. <sup>nn</sup> *some very ancient authorities have, they came.* <sup>o</sup> *omit.* <sup>oo</sup> *or, was: not expressed in the original.* <sup>p</sup> *render, ministering servant.*

more and less malicious, of evil spirits, we find from Matt. xii. 45—and the pertinacity and cruelty of this one shewed him to belong to the worst kind. The Lord's saying here is rather for their *after* guidance, than their present; for *they could not fast while He was with them*, ch. ii.

**30—32.] SECOND ANNOUNCEMENT OF HIS DEATH AND RESURRECTION.** Matt. xvii. 22, 23. Luke ix. 43—45, where see notes, as this account is included in the two others.

**33—50.] DISCOURSE RESPECTING THE GREATEST AMONG THEM.** Matt. xviii. 1—9. Luke ix. 46—50. Here again the three accounts are *independent*, and differ in some particulars unimportant in themselves, but very instructive for a right comparison of the three Gospels. First take St. Luke's account.—*The disciples had been disputing;—our Lord knowing the strife of their hearts, took a child, &c.:—then compare St. Mark—our Lord asked them, on coming into a house, what had been the subject of their dispute;—They were silent from shame;—He sat down, delivered his sentence to the twelve,—and then took the child, &c.—Lastly turn to St. Matthew. There, the disciples them-*

*selves referred the question to our Lord, and He took the child, &c.* Who can forbear seeing in these narratives the unfettered and independent testimony of three witnesses, consistent with one another in the highest form and spirit of truthfulness, but differing in the mere letter? St. Mark's account is again the richest and fullest, and we can hardly doubt that if the *literal exact detail* of fact is in question, we have it here.

**33.]** Between the coming to Capernaum, and this discourse, happened the *demand of the tribute-money*, Mt. xvii. 20—27.

**34.]** There is no real difference in the matter in question here (and in Luke), and in Matthew. The kingdom of heaven was looked on as about soon to appear: and their relative rank *now* would be assumed as their relative rank *then*. The difference in the *expression* of this is a mark of independence and authority.

**35.]** See Matt. xx. 26, and note.

**36. taken him in his arms]** This particular we learn from Mark.

**37.]** See Matt. x. 40.

**38.]** Only found besides in Luke, vv. 49, 50. Notice the *repetition* of *he followeth not us* as characteristic of Mark. The connexion of this remark with what goes before, is: 'If the receiving any one, even a little child,

devils in thy name, and he followeth not us: and we forbad him, because he followeth not us. <sup>39</sup> But Jesus said, Forbid him not: ° for there is no man which shall do a miracle in my name, that can lightly speak evil of me. <sup>40</sup> For <sup>p</sup> he that is not against us is on <sup>q</sup> our part. <sup>41</sup> <sup>q</sup> For whosoever shall give you a cup of water to drink <sup>r</sup> in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward. <sup>42</sup> And whosoever shall offend one of [<sup>s</sup> these] little ones that [<sup>t</sup> believe in me], it is better for him that a millstone were hanged about his neck, and he were cast into the sea. <sup>43</sup> <sup>r</sup> And if thy hand offend thee, cut it off: it is better for thee to enter into

<sup>q</sup> many old authorities read, you and your.

<sup>r</sup> read, by reason that: see note.

<sup>s</sup> omitted by some ancient authorities: in that case supply the.

<sup>t</sup> this is variously read: some ancient authorities have believe only; others, have faith, which is most likely right.

in thy Name, be receiving Thee; were we doing right when we forbade one who used thy Name, but did not follow us? "Let those observe this," says Bengel, "who bind on spiritual gifts to canonical succession." This man actually did what the very Apostles themselves were specially appointed to do: and our Lord, so far from prohibiting, encourages him; see Num. xi. 26—29. <sup>39.</sup> See 1 Cor. xii. 3. The very success of the miracle will awe him, and prevent him from soon or lightly speaking evil of me.

We must beware of supposing that the application of this saying is to be confined to the working of a miracle—ver. 40 shews that it is general—a weighty maxim of Christian toleration and charity, and caution to men how they presume to limit the work of the Spirit of God to any sect, or succession, or outward form of Church; compare Phil. i. 16—18. <sup>40.</sup> This saying is not inconsistent with that in Matt. xii. 30. They do not refer to the same thing. This is said of outward conformity—that, of inward unity of purpose—two widely differing things. On that saying, see note there. On this, we may say—all those who, notwithstanding outward differences of communion and government, believe in and preach Jesus Christ, without bitterly and uncharitably opposing each other, are hereby declared to be helpers forward of each other's work. O that all Christians would remember this! Stier (Red. J. iii. 24) strongly deprecates the reading us and our: "the us in the mouth of our Lord here confuses and destroys nearly the whole

purport of his weighty saying. For this is the very fault of the disciples, that they laid down outward and visible communion with them as the decisive criterion of communion with the Lord: and this very fault the Lord rebukes with his repudiatory you." Still, there is a propriety, a tempering the rebuke with a gracious reminiscence of their unity with Him, and something exceedingly suiting the belong to Christ below, in us and our. In the divided state of the critical evidence, the reading must be ever doubtful. <sup>41.</sup>

This verse does not take up the discourse from ver. 37, as some think, but is immediately connected with ver. 40:—"Even the smallest service done in my Name shall not be unrewarded—much more should not so great an one as casting out of devils be prohibited."

The original has in the name that: i.e., by reason that, but not without an allusion to my name, which furnishes the reason.

ye belong to Christ] The only place in the Gospels where this expression is used. St. Paul has it; see *reft.* and Rom. viii. 9: 1 Cor. iii. 4. <sup>42.</sup> See Matt. xviii. 6.

<sup>43—45.</sup> These solemn repetitions of former declarations (see Matt. v. 29; xviii. 8, 9) are by no means to be regarded as arbitrary insertions by this or that Evangelist, but as the truth of what was uttered by our Lord.

Vv. 44, 46, 48 are only in Mark; they are cited from Isaiah (see *reft.*), where the prophecy is of the carcasses of those who have transgressed against the Lord. This triple repetition gives sublimity, and leaves no doubt of the discourse having been ver-

life maimed, than having two hands to go into hell, into the fire that never shall be quenched: <sup>44</sup> <sup>u</sup> where their worm dieth not, and the fire is not quenched. <sup>45</sup> And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, [<sup>v</sup> into the fire that never shall be quenched:] <sup>46</sup> <sup>u</sup> where their worm dieth not, and the fire is not quenched. <sup>47</sup> And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell [<sup>w</sup> fire]: <sup>48</sup> where their worm dieth not, and the fire is not quenched. <sup>49</sup> For every one shall be salted with fire, 'and every sacrifice shall be salted with salt. <sup>50</sup> <sup>u</sup> Salt is good: but if the salt have lost his saltness, wherewith will ye season it? ' Have salt in yourselves, and <sup>w</sup> have peace one with another.

† Lev. ii. 12.  
Ezek. xliii.  
24.

u Matt. v. 13.  
Luke xiv. 34.

v Eph. iv. 29.  
Col. iv. 6.

w Rom. xii. 18:  
xiv. 19.  
2 Cor. xiii. 11.  
Heb. xii. 14.

<sup>u</sup> verses 44 and 46 are omitted by many ancient authorities: probably, as not occurring in Matt. v. 29, 30.

<sup>v</sup> omitted by many ancient authorities: see on ver. 44.

<sup>w</sup> omitted by several ancient authorities.

batim thus uttered. See note on Matt. v. 22. <sup>49</sup>] In order to understand this difficult verse, it will be necessary first to examine its connexion and composition. (1) What is for? It connects it with the solemn assertions in vv. 43—48, it is better for thee . . . , and furnishes a reason why it is better for us to cut off and cast away, &c.

every one then is to be taken absolutely: referring back both to the thee, and the their above—every sacrifice is (not opposed to [Meyer], but) parallel with every one, and equivalent to just as. (2) This being stated, let us now enquire into the symbolic terms used. FIRE, is the refiner's fire of Mal. iii. 2, to which indeed there seems to be a reference; the fire of Matt. iii. 11 and Acts ii. 3; of Ezek. xxviii. 14 (see my Hulsean Lectures for 1841, pp 9—12). Fire is the symbol of the divine purity and presence:—our God is a consuming fire, not only to his foes, but to his people: but in them, the fire shall burn up only what is impure and requires purifying out, 1 Cor. iii. 13: 1 Pet. i. 7; iv. 12, 17. This very fire shall be to them as a preserving salt. THE SALT of the covenant of God (Lev. ii. 13) was to be mixed with every sacrifice; and it is with fire that all men are to be salted. This fire is the divine purity and judgment in the covenant, whose promise is, 'I will dwell among them.' And in and among this purifying fire shall the people of God ever walk and rejoice everlastingly. Rev. xxi. 23. This is the right

understanding of Isa. xxxiii. 14, 15, 'Who among us shall dwell with the devouring fire? &c. He that walketh in righteousness,' &c. And thus the connexion with the preceding verses is,—'it is better for thee to cut off,' &c.—'for it is part of the salting of thee, the living sacrifice (Rom. xii. 1), that every offence and scandal must be burnt out of thee before thou canst enter into life.' It is perhaps necessary to add that this is simply the explanation of our Lord's words as they stand, in their symbolism and connexion. When Mr. Elliott objects to it as a 'fearful comment,' he has to do with those words, not with me. Surely, nothing but the most amazing power of misunderstanding can suppose the explanation inconsistent with such texts as Rom. viii. 1, 34: 1 John ii. 1, 2. <sup>50</sup>] The connexion of this (elsewhere said in other references, Matt. v. 13: Luke xiv. 34) is now plain. If this fire which is to purify and act as a preserving salt to you, have, from the nullity and rapidity of the grace of the covenant in you, no such power,—it can only consume—the salt has lost its savour—the covenant is void—you will be cast out, as it is elsewhere added, and the fire will be no longer the fire of purification, but of wrath eternal.

I will just add that the interpretation of the sacrifice as the condemned—and the fire and salt as eternal fire,—except in the case of the salt having lost its savour, is contrary to the whole symbolism of Scrip-

X. <sup>1</sup> And <sup>a</sup> he arose from thence, and cometh into the <sup>a John x. 40: xi. 7.</sup> <sup>x</sup> coasts of Judæa <sup>xx</sup> by the farther side of Jordan: and <sup>y</sup> the people resort unto him again; and, as he was wont, he taught them again. <sup>2</sup> And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him. <sup>3</sup> And he answered and said unto them, What did Moses command you? <sup>4</sup> And they said, <sup>b</sup> Moses suffered to write a bill of divorcement, and to put her away. <sup>5</sup> And Jesus [<sup>yy</sup> answered and] said unto them, For the hardness of your heart he wrote you this precept. <sup>6</sup> But from the beginning of the creation <sup>z</sup> God made <sup>c Gen. i. 27: v. 2.</sup> them male and female. <sup>7</sup> <sup>d</sup> For this cause shall a man <sup>d Gen. ii. 24. 1 Cor. vi. 16. Eph. v. 31.</sup> leave his father and mother, and cleave to his wife; <sup>8</sup> and they twain shall be one flesh: so then they are no more twain, but one flesh. <sup>9</sup> What therefore God hath joined together, let not man put asunder. <sup>10</sup> And in the house his disciples asked him again of the same matter. <sup>11</sup> And he saith unto them, <sup>e</sup> Whosoever shall put away his wife, <sup>e Matt. v. 28. Rom. vii. 3. 1 Cor. vii. 10, 11.</sup> and marry another, committeth adultery against her. <sup>12</sup> And if <sup>a</sup> a woman shall put away her husband, and be married to another, she committeth adultery.

<sup>x</sup> render, borders. <sup>xx</sup> read, and. <sup>y</sup> render, multitudes.  
<sup>yy</sup> omit. <sup>z</sup> some ancient authorities read, he made them.  
<sup>a</sup> several ancient authorities have, she.

ture, and to the exhortation with which this verse ends: 'Have this grace of God—this spirit of adoption—this pledge of the covenant, in yourselves;—and,' with reference to the strife out of which the discourse sprung,—'have peace with one another.'

CHAP. X. 1—12.] REPLY TO THE PHARISEES' QUESTION CONCERNING DIVORCE. Matt. xix. 1—12. See Luke xvii. 11. 1. and the farther side] Our Lord retired, after His discourses to the Jews in John x. and before the raising of Lazarus, to Bethany (John i. 28; x. 40) beyond Jordan, and thence made his last journey to Jerusalem; so that in the strictest sense of the words He did come into the borders of Judæa and beyond Jordan. St. Matthew has "*beyond Jordan*" without the copula. Here a large portion of the sayings and doings of Jesus is omitted: compare Matt. xviii. 10; xix. 3: Luke ix. 51—xviii. 15: John vii. 1 ff. 2—9.] See notes on Matthew, with whose account ours is nearly identical. Compare however our vv. 3, 4, 5 with Matthew vv. 7, 8, 9, and we have testimony to the *independence* of the two  
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reports—for such an arbitrary alteration of arrangement is inconceivable. 4.] suffered is emphatic. Moses gave an express permissive injunction. 7.] Our Lord makes Adam's saying His own: in Matthew it is attributed to "*him that made (them) from the beginning.*" The parallel is most instructive. 10—12.] In Matthew this saying forms part of the discourse *with the Jews*. Here again Mark furnishes us with the *exact circumstantial* account of the matter. On the addition, Matthew vv. 10—12, see notes there. We may notice, that St. Mark omits St. Matthew's "*for every cause*" in ver. 2,—and his "*except for fornication*" in ver. 11; as also does St. Luke (xvi. 18). The one omission seems to involve the other. The report here gives the enquiry without this particular exception. As a general rule, St. Mark, so accurate in circumstantial details, is less exact than St. Matthew in preserving the order and connexion of the discourses. 12.] This verse corresponds to "*whoso marrieth her that is put away committeth adultery*" in Matthew, ver 9—but it is *expressed* as if the woman were  
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<sup>13</sup> And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. <sup>14</sup> But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. <sup>15</sup> Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. <sup>16</sup> And he took them up in his arms, put his hands upon them, and blessed them.

the active party, and put away her husband, which was allowed by Greek and Roman law (see 1 Cor. vii. 13), but not by Jewish (see Deut. xxiv. 1: Jos. Antt. xv. 7. 10). This alteration in the verbal expression may have originated in the source whence Mark's report was drawn.

13—16.] THE BRINGING OF CHILDREN TO JESUS. Matt. xix. 13—15. Luke xviii. 15—17. The three are nearly identical:—from Matthew, we have the additional reason "*and pray*," and from Mark, "*he took them up in his arms*."

13. young children] Not only so, but as in Luke, infants: and our Lord was not to *teach* them, but only to touch, and pray over them. This simple, seemingly superstitious application of those that brought them (perhaps not the mothers only) the disciples, interrupted in their converse on high and important subjects, despise and reprove.

14.] We can hardly read our Lord's solemn saying, without seeing that it reaches further than the mere then present occasion.

It might one day become a question whether the new Christian covenant of repentance and faith could take in the unconscious infant, as the old covenant did: whether, when Jesus was no longer on earth, little children might be brought to Him, dedicated to his service, and made partakers of his blessing. Nay, in the pride of the human intellect, this question was sure one day to be raised: and our Lord furnishes the Church, by anticipation, with an answer to it for all ages. Not only may the little infants be brought to Him,—but in order for us who are mature to come to Him, we must cast away all that wherein our maturity has caused us to differ from them, and *become LIKE THEM*. Not only is Infant Baptism *justified*, but it is (abstractedly considered;—not as to *preparation* for it, which from the nature of the case is precluded) the *NORMAL PATTERN OF ALL BAPTISM*; none can enter God's kingdom, except as an *infant*. In adult baptism, the *exceptional case* (see

above), we strive to secure that state of simplicity and childlikeness, which in the infant we have ready and undoubted to our hands.

18.] The word may be rendered *he fervently blessed them*.

17—31.] ANSWER TO AN ENQUIRER RESPECTING ETERNAL LIFE, AND DISCOURSE THEREUPON. Matt. xix. 16—30. Luke xviii. 18—30. On the different form of our Lord's answer in Matthew, see notes there. As it here stands, so far from giving any countenance to Socinian error, it is a pointed rebuke of the very view of Christ which they who deny His Divinity entertain. He was no 'good Master,' to be singled out from men on account of His pre-eminence over his kind in virtue and wisdom: God sent us no such Christ as this, nor may any of the sons of men be thus called *good*. He was *one with Him* who only is good, the Son of the Father, come not to teach us merely, but to beget us anew by the divine power which dwells in Him. The low view then, which this applicant takes of Him and his office, He at once rebukes and annuls, as He had done before in the case of Nicodemus: see John iii. 1 ff. and notes.

The dilemma, as regards the Socinians, has been well put (see Stier ii. 283, note):—*either*, "There is none good but God: Christ is good: therefore Christ is God:"—*or*, "There is none good but God: Christ is not God; therefore Christ is not good."

With regard to other points the variations in the narratives are trifling, but instructive—"if thou wilt enter into life, keep the commandments. He saith unto Him, which?" (Matthew)= "*thou knowest the commandments*" (Mark and Luke) without any break in the discourse. Similarly, in Matthew, the young (Matthew) ruler (Luke) asks, ver. 20, "*what lack I yet?*" but in Mark and Luke, Jesus says to him (and here with the remarkable addition of "*beholding him, loved him*") "*one thing thou lackest*." Such notices as these shew the point at which, not short of which nor beyond which, we

17 And when he was <sup>b</sup>gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? 18 And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God. 19 Thou knowest the commandments, 'Do not commit adultery, <sup>f Exod. xx. Rom. xiii. 9.</sup> Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. 20 And he answered and said unto him, Master, all these things have I observed from my youth. 21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have <sup>g</sup>treasure in heaven: and come, take <sup>g</sup>up the cross, and follow me. <sup>g Matt. vi. 19, 20.</sup> 22 And he was sad at that saying, and went away grieved: for he had great possessions. 23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! 24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them <sup>h</sup>that <sup>h</sup>trust in riches to enter into the kingdom of God! <sup>h Ps. lli. 7: lxii. 10. i Tim. vi. 17.</sup> 25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. 26 And they were astonished out of measure, saying among themselves, Who then can be saved? 27 And Jesus looking upon them saith, With men it is impossible, but not <sup>i</sup>with <sup>i Jer. xxxiii. 17. Luke i. 37.</sup>

<sup>b</sup> render, going.

may expect the Evangelists to be in accord: viz. in that *inner truthfulness of faithful report* which reflects to us the teaching of the Lord, but does not depend on slavish literal exactitude; which latter if we require, we overthrow their testimony, and most effectually do the work of our adversaries. 17.] *into the way*, out of the house, ver. 10, to continue His journey, ver. 32. The *running* and the *kneeling* are both found in the graphic St. Mark only. 19.] St. Mark here takes exactly the commandments of the second table,—defraud not standing for the tenth. St. Matthew adds their summary (*"thou shalt love thy neighbour as thyself"*), omitting (with St. Luke) *"defraud not"* perhaps on account of *"do not steal"* having gone before. 21.] Notice the graphic details again, of *looking on him* and *loving him*. take up the cross is added

here. 22.] for he had great possessions —so also St. Matthew. 23—31.] Here our ver. 24 is a most important addition; the rest is much alike in the three. In that verse we have all misunderstanding of our Lord's saying removed, and "the proverb," as Wesley well observes, "shifted to this ground: 'It is easier for a camel, &c. than for a rich man to cast off his trust in his riches.'" Yet the power of divine grace can and does accomplish even this. 24.] Children is remarkable, and a trace of exactitude: see John xxi. 5:—so also looked round about, ver. 23. 26.] This reiterated expression of dismay, after the explanation in ver. 24, need not surprise us. The disciples were quite as well aware as we must be, if we deal truly with ourselves, that they that have riches and they that trust in riches are too nearly commensurate, for the mind to be

God : for with God all things are possible. <sup>28</sup> Then Peter began to say unto him, Lo, we have left all, and have followed thee. <sup>29</sup> And Jesus [<sup>bb</sup> answered and] said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, <sup>30</sup> but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. <sup>31</sup> But many that are first shall be last; and the last first.

k ch. viii. 31.  
ix. 31.

<sup>32</sup> And they were in the way going up to Jerusalem; and Jesus went before them : and they were amazed; and as they followed, they were afraid. <sup>k</sup> And he took again the twelve, and began to tell them what things should happen unto him, <sup>33</sup> saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn

bb omit.

relieved of much of its dread at the solemn saying which preceded. <sup>28.</sup>] Here is

an instance of a saying of Peter's reported, without any distinction indicating that he had a share in the report. See notes on Matthew, for the promise here made to the Apostles. <sup>29, 30.</sup>] Here our

report is most important. To it and St. Luke we owe now in this time, without which the promise might be understood of a *future life only* :—and to it alone we owe *the particularizing of the returns* made, and the words with *persecutions*, which light up the whole passage, and shew that it is the inheritance of the earth in the *higher sense* by the meek which is spoken of;—see 1 Cor. iii. 21, 22. Observe

*mothers*—nature gives us only one—but love, many (see Rom. xvi. 13). We do not read *fathers*, perhaps because of our high and absorbing relation to our Father in heaven; compare Matt. xxiii. 9. On and the gospel's, Dr. Wordsworth observes, "see above, viii. 35, where this phrase (not found in the other Evangelists, see Matt. xvi. 25; Luke ix. 24) is inserted by St. Mark. Perhaps it made a greater impression upon his mind, because he had formerly shrunk from suffering for the Gospel's sake. (See Acts xiii. 13; xv. 38.) St. Mark also alone here inserts our Lord's words, with persecutions, perhaps from a recollection that he had been once afflicted by persecution from doing the work of the Gospel : and desiring to prepare others to encounter trials which for a

time had mastered himself." Here follows in Matthew the parable of the Labourers in the vineyard, ch. xx. 1—16.

<sup>32—34.</sup>] FULLER DECLARATION OF HIS SUFFERINGS AND DEATH. Matt. xx. 17—19. Luke xviii. 31—34. [The remarkable particulars of ver. 32 are only found here.] This was (see Matt. xvi.

21; xvii. 22) the *third* declaration of His sufferings which the Lord had made to the disciples, and it was His *going before them*, accompanied most probably by something remarkable in his gait and manner—a boldness and determination perhaps, an eagerness, denoted in Luke xii. 50, which struck them with astonishment and fear.

"Though very little is said in the Gospels concerning our Lord's external appearance and deportment, there are frequent indications of its effects on others. We do not see His glory in itself,—it could not be described,—but we read the reflection of it in them. See Matt. ix. 9, the call of St. Matthew : Matt. xxi. 12, the purging of the temple : Mark ix. 15, the feeling and behaviour of the crowd towards Him after the Transfiguration. The climax is at the betrayal, John xviii. 6, when, after His utterance of those words—'I am he,'—the soldiers start back, and fall to the ground." Dr. Wordsworth. <sup>32.</sup>] began, anew : He again opened this subject. <sup>33.</sup>] The circumstances of the passion are brought out in all three Evangelists with great particularity. The 'delivery to the Gentiles'

him to death, and shall deliver him to the Gentiles: <sup>34</sup> and they <sup>o</sup> shall mock him, and <sup>e</sup> shall scourge him, and shall spit upon him, and shall kill him: and <sup>ee</sup> *the third day* he shall rise again. <sup>35</sup> And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldst do for us whatsoever we shall desire. <sup>36</sup> And he said unto them, What would ye that I should do for you? <sup>37</sup> They said unto him, Grant unto us, that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. <sup>38</sup> But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? <sup>d</sup> and be baptized with the baptism that I am baptized with? <sup>39</sup> And they said unto him, We can. And Jesus said unto them, Ye shall [<sup>dd</sup> *indeed*] drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: <sup>40</sup> but to sit on my right <sup>e</sup> and on my left hand is not mine to give; but [<sup>ee</sup> *it shall be given to them*] for whom it is prepared. <sup>41</sup> And when the ten heard it, they began to be much displeased with James and John. <sup>42</sup> But Jesus called them to him, and saith unto them, <sup>1</sup> Ye <sup>1</sup> Luke xxi. know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority <sup>f</sup> upon them. <sup>43, m</sup> But so <sup>ff</sup> *shall it not be* <sup>m ch. ix. 35.</sup> among you: but whosoever will be great among you shall be your minister: <sup>44</sup> and whosoever of you will be the <sup>g</sup> chiefest, shall be servant of all. <sup>45</sup> For <sup>h</sup> even <sup>n</sup> *the Son of* <sup>n John xiii. 14. Phil. ii. 7.</sup>

<sup>o</sup> nearly all our most ancient MSS. have these transposed.

<sup>ee</sup> read, after three days. <sup>d</sup> read, or. <sup>dd</sup> omit. <sup>e</sup> read, or.

<sup>ee</sup> not expressed in the original. <sup>f</sup> render, over. <sup>ff</sup> read, it is not.

<sup>g</sup> literally, first. <sup>h</sup> render, the Son of man also.

is common to them all. <sup>34.]</sup> spit upon him, Mark and Luke:—crucify him, *Matthew only*, which is remarkable, as being the first intimation, in plain terms, of the death He should die. The *taking up the cross*, so often alluded to, might have had now for them a deep meaning—but see Luke ver. 34. The *they* in ver. 34 means *the Gentiles*.

<sup>35—45.]</sup> AMBITIOUS REQUEST OF THE SONS OF ZEBEDEE: OUR LORD'S REPLY. Matt. xx. 20—28, where see notes throughout, and especially on the difference in our ver. 35. The two accounts of the discourse are almost verbatim the same, and that they came from one source is very apparent. Even here, however, slight deviations occur, which are unaccountable,

if the one had actually before him the writing of the other. Besides, we have the whole additional particulars of the baptism, with which He was to be baptized: see note on Matthew. <sup>38.]</sup> Observe the present tenses, *drink of*, and *am baptized with*. They may mean that the Lord had already the cup of His suffering at His lips; was already, so to speak, sprinkled with the first drops of spray of His baptism of blood: or they may be merely official: "*that I am to drink of, and to be baptized with.*" <sup>42.]</sup> *they* which are accounted to rule,—who have the title of rulers: literally, *they* which seem to rule, or, think that they rule. It is not, 'those who rule,' which *God alone* does.

*man* came not to be ministered unto, but to minister, and  
 ° to give his life a ransom for many.

° 1 Tim. ii. 6.  
 Tit. ii. 14.

46 And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, <sup>1</sup> blind Bartimæus, the son of Timæus, sat by the highway side begging. 47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me. 48 And many charged him that he should hold his peace: but he cried the more a great deal, Thou son of David, have mercy on me. 49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee. 50 And he, casting away his garment, <sup>k</sup> rose, and came to Jesus. 51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, <sup>l</sup> Lord, that I might receive my sight. 52 And Jesus said unto him, Go thy way; <sup>p</sup> thy faith hath <sup>m</sup> made thee whole. And immediately he received his sight, and followed <sup>n</sup> Jesus in the way.

p Matt. ix. 31.  
 ch. v. 34.

XI. <sup>1</sup> And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples, <sup>2</sup> and saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied,

<sup>1</sup> most ancient authorities have, Bartimæus the son of Timæus, a blind beggar, sat by the wayside.

<sup>k</sup> many ancient authorities have, leaped up, and came to Jesus.

<sup>l</sup> render, Rabboni.

<sup>m</sup> render, saved thee, as in Luke vii. 50; xviii. 42. This can hardly be done in Matt. ix. 22, on account of what follows.

<sup>n</sup> read, him.

46—52.] HEALING OF BLIND BARTIMÆUS ON DEPARTURE FROM JERICHO. Matt. xx. 29—34. Luke xviii. 35—43. On the three accounts referring to one and the same miracle, see on Matthew. I will only add here, that a similar difference of number between Matthew and Mark is found in the miracle in the neighbourhood of Gergesa, ch. v. 2.

46.] Bar-timæus means, the son of Timæus,—so Bartholomew, ch. iii. 18, Barjesus, Acts xiii. 6.

48.] See on Matthew vv. 20, 31.

50.] Signs of an eye-witness, which make us again believe, that *here* we have the literally exact account of what took

place. 51.] Rabboni, i. e. Master, or My Master, see John xx. 16. It was said to be a more respectful form than Rabbi merely.

52.] In Matthew only, Jesus touches him. The account here and in Luke seems to correspond more closely with the wonderful strength of his faith. Our Lord healed by a word in such cases, see Matt. viii. 10—13, ch. vii. 29, and other places. St. Luke adds, “glorifying God,”—and that all the people seeing him gave glory to God; see also Luke xix. 37.

CHAP. XI. 1—11.] TRIUMPHAL ENTRY INTO JERUSALEM. Matt. xxi. 1—17. Luke xix. 29—44. John xii. 12—36. On the

whereon never man sat; loose him, and bring him. <sup>3</sup> And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither. <sup>4</sup> And they went their way, and found <sup>o</sup> the colt tied by the door without in <sup>P</sup> a place where two ways met; and they loose him. <sup>5</sup> And certain of them that stood there said unto them, What do ye, loosing the colt? <sup>6</sup> And they said unto them even as Jesus had commanded: and they let them go. <sup>7</sup> And they brought the colt to Jesus, and cast their garments on him; and he sat upon him. <sup>8</sup> And many spread their garments in the way: and others cut down branches <sup>q</sup> off the trees[, <sup>r</sup> and strawed them in the way]. <sup>9</sup> And they that went before, and they that followed, cried, saying, <sup>a</sup> Hosanna; Blessed [<sup>s</sup> is] he <sup>a</sup> Psa. cxviii. 26. that cometh in the name of the Lord: <sup>10</sup> blessed [<sup>s</sup> be] the kingdom of our father David, that cometh [<sup>ss</sup> in the name of the Lord]: <sup>b</sup> Hosanna in the highest. <sup>11</sup> And <sup>t</sup> Jesus <sup>b</sup> Psa. cxlviii. 1. entered into Jerusalem, [<sup>u</sup> and] into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

<sup>o</sup> read, a.

<sup>q</sup> read, out of the fields.

<sup>a</sup> not expressed in the original. The word supplied ought to be the same in both cases. Either is or be may be right.

<sup>r</sup> see note.

<sup>r</sup> omitted in many ancient authorities.

<sup>ss</sup> omit.

<sup>t</sup> read, he.

<sup>u</sup> omit.

general sequence of events of this and the following day, see note on Matthew, ver. 1.

1, 2.] As far as ye shall find, the agreement in Matthew, Mark, and Luke is nearly verbal; after that, Mark and Luke only mention the foal, and add, on which never man sat. Compare with this, Luke xxiii. 53. Our Lord's birth, triumph, and burial were to be, in this, alike. Meyer observes of this part of the history, 'A later tradition, sprung from the sacred destination of the beast (for beasts never yet worked were used for sacred purposes, Num. xix. 2: Deut. xxi. 3: 1 Sam. vi. 7).' But does it never strike such annotators, that this very usage would lead not only to the narrative being so constructed, but to the command itself having been so given?

4.] The report of one of those sent: perhaps of Peter. The word rendered a place where two ways met, only means, a road leading round a place, and probably imports simply the street. Wordsworth interprets it, 'the back way, which led round the house.' But there does

not appear to be any reason for supposing the word "round" to refer to the house, rather than to the whole block, or neighbourhood, of houses, round about which the street led. Dean Trench, on the A. V. p. 116, would render it "a way round," "a crooked lane."

8, 9.] On the interesting addition in Luke vv. 37—40, see notes there. branches] called branches of palm-trees, John, ver. 13: the word signifies not merely branches, but branches cut for the purpose of being littered to walk on: and thus implies the strawing in the way, which has been unskillfully supplied.

10.] blessed . . . David—is peculiar to Mark, clearly setting forth the idea of the people that the Messiah's Kingdom, the restoration of the throne of David, was come. See the additional particular of the weeping over the city, Luke, vv. 41—44, and notes.

11.] See Matthew, ver. 12, and notes on ver. 1: also on John ii. 13—18.

I am by no means certain that the solution proposed in the notes on Matthew

<sup>12</sup> And on the morrow, when they <sup>v</sup> *were* come from Bethany, he was hungry: <sup>13</sup> and seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for <sup>w</sup> the time of figs was not yet. <sup>14</sup> And <sup>x</sup> *Jesus* answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it. <sup>15</sup> <sup>c</sup> And they come to Jerusalem: and <sup>x</sup> *Jesus* went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold <sup>v</sup> *doves*: <sup>16</sup> and would not suffer that any man should carry any vessel through the temple. <sup>17</sup> And he taught, saying [<sup>z</sup> unto them], Is it not written, <sup>d</sup> My house shall be called <sup>zz</sup> *of all nations the house of prayer*? but <sup>e</sup> ye have made it a den of thieves. <sup>18</sup> And the <sup>a</sup> scribes and <sup>a</sup> chief priests heard it, and sought how they might destroy him: for they feared him, because <sup>f</sup> all the people was astonished at his doctrine. <sup>19</sup> And when even was come, he went out of the city. <sup>20</sup> And in the morning,

<sup>c</sup> John ii. 14.

<sup>d</sup> Isa. lvi. 7.

<sup>e</sup> Jer. vii. 11.

<sup>f</sup> Matt. vii. 28.  
ch. i. 22.  
Luke iv. 22.

<sup>v</sup> *render*, had come forth.

<sup>w</sup> *see note*.

<sup>x</sup> *read*, he.

<sup>y</sup> *render*, the doves.

<sup>z</sup> *omitted in the oldest MS.*

<sup>zz</sup> *render*, an (*or*, the) house of prayer for (*or*, unto) all the nations.

*See Dean Trench, on the A. V. p. 72.*

<sup>a</sup> *transpose these.*

is the right one, but I cannot suggest a better. When St. Mark, as here, relates an occurrence throughout, with such signs of an eye-witness as in ver. 4, it is *very difficult to suppose that he has transposed any thing*; whereas St. Matthew certainly does not speak here so exactly, having transposed the anointing in Bethany: see notes on Matt. xxvi. 2, 6.

12—26.] THE BARREN FIG-TREE. THE CLEANSING OF THE TEMPLE. Matt. xxi. 12—22. Our account here bears strong marks of being that of a beholder and hearer: e. g. when they had come forth from Bethany,—afar off,—having leaves,—and his disciples heard it. The times and order of the events are here more exact than in St. Matthew, who seems to place the withering of the tree immediately after the word spoken by our Lord. 13. the time of figs was not yet] The sentence, which in the original is elliptical (for the season was not of figs, or for it was not a season of figs), may be supplied,—for the season was not (one) of figs,—or, for the season was not (that) of figs, i. e. not yet the season for figs. The latter suits the context best. The tree

was *precocious*, in being clothed with leaves: and if it had had on it *winter figs*, which remain on from the autumn, and ripen early the next season, they would have been *ripe at this time*. But there were none—it was a *barren tree*. On the import of this miracle, see notes on Matthew. 15—19.] Matt. xxi. 12, 13, where see notes: also Luke xix. 45—48.

16.] This was the *court of the Gentiles*, which was used as a thoroughfare; which desecration our Lord forbade.

any vessel]—e. g. a pail or basket,—used for common life. 17.] for all the nations, omitted in Matthew and Luke,

but contained in the prophecy:—mentioned by St. Mark as writing for Gentile Christians: but this may be doubted. 18.

all the people was astonished at his doctrine . . . ] This remark, given by St. Mark and St. Luke, is omitted by St. Matthew: probably because he has given us so much of the *doctrine* itself. 19.] See note on Matthew, ver. 17. On the Monday and Tuesday evenings, our Lord appears to have gone to *Bethany*. 20—26.] The answers are very similar to those in Matthew, but with one important addition



as they passed by, they saw the fig tree dried up from the roots. <sup>21</sup> And Peter calling to remembrance saith unto him, <sup>b</sup> *Master*, behold, the fig tree which thou cursedst is withered away. <sup>22</sup> And Jesus answering saith unto them, Have faith in God. <sup>23</sup> <sup>c</sup> For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that <sup>bb</sup> *those things* which he saith <sup>c</sup> shall come to pass; he shall have [<sup>d</sup> whatsoever he saith]. <sup>24</sup> Therefore I say unto you, <sup>b</sup> What things soever ye <sup>dd</sup> *desire, when ye pray*, believe that ye <sup>e</sup> receive them, and ye shall have them. <sup>25</sup> And when ye stand praying, <sup>1</sup> forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. <sup>26</sup> <sup>f</sup> But <sup>h</sup> if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

<sup>b</sup> Matt. vii. 7.  
 Luke xi. 9.  
 John xiv. 13.  
 xv. 7: xvi.  
<sup>24</sup> James i. 5, 6.  
<sup>1</sup> Matt. vi. 14.  
 Col. iii. 13.  
<sup>h</sup> Matt. xviii.  
<sup>26</sup>

<sup>27</sup> And they come again to Jerusalem; and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders, <sup>28</sup> and say unto him, By what authority doest thou these things? <sup>29</sup> *and* who gave thee this authority to do these things? <sup>29</sup> And Jesus [<sup>g</sup> answered and] said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things. <sup>30</sup> The baptism of John, was it from heaven, or of men? answer me. <sup>31</sup> And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why [<sup>gg</sup> then] did ye not believe him?

<sup>b</sup> render, Rabbi. <sup>bb</sup> read, that. <sup>c</sup> literally, cometh to pass: see note.

<sup>d</sup> omitted in some ancient authorities: in which case it must be supplied.

<sup>dd</sup> read, pray and ask. <sup>e</sup> most ancient authorities read, have received.

<sup>f</sup> this verse is omitted by several ancient authorities, probably by mistake in copying, as verses 25 and 26 end with the same word, trespasses.

<sup>ff</sup> read, or.

<sup>g</sup> omit.

<sup>gg</sup> omit.

here, viz. vv. 25, 26: see Matt. vi. 14, and 1 Tim. ii. 8. The connexion here seems to be, 'Though you should aim at strength of faith,—yet *your faith* should not work in all respects as you have seen me do, in judicial anger condemning the unfruitful and evil; but you must *forgive*.' <sup>24</sup> believe that ye have received them] The past tense is used, because the reception spoken of is the determination in the divine counsels coincident with the request—believe that when you asked, you received, and the fulfilment shall come. <sup>25</sup>]

On the matter, compare Matt. vi. 14 f.

See also Matt. v. 23 f., where the converse to this is treated of.

<sup>27—33.</sup>] THE AUTHORITY OF JESUS QUESTIONED. HIS REPLY. Matt. xxi. 23—32. Luke xx. 1—8. Our account and that of St. Matthew are very close in agreement. St. Luke's has (compare ver. 6, "*all the people will stone us*") few and unimportant additions: see notes on Matthew.

<sup>28</sup>.] The expression *these things* need not necessarily refer to the cleansing of the temple, as Meyer: but seems, from Luke, to extend over our Lord's whole course of teaching and putting him-



<sup>32</sup> But <sup>h</sup> if we shall say, *Of men*; they feared the people: for <sup>1</sup> all men counted John, that he was a prophet indeed. <sup>33</sup> And they answered and said unto Jesus, We cannot tell. And Jesus [<sup>1</sup> answering] saith unto them, Neither do I tell you by what authority I do these things.

<sup>1</sup> Matt. iii. 5:  
xiv. 5. ch. vi.  
20.

XII. <sup>1</sup> And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and <sup>k</sup> went into a far country. <sup>2</sup> And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. <sup>3</sup> And they caught him, and beat him, and sent him away empty. <sup>4</sup> And again he sent unto them another servant; and <sup>l</sup> at him they cast stones, and wounded him in the head, and <sup>m</sup> sent him away shamefully handled. <sup>5</sup> And [<sup>n</sup> again] he sent another; and him they killed, and many others; beating some, and killing some. <sup>6</sup> Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son. <sup>7</sup> But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be our's. <sup>8</sup> And they took him, and killed him, and cast him out of the vineyard. <sup>9</sup> What shall [<sup>p</sup> therefore] the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vine-

<sup>h</sup> read, shall we say, *Of men*?

<sup>1</sup> omit.

<sup>k</sup> the original has only, left the country.

<sup>l</sup> many ancient authorities have only, they wounded him in the head.

<sup>m</sup> many ancient authorities have only, shamefully handled him.

<sup>n</sup> omit.

<sup>o</sup> many ancient authorities have, He had yet one wellbeloved son: him he sent last unto them.

<sup>p</sup> omitted by some ancient authorities.

self forward in public. <sup>32.</sup>] The answer to the question, asked by themselves, is given by the Evangelist.

CHAP. XII. 1—12.] PARABLE OF THE VINEYARD LET OUT TO HUSBANDMEN. This parable is, for the most part, identical with that in Matt. xxi. 33—46, and Luke xx. 9—19. The number and treatment of the servants sent, is enlarged on here; and in ver. 4 there occurs a singular word, which we render, wounded him in the head. Some have supposed it means, 'they made short work with him,' which is the more usual sense of the word, but not

probable here; for they did not kill him, but disgracefully used him. I must

not allow any opportunity to pass of directing attention to the sort of difference, in similarity, between these three reports,—and observing that no origin of that difference is imaginable, except the gradual deflection of accounts from a common, or a parallel source.

See notes on Matthew throughout.

<sup>9.</sup>] he will come, &c., is not the answer of the Pharisees, nor of the people, as the corresponding sentence in Matthew (see note there), but, here and in Luke, a continuation of

yard unto others. <sup>10</sup> And have ye not read this scripture ;  
<sup>a</sup> The stone which the builders rejected <sup>a</sup> is become the head <sup>a</sup> Ps. cxviii. 22.  
of the corner : <sup>11</sup> this was the Lord's doing, and it is  
marvellous in our eyes ? <sup>12</sup> <sup>b</sup> And they sought to lay hold <sup>b</sup> sb. xi. 18. John vii. 25, 20, 44.  
on him, but feared <sup>c</sup> the people : for they knew that he had  
spoken the parable against them : and they left him, and  
went their way, <sup>13</sup> and [<sup>a</sup> they] send unto him certain of  
the Pharisees and of the Herodians, to <sup>t</sup> catch him in his  
words. <sup>14</sup> And when they were come, they say unto him,  
Master, we know that thou art true, and carest for no  
man : for thou regardest not the person of men, but  
teachest the way of God in truth : Is it lawful to give  
tribute to Cæsar, or not ? <sup>15</sup> <sup>u</sup> Shall we give, or <sup>u</sup> shall we  
not give ? But he, knowing their hypocrisy, said unto  
them, Why tempt ye me ? bring me a <sup>v</sup> penny, that I  
may see it. <sup>16</sup> And they brought it. And he saith unto  
them, Whose is this image and superscription ? And they  
said unto him, Cæsar's. <sup>17</sup> And Jesus [<sup>vv</sup> answering] said  
unto them, Render to Cæsar the things that are Cæsar's,  
and to God the things that are God's. And they mar-  
velled at him.

<sup>18</sup> Then come unto him the Sadducees, <sup>e</sup> which say there <sup>e</sup> Acts xxiii. 8.  
is no resurrection ; and they asked him, saying, <sup>19</sup> Master,  
<sup>f</sup> Moses wrote unto us, If a man's brother die, and leave <sup>f</sup> d. Deut. xxv. 5.  
his wife behind him, and leave no children, that his

<sup>q</sup> render, the same is become, as in Matt. xxi. 42.

<sup>r</sup> render, the multitude. The word in Luke xx. 19 is different.

<sup>s</sup> omit.

<sup>t</sup> literally, to catch him by a word.

<sup>u</sup> render, must.

<sup>v</sup> render, denarius.

<sup>vv</sup> omit.

our Lord's discourse. After ver. 11 comes in Matt. vv. 43—45. <sup>12.</sup> Meyer makes the multitude (*"the people"* in Luke) the subject of they knew, but I think quite unnecessarily. The fear of the people is increased by the consciousness on the part of the rulers that He had spoken the parable against them : they are as men convicted before the people.

13—17.] REPLY CONCERNING THE LAWFULNESS OF TRIBUTE TO CÆSAR. Matt. xxii. 15—22. Luke xx. 20—26. The parable of the wedding-garment, Matt. xxii. 1—14, is omitted. The only matters requiring additional remark in these verses are,—13.] by a word signifies the instrument wherewith they would catch him : the verb being one taken from the chase. They wished to lay hold on him by some

saying of His. 14.] Must we give, or must we not give ? the originality of the report is shewn by these words. They wish to drive our Lord to an absolute affirmation or negation.

15.] a denarius (see note on Matt. xx. 2), Mark and Luke, answers to *"the tribute-money,"* Matthew. 17.] they marvelled is in the original in the imperfect tense, and is graphic. This was going on, when the next incident began.

18—27.] REPLY TO THE SADDUCEES CONCERNING THE RESURRECTION. Matt. xxii. 23—33. Luke xx. 27—40. The three reports are very much alike in matter, and now and then coincide almost verbally (Matthew ver. 27, Luke ver. 32. Mark ver. 23 end, Luke ver. 33). The chief additions are found in Luke, vv. 34—36, where

brother should take his wife, and raise up seed unto his brother. <sup>20</sup> [<sup>w</sup> *Now*] there were seven brethren: and the first took a wife, and dying left no seed. <sup>21</sup> And the second took her, and died, neither left he any seed: and the third likewise. <sup>22</sup> And the seven [<sup>x</sup> *had her, and*] left no seed: last of all the woman died also. <sup>23</sup> In the resurrection [<sup>x</sup> *therefore*], when they shall rise, whose wife shall she be of them? for the seven had her to wife. <sup>24</sup> And Jesus [<sup>x</sup> *answering*] said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God? <sup>25</sup> For when they shall rise from the dead, they neither marry, nor are given in marriage; but

<sup>e</sup> 1 Cor. xv. 42, 46, 52.

<sup>f</sup> Exod. iii. 6.

<sup>e</sup> are as [<sup>x</sup> *the*] angels which are in heaven. <sup>26</sup> And as touching the dead, that they rise: have ye not read in the book of Moses, *¶ how in the bush God spake* unto him, saying, *‘I am the God of Abraham, and the God of Isaac, and the God of Jacob?’* <sup>27</sup> *¶ He is not the God of the dead, but the God of the living:* ye [<sup>x</sup> *therefore*] do greatly err. <sup>28</sup> And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment

<sup>w</sup> omit.

<sup>x</sup> omit.

<sup>y</sup> render, in the history concerning the Bush, how God spake.

<sup>z</sup> render, God is not [the God] of dead men, but of living.

see notes, and on Matthew throughout.

<sup>23.</sup> when they shall rise does not here mean, ‘*when men* (the dead) *shall rise*,’ but *when they* (the wife and seven brothers) *shall rise*: see on ver. 25.

<sup>25.</sup> the when they shall rise *here* is general, not as in ver. 23: see last note.

<sup>26.</sup> in the history concerning the Bush (so also in Luke)] The words may in the original mean either, ‘*in the chapter* containing the history of God appearing in the Bush,’ or, ‘*when he was at the Bush.*’ The former is the more probable, on account of the construction of the verse in our text. In Luke, if we had his account alone, the other rendering might be admissible, ‘*Moses testified, at the Bush:*’ but this will not answer in our text.

<sup>28—34.</sup> REPLY CONCERNING THE GREAT COMMANDMENT. Matt. xxii. 34—40, but with differing circumstances. There the question appears as that of one among the Pharisees’ adherents, who puts this question, “*tempting him*”—and in consequence of the Pharisees coming up to the strife, after He had discomfited the

Sadducees. I should be disposed to take St. Mark’s as the strictly accurate account, seeing that there is nothing in the question which indicates enmity, and our Lord’s answer, ver. 34, plainly precludes it. The man, from hearing them disputing, came up, and formed one of the band who gathered together for the purpose of tempting Him. St. Mark’s report, which here is wholly unconnected in origin with St. Matthew’s, is that of some one who had taken accurate note of the circumstances and character of the man: St. Matthew’s is more general, not entering, as this, into individual motives, but classing the question broadly among the various “temptations” of our Lord at this time.

<sup>28.</sup> The motive seems to have been, *admiration of our Lord’s wise answer*, and a desire to be instructed further by Him. The first commandment of all;

—this was one of the “*strivings about the law*” (Titus iii. 9),—*which was the greatest commandment.* The Scribes had many frivolous enumerations and classifications of the commands of the law.

of all? <sup>29</sup> And Jesus answered him, The first [<sup>a</sup> of all the commandments] is, <sup>e</sup> Hear, O Israel; The Lord our God is <sup>f</sup> one Lord: <sup>30</sup> and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: [<sup>a</sup> this is the first commandment.] <sup>31</sup> [<sup>a</sup> And] the second is [<sup>a</sup> like, namely] this, <sup>h</sup> Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. <sup>32</sup> And the scribe said unto him, Well, Master, <sup>b</sup> thou hast said the truth: for there is one God; <sup>i</sup> and there is none other but he: <sup>33</sup> and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, <sup>k</sup> is more than all whole burnt offerings and sacrifices. <sup>34</sup> And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man <sup>e</sup> after that durst ask him any question. <sup>35</sup> And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David? <sup>36</sup> <sup>cc</sup> For David

<sup>f</sup> Deut. vi. 4.  
Luke x. 37.

<sup>h</sup> Lev. xix. 18.  
Rom. xii. 9.  
Gal. v. 14.  
James ii. 8.

<sup>i</sup> Deut. iv. 39.  
Isa. xiv. 6.  
14: xlv. 9.

<sup>k</sup> 1 Sam. xv. 22.  
Hos. vi. 6.  
Micah vi.  
6-8.

<sup>a</sup> omit.

<sup>b</sup> read, thou hast truly said that He is one.

<sup>e</sup> render, any more.

<sup>cc</sup> read, But.

29 f.] St. Mark cites the passage entire,—St. Matthew only the command itself.

31.] Our Lord adds this second as an application or bringing home of the first.

The first is the *Sun*, so to speak, of the spiritual life:—this the *lesser light*, which reflects the shining of that other. It is *like* to it, inasmuch as both are *laws of love*: both deduced from the great and highest love: both dependent on “I am the Lord thy God,” Lev. xix. 18.

Stier sets forth beautifully the strong contrast between the *requirements of these two commands*, and the *then state of the Jewish Church*: see John vii. 19.

32, 33.] The Scribe shews that he had entered into the true spirit of our Lord’s answer; and replies in admiration at its wisdom.

whole burnt offerings and sacrifices, the things to which the outward literal observers paid all their attention.

34. not far . . .] This man had hold of that principle in which Law and Gospel are one: he stood as it were *at the door* of the Kingdom of God. He only wanted (but the want was indeed a serious one) repentance and faith to be *within it*. The Lord shews us here that even outside His flock, those who can answer *discreetly* (or *intelligently*)—who have knowledge of

the *spirit* of the great command of Law and Gospel, are *nearer* to being of his flock, than the *formalists*:—but then, as Bengel adds, “If thou art not far off, come in: otherwise thou hadst better been far off.”

And no man . . .] This is *apparently* out of its place here, as it is *after the question which now follows*, that St. Matthew relates this discomfiture of his adversaries. We must not however conclude too hastily, especially where the minute accuracy of St. Mark is at stake. The question just asked was *the last put to our Lord*, and therefore the notice of its *being the last* comes in fitly here. The enquiry which follows did more than silence their *questioning*; it silenced their *answering too*; both which things St. Matthew combines as the result of this day, in his ver. 46.

35—37.] THE PHARISEES BAFFLED BY A QUESTION CONCERNING CHRIST AND DAVID. Matt. xxii. 41—46. Luke xx. 41—44. The reports are apparently independent of any common original, and hardly agree verbally in the citation from the LXX. See notes on Matthew.

35.] The whole controversy in the temple is regarded as *one*: hence the new point raised by our Lord is introduced as a

19 Sam. xxiii.  
2  
m Psal. cx. 1.

n ch. iv. 2.

o Luke xi. 48.

p 3 Kings xii.  
y.

q 2 Cor. viii. 12.

himself said <sup>d</sup> <sup>1</sup> *by* the Holy Ghost, <sup>m</sup> The Lord said to my Lord, Sit thou on my right hand, till I <sup>o</sup> make thine enemies thy footstool. <sup>37</sup> David [<sup>f</sup> therefore] himself calleth him Lord; and whence is he then his son? And the common people heard him gladly. <sup>38</sup> And <sup>n</sup> he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and [<sup>o</sup> *love*] <sup>o</sup> salutations in the marketplaces, <sup>39</sup> and the chief seats in the synagogues, and the <sup>k</sup> *uppermost rooms* at feasts: <sup>40</sup> which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation. <sup>41</sup> And Jesus sat over against the treasury, and beheld how the people cast <sup>i</sup> money <sup>p</sup> into the treasury: and many that were rich cast in much. <sup>42</sup> And there came a certain poor widow, and she threw in two <sup>k</sup> mites, which make a <sup>k</sup> farthing. <sup>43</sup> And he called unto him his disciples, and saith unto them, Verily I say unto you, That <sup>q</sup> this poor widow hath cast more in, than all they which <sup>1</sup> *have cast*

<sup>d</sup> render, in.

<sup>o</sup> many ancient authorities read, put thine enemies beneath thy feet.

<sup>f</sup> omitted in many ancient authorities.

<sup>g</sup> not in the original.

<sup>h</sup> render, chief places.

<sup>i</sup> literally, brass: see Matt. x. 9.

<sup>k</sup> see note.

<sup>l</sup> read, are casting.

rejoinder, with answered. <sup>36.</sup>] Observe in the Holy Ghost, "*in the Spirit*," Matthew,—"*in the book of Psalms*," Luke: a coincidence not to be passed over.

<sup>37.</sup>] whence, i. e. from whence shall we seek an explanation for what follows?

And the common people (literally the great multitude) heard him gladly is peculiar to Mark.

<sup>38—40.</sup>] DENUNCIATION OF THE SCRIBES. Luke xx. 45—47. These verses, nearly verbatim the same in the two Evangelists, and derived from a common report, are an abridgment of the discourse which occupies the greater part of Matt. xxiii.—with the additions of love to go in long clothing, and ver. 40, see on Matthew, where these words are spurious. The words in his doctrine seem to imply that St. Mark understood it as a compendium. They devoured widows' houses, by attaching them to themselves, and so persuading them to minister to them of their substance. A trace of this practice (but there out of gratitude and love) on the part of the Jewish women, is found in Luke viii. 2, 3. What words can better describe the cor-

rupt practices of the so-called priesthood of Rome, than these of our Lord? The pretence was, to make their sanctity appear to these women, and so win their favour. <sup>40.</sup>] greater—because they have joined thieving with hypocrisy.

<sup>41—44.</sup>] THE WIDOW'S MITES. Luke xxi. 1—4: probably from a common origin.

<sup>41. the treasury</sup>] This is usually understood of thirteen chests, which stood in the court of the women, into which were thrown contributions for the temple, or the tribute (of Matt. xvii. 24). But it is hardly likely that they would be called the treasury, and we hear of a building by this name in Josephus. Lucke believes some part of the court of the women to be intended, perhaps a chamber in connexion with these chests. Our Lord had at this time taken his leave of the temple, and was going out of it—between Matt. xxiii. end, and xxiv.

<sup>42.</sup>] mites, the smallest Jewish coin: St. Mark adds which make a farthing, for his Roman readers:—the mite =  $\frac{1}{4}$  of an as =  $\frac{1}{16}$  — or, after the weight of the as was diminished,  $\frac{1}{12}$  of a denarius. Two, Bengel remarks, are noticed: she might

into the treasury: <sup>44</sup> for all they did cast in <sup>m</sup> of their abundance; but she <sup>m</sup> of her want did cast in all that she had, <sup>r</sup> even all her living.

<sup>r</sup> Deut. xxiv. 9.

XIII. <sup>1</sup> And as he went out of the temple, one of his disciples saith unto him, Master, see <sup>n</sup> *what manner of stones and <sup>n</sup> what buildings* [<sup>o</sup> *are here*]. <sup>2</sup> And Jesus [<sup>p</sup> *answering*] said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down. <sup>3</sup> And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, <sup>4</sup> Tell us, when shall these things be? and what shall be the sign <sup>q</sup> *when all these things shall be fulfilled*? <sup>5</sup> And Jesus <sup>r</sup> *answering* them began to say, <sup>a</sup> Take heed lest any man deceive you: <sup>6</sup> for many shall come in my name, saying, I am [<sup>s</sup> *Christ*]; and shall deceive many. <sup>7</sup> And when ye shall hear of wars and rumours of wars, be ye not troubled: [<sup>t</sup> *for*] such things must needs be; but the end shall not be yet. <sup>8</sup> For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of <sup>u</sup> *sorrows*. <sup>9</sup> But <sup>v</sup> *take* heed to your-

<sup>a</sup> Jer. xxix. 8.  
<sup>s</sup> Eph. v. 6.  
<sup>t</sup> Thess. ii. 2.

<sup>b</sup> Matt. x. 17,  
18. Rev. ii. 10.

<sup>m</sup> *i.e.* out of.

<sup>n</sup> *render*, what great.

<sup>o</sup> *omit*: not in the original.

<sup>p</sup> *omit*.

<sup>q</sup> *read and render*, when these things are about to be all fulfilled.

<sup>r</sup> *many ancient authorities have*, began to say unto them.

<sup>s</sup> *not in the original*. I am he, *is more faithful*.

<sup>t</sup> *omitted by many ancient authorities*.

<sup>u</sup> *literally*, birth-pangs.

<sup>v</sup> *render*, take ye: *see note*.

have kept back one. 43.] more, in God's reckoning; more, for her own stewardship of the goods entrusted to her care.

CHAP. XIII.] JESUS PROPHECIES OF HIS COMING, AND OF THE TIMES OF THE END. Matt. xxiv. Luke xxi. 5—36. The accounts are apparently distinct, and each contains some fragments which have escaped the others. On the matter of the prophecy, I have fully commented in Matthew, where see notes: also those on Luke.

1.] *what great stones*.—Josephus says, "the stones of the building were 40 cubits in size." And again, "for 6 days together the strongest of all the battering engines played on the wall and produced

no effect: the size and jointing of the stones was too strong for it, and for all the others."

3.] Peter and James and John and Andrew are "*his disciples*" in Matthew, and "*some*" in Luke.

4.] these things implies that they viewed the destruction of the temple as part of a great series of events, which had now by frequent prophecy become familiar to them. "*These things about which thou so often speakest*."

5.] began to say—with this begins our Lord's full explanation on the matter. See *reff*.

8. there shall be . . . there shall be] By these repetitions, majesty is given to the discourse.

the beginnings—*i.e.* but the beginnings—the *mere* beginnings. 9.] ye

before rulers and kings for my sake, for a testimony against them. <sup>10</sup> And the gospel must first be published among all <sup>w</sup> nations. <sup>11</sup> <sup>c</sup> But when they shall lead you, <sup>x</sup> and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, <sup>d</sup> but the Holy Ghost. <sup>12</sup> Now <sup>e</sup> the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall <sup>y</sup> cause them to be put to death. <sup>13</sup> And ye shall be hated of all men for my name's sake: but <sup>f</sup> he that <sup>z</sup> shall endure unto the end, the same shall be saved. <sup>14</sup> But <sup>g</sup> when ye shall see the abomination of desolation, [<sup>a</sup> <sup>z</sup> spoken of by Daniel the prophet,] standing where it ought not, (let him that readeth understand,) then let them that be in Judæa flee to the mountains: <sup>15</sup> and let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house: <sup>16</sup> and let him that is in the field not turn back again for to take up his garment. <sup>17</sup> <sup>h</sup> But woe to them that are with child, and to them that give suck in those days! <sup>18</sup> And pray ye that your flight be not in the winter. <sup>19</sup> <sup>i</sup> For [<sup>b</sup> in] those days shall be affliction, such as <sup>e</sup> was not from the beginning of the creation which God created unto this time, neither shall be. <sup>20</sup> And except that the Lord had shortened <sup>d</sup> those days, no flesh should <sup>e</sup> be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days. <sup>21</sup> And then if any man shall say to you, Lo, here is Christ; or,

<sup>w</sup> render, the nations.

<sup>y</sup> render, put them to death.

<sup>z</sup> render, hath endured.

<sup>b</sup> omit: not in the original.

<sup>d</sup> render, the days.

<sup>x</sup> render, to deliver you up.

<sup>a</sup> omit.

<sup>e</sup> render, hath not been.

<sup>e</sup> render, have been.

has the emphasis—let *your* care be . . .

11.] St. Mark has vv. 10, 11 peculiar to himself. St. Luke (vv. 14, 15) has something very like them—St. Matthew nothing: but they occur Matt. x. 19, where see note. 12.] This is expressed by "*then shall many be offended, and shall betray one another, and shall hate one another,*" Matthew, ver. 10.

13.] hath endured, viz. in the confession implied by for my name's sake preceding. 14.] where it ought not—see note on Matthew, ver. 15. This is a less definite

description of the place than we find there.

18.] St. Matthew adds, "*nor on the sabbath day.*" St. Mark wrote mostly for Gentile readers, and thus perhaps was not likely to report this. 19, 20.] the creation which God created . . . and the elect's sake, whom he hath chosen, peculiarities of St. Mark's style in reporting our Lord's discourses, for greater solemnity. John xvii. 26, John v. 16, cited strangely by Mr. Elliott to disprove this, are no cases in point. In both those, the expression is necessary to the sense: here, and

lo, [<sup>i</sup>he is] there; believe [<sup>s</sup>him] not: <sup>22</sup> for [<sup>ss</sup>false Christs and] false prophets shall rise, and shall <sup>h</sup>shew signs and wonders, to seduce, if it were possible, even the elect. <sup>23</sup> But <sup>k</sup>take ye heed: [<sup>hh</sup>behold,] I have foretold you all things. <sup>24</sup> <sup>1</sup>But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light. <sup>25</sup> <sup>1</sup>And the stars <sup>ii</sup>of heaven shall fall, and the powers that are in heaven shall be shaken. <sup>26</sup> <sup>m</sup>And then shall they see the Son of man coming in the clouds with great power and glory. <sup>27</sup> And then shall he send <sup>j</sup>his angels, and shall gather together <sup>j</sup>his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. <sup>28</sup> Now learn <sup>jj</sup>a parable of the fig tree; *When her branch is yet tender*, and putteth forth leaves, <sup>k</sup>ye know that summer is near: <sup>29</sup> so ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors. <sup>30</sup> Verily I say unto you, that this generation shall not <sup>kk</sup>pass, till all these things be done. <sup>31</sup> Heaven and earth shall pass away: but <sup>a</sup>my words shall not pass away. <sup>32</sup> But of that day <sup>n</sup>and [<sup>m</sup>that] hour knoweth <sup>n</sup>no man, no, not <sup>nn</sup>the angels which are in heaven, <sup>o</sup>neither the Son, but the Father.

<sup>i</sup> not in the original.

<sup>s</sup> or, it: not expressed in the original.

<sup>gg</sup> omitted in some ancient MSS., and probably inserted from Matt. xxiv. 24.

<sup>h</sup> read, work.

<sup>hh</sup> omit.

<sup>1</sup> render, Howbeit.

<sup>ii</sup> render, shall be falling from heaven.

<sup>j</sup> read, the.

<sup>jj</sup> render, the parable from the fig-tree: When now her branch becometh tender.

<sup>k</sup> read, it is known.

<sup>kk</sup> render, pass away.

<sup>l</sup> read, or. <sup>m</sup> omit: not in the original.

<sup>n</sup> render, for perspicuity, none.

<sup>nn</sup> read, an angel in heaven.

<sup>o</sup> render, nor even.

usually in St. Mark, it is merely idiomatic.

24.] The opening word is more than the simple 'but' and is best rendered by howbeit or nevertheless: as if it were, "though I have forewarned you of all things, yet some of those shall be so terrible as to astound even the best prepared among you." in those days, after that tribulation—then those days come after that tribulation: see note on Matthew, ver. 29.

Our Evangelist omits the mourning of the tribes of the earth, and the seeing the sign of the Son of Man.

27.] from the uttermost part of the earth, from the extremity of the visible plane of the earth, shall the collecting begin: and shall proceed to the uttermost part of heaven, to the point where the sky touches that plane on the other side.

28.]

her, emphatic, when her branch . . . conveying an *a fortiori* in the application. If in so humble an example as the fig-tree you discern the nearness of a season, much rather should you in these sure and awful signs discern the approach of the end.

30.] this generation—see on Matthew, ver. 34.

32.] This is one of those things which the Father hath put in his own power, Acts i. 7, and with which the Son, in his mediatorial office, is not acquainted: see on Matthew. We must not deal unfaithfully with a plain and solemn assertion of our Lord (and what can be more so than nor even the Son, in which by the nor even He is not below but above the angels?) by such evasions as "He does not know it so as to reveal it to us," or as Aug., "He did

T

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o Matt. xxv. 13. 33 °Take ye heed, watch [°° and pray]: for ye know not when the time is. 34 [p p For the Son of man is] as a man pp taking a far journey, who left his house, and gave authority to his servants, [q and] to every man his work, and commanded the porter to watch. 35 Watch ye therefore: for ye know not when the master of the house cometh, qq at even, or at midnight, or at the cockcrow, or in the morning: 36 lest coming suddenly he find you sleeping. 37 And what I say unto you I say unto all, Watch.

XIV. 1 After two days was r the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. 2 rr But they said, Not s on the feast day, lest there be an uproar of the people.

a see Luke vii. 37. 3 s And ss being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and

°° omitted in several ancient authorities. P not expressed in the original.

PP the original has only, going from home: see on Matt. xxv. 14.

q omit.

qq read, whether at.

r render, the passover, and the [feast of] unleavened bread.

rr read, for. s render, during the feast. ss render, when he was.

not so know it as then to indicate it to the disciples." Of such a sense there is not a hint in the context: nay, it is altogether alien from it. The account given by the orthodox Lutherans, as represented by Meyer, that our Lord knew this by possession, but not by use, is right enough, if at the same time it is carefully remembered, that it was this possession of which He emptied Himself when He became man for us, and which it belongs to the very essence of His mediatorial kingdom to hold in subjection to the Father. 33—37.] Peculiar to Mark, and containing the condensed matter of Matthew, vv. 43—47, and perhaps an allusion to the parable of the talents in Matt. xxv. The porter is the door-porter, whose office it would be to look out for approaching travellers,—answering especially to the ministers of the word, who are (Ezek. xxxiii.) watchmen to God's church.

CHAP. XIV. 1, 2.] CONSPIRACY OF THE JEWISH AUTHORITIES AGAINST JESUS. Matt. xxvi. 1—5. Luke xxii. 1, 2. The account of the events preceding the passion in our Gospel takes a middle rank between those of St. Matthew and St. Luke. It contains very few words which are not to be found in one or other of them; but at the same time the variations from both

are so frequent and irregular, as in my opinion wholly to preclude the idea that St. Mark had ever seen either. The minute analysis of any passage in the three will, I think, convince an unprejudiced examiner of this. On the chronological difficulties which beset this part of the Gospel history, see note on Matt. xxvi. 17.

1. the passover, and [feast of] unleavened bread] classed together, because the time of eating the Passover was actually the commencement of the feast of unleavened bread. The announcement by our Lord of his approaching death (Matt. xxvi. 2) is omitted by St. Mark and St. Luke.

3—9.] THE ANOINTING AT BETHANY. Matt. xxvi. 6—13. John xii. 1—8. (On Luke vii. 36—50, see note there.) The whole narrative has remarkable points of similarity with that of St. John,—and has been used as one of the indications that St. Mark had knowledge of and used the Gospel of St. John. My own view leads me to a different conclusion. I have already remarked (note on Matt. xxvi. 3), that while St. Matthew seems to have preserved trace of the parenthetic nature of this narrative, such trace altogether fails in our account. It proceeds as if continuous.

3. spikenard] The original,

she brake the box, and poured it on his head. <sup>4</sup> And there were some that had indignation within themselves, [<sup>t</sup> *and said, Why was this waste of the ointment made?*] <sup>5</sup> For <sup>tt</sup> it might have been sold for more than three hundred <sup>u</sup> *pence*, and have been given to the poor. And they murmured against her. <sup>6</sup> And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. <sup>7</sup> For <sup>b</sup> ye have the poor with you always, <sup>b</sup> *Deut. xv. 11.* and whensoever ye will ye may do them good: but me ye have not always. <sup>8</sup> She hath done what she could: <sup>v</sup> *she is come aforehand to anoint my body to the burying.* <sup>9</sup> <sup>vv</sup> Verily I say unto you, Wheresoever <sup>w</sup> *this* gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

<sup>10</sup> And Judas Iscariot, <sup>ww</sup> one of the twelve, went unto the chief priests, to betray him unto them. <sup>11</sup> And when they heard [*it*], they were glad, and promised to give him money. And he sought how he might conveniently betray him.

<sup>t</sup> *read*, to what purpose this waste of the ointment had been made.

<sup>tt</sup> *read*, this ointment.

<sup>u</sup> *render*, denarii.

<sup>v</sup> *render*, she hath by anticipation anointed. <sup>vv</sup> *read*, But verily.

<sup>w</sup> *read*, the.

<sup>ww</sup> *literally*, the one, or that one, of the twelve.

literally rendered, is as Bishop Jeremy Taylor has it in his *Life of Christ*, § 15, "nard pistick." But it is quite uncertain what this epithet "pistick" means. The discussion may be seen in my Greek Testament. Here I can only state that the two possible explanations are (1) *genuine, unadulterated*; and (2) *liquid, or drinkable*. There clearly appears to have been a certain sort of ointment which they *drank*: see citations as above. The word is nowhere found in the classics, only here and in the parallel place in St. John, and some later writers. *brake the box* can hardly mean only having broken the resin with which the cork was sealed. In ch. v. 4, John xix. 36, Rev. ii. 27, the word is used of *breaking*, properly so called: and I see no objection to supposing that the box (i. e. of course the narrow neck of it) was crushed in the hand, and the ointment thus poured over His head. The feet would then (John xii. 3) be anointed with what remained on the hands of Mary, or in the broken vase (see note on Luke vii. 38). <sup>4, 5. some</sup> See notes on Matthew. The three hundred denarii is common to our narrative and that of St. John. <sup>6.]</sup> Let her alone,

also common to John, but *as addressed to Judas*.

<sup>7.]</sup> The agreement verbatim here of Matthew and John, whereas our narrative inserts the additional clause and *whensoever ye will ye may do them good*, is decisive against the idea that St. Mark compiled his account from the other two. In these words there appears to be a reproach conveyed to Judas, and perhaps an allusion to the *office of giving to the poor* being *his*.

<sup>8.]</sup> We have here again a striking addition peculiar to Mark. *She hath done what she could*: a similar praise to that given to the poor widow, ch. xii. 44—"*she cast in all that she had*." We have also the expression *she hath by anticipation anointed*, shewing, as I have observed on Matthew, that the act was one of *prospective* love, grounded on the deepest apprehension of the reality of our Lord's announcement of His approaching death.

<sup>9.]</sup> See notes on Matthew ver. 13.

<sup>10, 11.]</sup> COMPACT OF JUDAS WITH THE CHIEF PRIESTS TO BETRAY HIM. Matt. xxvi. 14—16. Luke xxii. 3—6. The only matters requiring notice are,—the words *when they heard [it]*, i. e. '*the proposal*,'—and *promised*, implying, as does the

<sup>12</sup> And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover? <sup>13</sup> And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. <sup>14</sup> And wheresoever he shall go in, say ye to the <sup>z</sup> goodman of the house, The Master saith, Where is <sup>y</sup> the guest-chamber, where I shall eat the passover with my disciples? <sup>15</sup> And he will shew you a large upper room furnished and prepared: <sup>z</sup> there make ready for us. <sup>16</sup> And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. <sup>17</sup> And in the evening he cometh with the twelve. <sup>18</sup> And as they sat and did eat, Jesus said, Verily I say unto you, One of you <sup>a</sup> which eateth with me shall betray me. <sup>19</sup> And they began to be sorrowful, and to say unto him one by one, Is it I? and another [<sup>b</sup> said], Is it I?

<sup>z</sup> i.e. the householder.

<sup>y</sup> read, my.

<sup>z</sup> read, and there.

<sup>a</sup> render, shall betray me, he that eateth with me.

<sup>b</sup> not in the original.

word in Luke, that the money was *not paid now*, either as full wages, or as earnest-money,—but *promised*; and paid (most probably) when the Lord was brought before the Sanhedrim, which was what Judas undertook to do.

12—16.] PREPARATION FOR CELEBRATING THE PASSOVER. Matt. xxvi. 17—19. Luke xxii. 7—13. Our account contains little that is peculiar. 12.]

when they killed the passover, like St. Luke's expression "*when the passover must be killed*," denotes the *ordinary day*, when they (i.e. the Jews) sacrificed the Passover;—for that the Lord ate His Passover on that day, and at the usual time, is the impression conveyed by the testimony of the three Evangelists: see notes on Matthew ver. 17, and Luke ver. 7. We may notice that if this Gospel, as traditionally reported, was drawn up under the superintendence of Peter, we could hardly have failed to have the names of the two disciples given;—nor again would our narrator have missed (and the omission is an important one) the fact that *the Lord first gave the command*, to go and prepare the Passover—which *St. Luke only* relates.

It becomes a duty to warn students of the sacred word against fanciful interpretations. A respected Commentator of

our own day explains the pitcher of water, which led the way to the room where the last Supper was celebrated, to mean "the baptismal grace" which we have "in earthen vessels," which "leads on to other graces, even to the communion of Christ's Body and Blood." 15.] In the midst of a verbal accordance with Luke we have here inserted *prepared*, indicating that the guest-chamber was *already prepared* for the celebration of the Passover, as would indeed be probable at this time in Jerusalem. The disciples had therefore only to get ready *the Passover itself*.

17—21.] JESUS, CELEBRATING THE PASSOVER, ANNOUNCES HIS BETRAYAL BY ONE OF THE TWELVE. Matt. xxvi. 20—25. Luke xxii. 14 (21—23). John xiii. 21 ff. The account of St. Luke (ver. 16) supplies the important saying of our Lord respecting the fulfilment of the two parts of the Passover feast—see notes there. After our ver. 17, comes in the washing of the disciples' feet by the Lord as related in John xiii. 1—20. 18.]

The words *he that eateth with me* are peculiar to Mark, and, as we have seen before, bear a relation to St. John's account, where our Lord had just before cited "*he that eateth bread with me*," &c. ver. 18. They do not point out any particular per-

<sup>20</sup> And he [<sup>e</sup> *answered and*] said unto them, It is one of the twelve, that dippeth with me in the dish. <sup>21</sup> <sup>ee</sup> The Son of man indeed goeth, as it is written of him : but woe to that man by whom the Son of man is betrayed : good were it for that man if he had never been born. <sup>22</sup> <sup>e</sup> And as <sup>c</sup> 1 Cor. xi. 23. they did eat, <sup>d</sup> *Jesus* took bread, and blessed, and brake it, and gave to them, and said, Take [<sup>dd</sup>, *eat*] : this is my body. <sup>23</sup> And he took the cup, and when he had given thanks, he gave it to them : and they all drank of it. <sup>24</sup> And he said unto them, This is my blood of the [<sup>e</sup> *new*] testament, which is <sup>f</sup> shed for many. <sup>25</sup> Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. <sup>26</sup> And when they had sung an hymn, they went out into the mount of Olives. <sup>27</sup> And Jesus saith unto them, All ye shall be offended [<sup>g</sup> *because of me this night*] : for it is written, <sup>d</sup> I will smite <sup>d</sup> Zech. xiii. 7. the shepherd, and the sheep shall be <sup>h</sup> scattered. <sup>28</sup> But <sup>e</sup> after that I am risen, I will go before you into Galilee. <sup>e</sup> ch. xvi. 7. <sup>29</sup> But Peter said unto him, <sup>i</sup> *Although* all shall be offended, yet will not I. <sup>30</sup> And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice. <sup>31</sup> But he spake the more vehemently, If I <sup>ii</sup> *should* die with thee, I will not deny thee in any wise. Likewise also said they all. <sup>32</sup> And they came to a place which was named Gethsemane : and he saith to his disciples, Sit ye here, while I

<sup>c</sup> omit. <sup>ee</sup> several ancient authorities read, Because the Son of man ...

<sup>d</sup> read, he.

<sup>dd</sup> omit, as in all the most ancient authorities, and read, Take [this].

<sup>e</sup> omit : better render in consequence, covenant, instead of testament.

<sup>f</sup> or, being shed.

<sup>g</sup> omit.

<sup>h</sup> render, scattered abroad : the word is the same as in Matt. xxvi. 31.

<sup>i</sup> read, even if.

<sup>ii</sup> render, must.

son, but give pathos to the contrast which follows.

<sup>20.</sup>] This description of the traitor here again does not seem to designate one especially, nor to describe an action at that moment proceeding, but, as before, pathetically to describe the near relation of the betrayer to the Betrayed. Now however the relation pointed out is still closer than before—it is that of one dipping in the same dish—one of those nearest and most trusted.

<sup>22—25.</sup>] INSTITUTION OF THE LORD'S SUPPER. Matt. xxvi. 26—29. Luke xxii. 19, 20. 1 Cor. xi. 23—25. See notes on Matthew.

<sup>26—31.</sup>] DECLARATION THAT ALL SHOULD FORSAKE HIM. CONFIDENCE OF PETER. Matt. xxvi. 30—35 (see Luke xxii. 31—34, and notes there). Our account is almost verbatim the same as that in Matthew, where see notes. The few differences are there commented on.

<sup>30.</sup>] Notice the climax : this day, but not only this—in this night, the part of it now present : nor only so, but before the cock crow twice, i. e. long before the night is over.

<sup>31.</sup>] spake the more vehemently—the original implies, went on repeating superabundantly.

<sup>32—42.</sup>] OUR LORD'S AGONY AT

shall pray. <sup>33</sup> And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; <sup>34</sup> and saith unto them, 'My soul is exceeding sorrowful unto death: tarry ye here, and watch. <sup>35</sup> And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. <sup>36</sup> And he said, 'Abba, Father, <sup>h</sup> all things are possible unto thee; take away this cup from me: <sup>i</sup> nevertheless not what I will, but what thou wilt. <sup>37</sup> And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? <sup>38</sup> Watch ye and pray, lest ye <sup>j</sup> enter into temptation. <sup>k</sup> The spirit truly is <sup>jj</sup> ready, but the flesh is weak. <sup>39</sup> And again he went away, and prayed, and spake the same words. <sup>40</sup> And <sup>k</sup> when he returned, he found them asleep again; for their eyes were heavy; neither wist they what to answer him. <sup>41</sup> And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, <sup>i</sup> the hour is come; behold, the Son of man is betrayed into the hands of sinners. <sup>42</sup> <sup>m</sup> Rise up, let us go; lo, he that betrayeth me is at hand. <sup>43</sup> And immediately, while he yet spake, cometh <sup>kk</sup> Judas, <sup>i</sup> one of the twelve, and with him a [<sup>ll</sup> great] multitude, with swords and staves, from the chief priests and the scribes and the elders. <sup>44</sup> And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. <sup>45</sup> And as soon as he was come, he goeth straightway to him, and saith, <sup>m</sup> Master, master; and <sup>j</sup> read, come. <sup>jj</sup> render, willing: it is the same word as in Matt. xxvi. 41. <sup>k</sup> read, coming again: omitting again below. <sup>kk</sup> read, Judas Iscariot. <sup>l</sup> many ancient authorities read, being one. <sup>ll</sup> omit. <sup>m</sup> render, Rabbi, Rabbi.

GETSEMANE. Matt. xvi. 36—46. Luke xii. 39—46 (see John xviii. 1). The same remarks apply here also. <sup>33.</sup>] Notice the graphic *sore amazed*, and see note on ch. ix. 15, where the same word is used in the original. St. Matthew has to be sorrowful. <sup>36.</sup>] Abba is the familiar and endearing appellation for Father. It is an Aramaic form, and after St. Mark's manner inserted, as 'Ephphatha,' ch. vii. 34,—'Talitha cumi,' ch. v. 41. Father is not given as the interpretation of Abba, but came to be attached to it in one phrase as a form of address: see the references. <sup>39.</sup>] the same words, not verbatim, but in substance: see in Matthew. <sup>41.</sup>] it is enough: viz. your watch-

ing with Me. The Lord had no need of it any more, now that the hour had come: not, as some, it is enough of sleep: this, as Meyer observes, is refuted by the sleep on now.

<sup>43—52.</sup>] BETRAYAL AND APPREHENSION OF JESUS. Matt. xxvi. 47—56. Luke xii. 47—53. <sup>44.</sup> lead him away safely] It does not quite appear whether safely is to be subjectively taken, 'with confidence;' or objectively, 'in safety.' Some suppose that it has an ironical meaning—q. d. 'He will know how to rescue himself—take care that you keep Him safe.' This of course depends upon the view taken of the whole character and purpose of Judas, on which see notes at Matt. xvi. 14 and

<sup>mm</sup> kissed him. <sup>46</sup> And they laid their hands on him, and took him. <sup>47</sup> And one of them that stood by drew <sup>a</sup> a sword, and smote <sup>o</sup> a servant of the high priest, and cut off his ear. <sup>48</sup> And Jesus answered and said unto them, <sup>p</sup> Are ye come out, as against <sup>q</sup> a thief, with swords and with staves to take me? <sup>49</sup> I was daily with you in the temple teaching, and ye took me not: <sup>r</sup> but <sup>n</sup> the scriptures must be fulfilled. <sup>50</sup> <sup>o</sup> And they all forsook him, and fled. <sup>51</sup> And there followed <sup>s</sup> him a certain young man, having a linen cloth cast about his naked body; and <sup>t</sup> the young men laid hold on him: <sup>52</sup> and he left the linen cloth, and fled from them naked. <sup>53</sup> And they led Jesus away to the high priest: and <sup>u</sup> with him were assembled all the chief priests and the elders and the scribes. <sup>54</sup> And Peter followed him afar off, <sup>v</sup> even into the palace of the high priest: and he <sup>w</sup> sat with the servants, and <sup>x</sup> warmed himself at the fire. <sup>55</sup> And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. <sup>56</sup> For many bare false witness against him, <sup>y</sup> but their witness agreed not together. <sup>57</sup> And there arose certain, and bare false witness against him, saying, <sup>58</sup> We heard him say, <sup>p</sup> I will destroy this temple that is <sup>p ch. xv. 29. John ii. 19.</sup>

<sup>mm</sup> see note on Matt. xxvi. 49.

<sup>n</sup> render, his.

<sup>o</sup> render, the (the same correction ought to have been made in Matt. xxvi. 51).

<sup>p</sup> Better, both here and in St. Matthew, Ye are come out, &c. without a note of interrogation.

<sup>q</sup> render, a robber.

<sup>r</sup> render, but that the scriptures may be fulfilled.

<sup>s</sup> render, with him.

<sup>t</sup> read, they.

<sup>u</sup> render, there come together to him. <sup>v</sup> render, even within into.

<sup>w</sup> render, was sitting.

<sup>x</sup> render, warming.

<sup>y</sup> render, and.

xxvii. 3. <sup>45.</sup>] Rabbi appears to have been the usual form in which Judas addressed our Lord: see Matt. xxvi. 25. But we must not conclude from this with Bengel, that he never seems to have called Him Lord: see Matt. vii. 21, 22. <sup>51.</sup>] It is impossible to determine, and therefore idle to enquire, *who this was*. Epiphanius, in recounting the traditional austerities of James the brother of the Lord, says, "that he never wore a second inner garment, but strictly used one wrapper of linen only, as it says in the Gospel, The young man fled and left the linen cloth with which he was girt." Chrysostom and others supposed it to have been St. John: and there have been other conjectures. It seems to have been some attached disciple of the Lord (probably well known to the readers of Mark), who had gone to his nightly rest,

and had been aroused by the intelligence. The *disciples* were not laid hold of:—this person perhaps was throwing some obstacle in the way of the removal of Jesus: or he may have been laid hold of merely in wantonness, from his unusual garb.

<sup>53—65.</sup>] HEARING BEFORE CAIAPHAS. Matt. xxvi. 57—68. [Luke xxii. 54, 63—65.] John xviii. 24. See throughout notes on Matthew.

<sup>53.</sup>] high priest—*Caiaphas, de facto*, and in the view of our narrator:—so Matthew and Luke: but Jesus was *first* taken before *Annas*, who was *de jure* the high priest: see John xviii. 12—23. <sup>56.</sup>] their witness agreed not together—literally, their testimonies were not equal, i. e. consistent with one another. It was necessary that two witnesses should agree. Dent. xvii. 6.

<sup>57.</sup>] certain,—two: see Matthew.

made with hands, and within three days I will build another made without hands. <sup>59</sup> But neither so did their witness agree together. <sup>60</sup> And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee?

q Isa. lili. 7.

<sup>61</sup> But <sup>a</sup> he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? <sup>62</sup> And Jesus said, I

r Matt. xxiv. 20.

am : <sup>r</sup> and ye shall see the Son of man sitting on the right hand of power, and coming <sup>s</sup> in the clouds of heaven. <sup>63</sup> Then the high priest rent his clothes, and saith, What need we any further witnesses? <sup>64</sup> Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. <sup>65</sup> And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.

<sup>66</sup> And as Peter was beneath in the palace, there cometh one of the maids of the high priest: <sup>67</sup> and when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. <sup>68</sup> But he denied, saying, <sup>a</sup> I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. <sup>69</sup> And <sup>b</sup> a maid saw him [<sup>c</sup> again], and began to say to them that stood by, This is one of them. <sup>70</sup> And he denied it again. And <sup>a</sup> little after, they that stood by

<sup>a</sup> render, with.

<sup>b</sup> render, the.

<sup>a</sup> render, I neither know him, nor.

<sup>c</sup> omit.

58.] We and I are emphatic. The allusion is probably to Dan. ii. 34.

59.] Perhaps the inconsistency of these testimonies may be traced in the different reports here and in Matthew. so,—

‘in asserting this’—i. e. they varied in the terms in which it was expressed. 60.]

On the most probable punctuation and construction, see note on Matthew, ver. 62.

61.] the Blessed: in Hebrew, the ordinary Name for God. “This is the only place in the N. T. where the well-known Name constantly used by the Rabbis is thus absolutely given.” Meyer. 62.]

The “henceforth” of Matthew, and “from this time” of Luke are here omitted.

63.] his clothes, literally, his tunics—not his priestly robe, which was worn only in the temple, and when officiating: see on Matthew, ver. 65. The plural perhaps

by persons of note. 65.] began—when the sentence was pronounced. The some appear to be members of the Sanhedrim: the servants follow. Prophecy] St. Matthew and St. Luke explain this: ‘Prophecy, who smote thee?’

66—72.] OUR LORD IS THrice DENIED BY PETER. Matt. xvi. 69—75. Luke xxii. 56—62. John xviii. 17, 18, 25—27. See the comparative table, and notes, on Matthew. 66.] beneath, because the house was built round the court, and the rooms looked down into it. See note on Matt. xvi. 69. 68.] Peter’s reply is

an union of two separate answers, which form the 1st and 2nd in Matthew. 69.] the maid—in Matthew “another maid,” in Luke “another,” but masculine. Meyer does not appear to be justified in asserting that this is necessarily the same

maid as before: it might be only the maid

said again to Peter, Surely thou art one of them: <sup>a</sup>for <sup>a</sup>Acts ii. 7. thou <sup>d</sup>art a Galilæan<sup>e</sup>, and thy speech agreeth thereto].  
 71 But he began to curse and to swear, saying, I know not this man of whom ye speak. 72 And the second time the cock crew. And Peter called to mind <sup>f</sup>the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

XV. 1 And <sup>a</sup>straightway in the morning the chief <sup>a</sup>Ps. ii. 2. <sup>b</sup>Acts iii. 13. <sup>c</sup>iv. 26. priests held a consultation with the elders and scribes, <sup>ff</sup>and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. 2 And Pilate asked him, Art thou the King of the Jews? And he answering <sup>g</sup>said unto him, Thou sayest it. 3 And the chief priests accused him of many things: but he answered nothing. 4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they <sup>gg</sup>witness against thee. 5 <sup>b</sup>But Jesus <sup>h</sup>yet answered nothing; so that Pilate <sup>b</sup>Isa. liii. 7. <sup>c</sup>John xix. 9. marvelled. 6 Now <sup>hh</sup>at that feast he released unto them one prisoner, whomsoever they desired. 7 And there was one named Barabbas, which lay bound with them that had made insurrection [<sup>i</sup>with him], <sup>ii</sup>who had committed murder in the insurrection. 8 And the multitude <sup>k</sup>crying aloud

<sup>d</sup> render, art also.

<sup>e</sup> omit.

<sup>f</sup> read, the word, how.

<sup>ff</sup> render, as did the whole council. <sup>g</sup> read, saith. <sup>gg</sup> read, charge.

<sup>h</sup> render, made him no further answer: viz. after that in ver. 2.

<sup>hh</sup> render, at the feast-time.

<sup>i</sup> omit.

<sup>ii</sup> who is plural: better render for perspicuity, striking out the comma, and had committed.

<sup>k</sup> many ancient authorities read, coming up, i.e. thronging up round him.

in waiting in the porch: see note on Matthew.

70.] a little after is expressed in Luke by "about the space of one hour after." for . . . also] for, in addition to all that has been hitherto said . . .

72.] when he thought thereon—no entirely satisfactory meaning has yet been given for the original word thus rendered. Referring to my Greek Testament for the discussion, I may sum it up by stating that the sense in the text, though not elsewhere found, seems to suit both the word and the context better than any other that has been suggested.

CHAP. XV. 1—5.] JESUS IS LED AWAY TO PILATE, AND EXAMINED BY HIM. Matt. xxvii. 1, 2, 11—14. Luke xliii. 1—5. John xviii. 28—38. Our account is very nearly related to that in Matthew: see notes there. 1.] the whole council is a touch

of accuracy. From ch. xiv. 53 we know that all were assembled. Lightfoot quotes from Maimonides a precept which declares that of the Sanhedrim of 71 members it is not necessary for business that all be present: but when all were specially summoned, attendance was compulsory.

6—15.] BARABBAS PREFERRED TO HIM. HE IS DELIVERED TO BE CRUCIFIED. Matt. xxii. 15—26. Luke xliii. 17—25. John xviii. 39, 40. Our account is nearly cognate to, but distinct from that of St. Matthew, where see notes. The principal points of distinction will be noticed.

7.] The circumstance that Barabbas was one of a set of murderers, shewn by the them that had made, and the plural who (see margin), is peculiar to our narrative, and shews that it is not compiled from Matthew and Luke.



began to desire [<sup>l</sup>him to do] as he had ever done unto them. <sup>9</sup> But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? <sup>10</sup> For he knew that the chief priests had delivered him for envy. <sup>11</sup> But <sup>c</sup> the chief priests moved the people, that he should rather release Barabbas unto them. <sup>12</sup> And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? <sup>13</sup> And they cried out again, Crucify him. <sup>14</sup> Then Pilate said unto them, Why, what evil hath he done? And they cried out [<sup>m</sup>the more] exceedingly, Crucify him. <sup>15</sup> And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. <sup>16</sup> And the soldiers led him away into the hall, <sup>a</sup> called Prætorium; and they call together the whole band. <sup>17</sup> And they clothed him with purple, and platted a crown of thorns, and put it about his head, <sup>18</sup> and began to salute him, Hail, King of the Jews! <sup>19</sup> And they smote <sup>o</sup> him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. <sup>20</sup> And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. <sup>21</sup> And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. <sup>22</sup> And

<sup>l</sup> not expressed in the original.

<sup>m</sup> omit.

<sup>a</sup> render, which is.

<sup>o</sup> render, his.

8.] This is also peculiar to Mark—in Matthew it is Pilate who *first offers them the choice*—in Luke they cry out, but it is “*away with this man, &c.*” ver. 18.

coming up probably implies the *rising of the crowd in excitement*—or perhaps their *coming up towards the palace*, as “*when they were gathered together*” in Matthew.

9.] Here our account differs from Matthew and agrees with John, ver. 39.

10.] He knew is the *imperfect tense*: He was aware, He perceived, His apprehension of it was concurrent with the action going on.

12.] whom ye call the King of the Jews is “*Jesus, which is called Christ*” in Matthew. Neither of these expressions can well have been copied from the other.

13.] again only refers to “*cried out*,” see ver. 8, where this is implied in “*began to desire*,”—they had not cried out *this* before.

16—19.] JESUS MOCKED BY THE SOL-

DIERS. Matt. xxvii. 27—30 (omitted in Luke). John xix. 1—3. See notes on Matthew. 18.] hall, the court or guard room, but *open*, see note on Matt. xxvi. 69.

17.] purple, in Greek, is vaguely used, to signify different shades of red, and is especially convertible with “*scarlet*,” as St. Matthew.

20—23.] HE IS LED TO CRUCIFIXION. Matt. xxvii. 31—34. Luke xxiii. 26—33. John xix. 16, 17. See notes on these.

21. Alexander and Rufus.] It is quite uncertain whether Alexander be identical with either of the persons of that name mentioned Acts xix. 33, 1 Tim. i. 20, 2 Tim. iv. 14, or whether those, or any two of them, represent one and the same person. There is a Rufus saluted Rom. xvi. 13. The words *coming out of the country* determine nothing as to its being a working day or otherwise, any more than “*they that passed by*” Matthew, ver. 39: nothing

they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. <sup>23</sup> And they *P gave him* [*PP to drink*] wine mingled with myrrh: but he received it not. <sup>24</sup> And when they had crucified him, <sup>a</sup> they *¶ parted* <sup>d Ps. xxi. 12.</sup> his garments, casting lots upon them, what every man should take. <sup>25</sup> And it was the third hour, and they crucified him. <sup>26</sup> And the superscription of his accusation was written over, The King of the Jews. <sup>27</sup> And with him they crucify two *¶ thieves*; the one on his right hand, and the other on his left. [<sup>r 28</sup> *And the scripture was fulfilled, which saith, "And he was numbered with the transgressors."* <sup>e Isa. liii. 12.</sup> <sup>29</sup> And <sup>f</sup> they that passed by *railed on him*, <sup>f Ps. xlii. 7.</sup> wagging their heads, and saying, Ah, <sup>g</sup> thou that destroyest the temple, and buildest it in three days, <sup>g ch. xiv. 58. John ii, 19.</sup> <sup>30</sup> save thyself, and come down from the cross. <sup>31</sup> Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save<sup>h</sup>. <sup>32</sup> *Let Christ the King of Israel*] descend now from the cross, that we may see and believe. And they that were crucified

*P* render, offered.

*PP* omit.

*¶* read, part.

*¶¶* render, robbers.

<sup>r</sup> omit.

<sup>h</sup> render, himself he cannot save, the Christ, the king of Israel. Let him descend now. . . .

is said as to the *distance* from whence he came.

<sup>23.</sup>] the place Golgotha—or perhaps the place of Golgotha, as the word Golgotha would then answer to a skull in the interpretation; St. Luke has "*the place which is called a skull.*"

<sup>23.</sup>] wine mingled with myrrh is "*vinegar mingled with gall*" in Matthew, which see. Literally, they were giving, i. e. they offered.

<sup>24—28.</sup>] HE IS CRUCIFIED. Matt. xxvii. 35—38. Luke xxiii. 33, 34, 38. John xix. 18—24. <sup>25.</sup> the third hour] This date is in agreement with the subsequent account, ver. 33, and its parallel in Matthew and Luke, but, as now standing unexplained, *inconsistent with John*, xix. 14, where it is said to have been about the *sixth hour* at the time of the exhibition of our Lord by Pilate. I own I see no satisfactory way of reconciling these accounts, unless there has been (see note on John) some very early erratum in our copies, or unless it can be shewn *from other grounds than the difficulty before us*, that John's *reckoning of time* differs from that employed in the other Evangelists. The difficulty is of a kind in no

way affecting the authenticity of the narrative, nor the truthfulness of each Evangelist; but requires some solution to the furnishing of which *we are not competent*. It is preposterous to imagine that two *such accounts as these* of the proceedings of *so eventful a day* should differ by *three whole hours* in their apportionment of its occurrences. So that it may fairly be *presumed*, that *some different method of calculation* has given rise to the present discrepancy. Meanwhile the chronology of *our text*,—as being carried on through the day, and as allowing time both for the trial, and the events of the crucifixion,—is that which will I believe be generally concurred in. All the other solutions (so called) of the difficulty are not worth relating.

<sup>29—32.</sup>] HE IS MOCKED ON THE CROSS. Matt. xxvii. 39—44. Luke xxiii. 35—37, 39—43. (John xix. 25—27.) Our narrative, derived from a common source with that of Matthew, omits the scriptural allusion, "*He trusted in God,*" &c. Matthew, ver. 43. <sup>32.</sup> And they that were crucified with him] See notes on Luke.

with him reviled him. <sup>33</sup> And when the sixth hour was come, there was darkness over the whole <sup>t</sup>land until the ninth hour. <sup>34</sup> And at the ninth hour Jesus cried with a loud voice, [<sup>tt</sup> saying,] <sup>b</sup> Elöi, Elöi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? <sup>35</sup> And some of them that stood by, when they heard it, said, Behold, he calleth Elias. <sup>36</sup> And one ran and filled a sponge full of vinegar, and put it on a reed, and <sup>1</sup> gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. <sup>37</sup> And Jesus cried with a loud voice, and <sup>u</sup> gave up the ghost. <sup>38</sup> And the veil of the temple was rent in twain from the top to the bottom. <sup>39</sup> And when the centurion, which stood over against him, saw that he so [<sup>v</sup> cried out, and] <sup>u</sup> gave up the ghost, he said, Truly this man was the Son of God. <sup>40</sup> There were also women looking on <sup>k</sup> afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; <sup>41</sup> who also, when he was in Galilee, <sup>1</sup> followed him, and ministered unto him; and many other women which came up with him unto Jerusalem.

<sup>42</sup> And now when the even was come, because it was the

<sup>t</sup> render, earth.

<sup>tt</sup> omit.

<sup>u</sup> render, breathed his last: the words are not as in Matthew.

<sup>v</sup> omitted by several ancient authorities, probably rightly.

**33—37.] SUPERNATURAL DARKNESS. LAST WORDS, AND DEATH OF JESUS.** Matt. xxvii. 45—50. Luke xxiii. 44—46. John xix. 28—30. Our account is nearly verbally the same with Matthew.

**34.] Elöi**, the Syro-chaldaic form, answering to "*Eli*" in Matthew. Meyer argues that the words in Matthew must have been those actually spoken by our Lord, owing to the taunt, that He *called for Elias*. The last word is pronounced Sabáchthani, not Sabachtháni. **36.]** On the difference in Matthew, see notes there.

**38—41.] SIGNS FOLLOWING HIS DEATH.** Matt. xxvii. 51—56. Luke xxiii. 45, 47—49. Omitted by John. See notes on Matthew.

**39.] which stood over against him**—a minute mark of accuracy, so common in Mark.

**40—41.]** so—so majestically, as Theophylact. There was something in the manner of this last cry so unusual and superhuman, that the Centurion (see on Matthew) was convinced that He must have been *that Person*, whom He was

accused as having declared Himself to be.

**40, 41.] the less**—literally, the little—either in age, or in stature, so distinguished, hardly, at the time of this Gospel being written, from James the son of Zebedee, but more probably from James the brother of the Lord, the bishop of Jerusalem: see Introduction to Epistle of James. This Mary is the wife of Alphæus or Clopas; see John xix. 25.

**Salome** is called in Matthew, "*the mother of the sons of Zebedee*:" our Evangelist mentions that they had accompanied Him to Jerusalem;—and we may observe a curious variation of the wording, in "*followed Him when He was in Galilee*," and "*followed Jesus from Galilee*"—the former rendering necessary the additional clause, "*which came up with Him*," &c.

**42—47.] JOSEPH OF ARIMATHEA BEGS, AND BURIES, THE BODY OF JESUS.** Matt. xxvii. 57—61. Luke xxiii. 50—56. John xix. 38—42. For all notes on the substance of the common narrative, see

preparation, that is, the day before the sabbath, <sup>43</sup> Joseph of Arimathæa, an honourable counsellor, which also <sup>m</sup> waited for the kingdom of God, came, and went in <sup>m Luke ii. 35, 36.</sup> boldly unto Pilate, and craved the body of Jesus. <sup>44</sup> And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. <sup>45</sup> And when he knew it of the centurion, he gave the <sup>vv</sup> body to Joseph. <sup>46</sup> And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre. <sup>47</sup> And Mary Magdalene and Mary [<sup>w</sup> the mother] of Joses beheld where he was laid.

XVI. <sup>1</sup> And when the sabbath was past, Mary Mag-

<sup>vv</sup> literally, corpse.

<sup>w</sup> not expressed in the original.

Matthew. <sup>42.</sup> the preparation, that is, the day before the sabbath.] The Friday afternoon (the preparation—Parascevé, “the name by which Friday is now generally known in Asia and Greece.” Wordsw.) before sunset, at which time the Sabbath would begin, and the taking down, &c. would be unlawful. The three Evangelists do not imply that this “preparation” had any thing especial in it, as St. John does, ver. 31. <sup>43.]</sup> honourable—probably in its later sense of noble, i.e. in station. But Meyer supposes it rather to refer to something noble in the character or appearance of Joseph.

counsellor, a member of the Sanhedrim;—see Luke, ver. 51. waited for the kingdom of God is common to Mark and Luke. <sup>went in boldly]</sup> Characteristic of St. Mark’s narrative. On the change of mind produced in Joseph and in Nicodemus by the crucifixion, see note, John xix. 39.

<sup>44.]</sup> There is no inconsistency, or but a very trifling one, with the order in John, ver. 31, to break their legs and take them down. The circumstances related there had taken place, but no report of them had been made to Pilate. And the Body of the Lord had not been taken down, for some reason which does not appear, but which we can easily guess:—if Joseph had declared to the soldiers his intention of begging the Body, nay, had immediately gone (perhaps with them) to Pilate for that purpose,—and went in boldly looks like a sudden and unannounced application,—they would have left the Body for him to take down.

marvelled if he were already dead—he wondered at the fact thus announced to him of His death having

already taken place.

<sup>45. gave]</sup> The passage cited from Cicero to shew that it was customary to give money on such occasions, is not to the point; “the parents were obliged to purchase with money a speedy death,” is not said of the body after death, but of a fee given to the officer for shortening the torments of the executed.

<sup>46. bought]</sup> Therefore it was not the first day of unleavened bread, which was one of sabbatical sanctity; as indeed the whole of this narrative shews, but such expressions as this more strikingly.

in a sepulchre] It is not said, but implied, both here and in Luke and John, that the tomb was his own—for how should he place the Body there otherwise? The newness of the tomb is not mentioned here, but by the other three Evangelists.

<sup>47.]</sup> Mary of Joses—understand mother; see ver. 40. That the same person is so called here, and Mary of James in the next verse, points to a difference of origin in the two accounts here, of the Crucifixion and Resurrection.

The mother of the Lord had in all probability previously departed: see notes on Matt. xxvii. 56 and John xix. 27.

St. Luke generalizes, and says, the women who came with Him from Galilee.

Some have understood by Mary of Joses or Jose or Joseph (for all are read here in the MSS.), the wife or daughter of Joseph of Arimathæa—some, the mother of the Lord: but both unnecessarily, and without proof.

CHAP. XVI. 1—8.] THE WOMEN, COMING TO THE SEPULCHRE, ARE APPRISED OF HIS RESURRECTION. Matt. xxviii. 1—10. Luke xxiv. 1—12. John

<sup>a</sup> Luke xxiii.  
55.

dalene, and Mary [<sup>w</sup> the mother] of James, and Salome, <sup>a</sup> *had bought* sweet spices, that they might come and anoint him. <sup>2</sup> And very early in the morning the first day of the week, they came unto the sepulchre *at the rising of the sun.* <sup>3</sup> And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? <sup>4</sup> And when they <sup>a</sup> looked, they saw that the stone was rolled away: for it was very great. <sup>5</sup> And <sup>xx</sup> *entering into* the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. <sup>6</sup> And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. <sup>7</sup> But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye

<sup>w</sup> not expressed in the original.

<sup>x</sup> render, bought.

<sup>y</sup> render, when the sun was risen.

<sup>z</sup> literally, looked up.

<sup>xx</sup> read, when they came to.

xx. 1—10. On the general difficulties of this portion of the Gospels, and my view respecting them, see notes on Matthew.

1. *when the sabbath was past*] It was strictly *when the Sabbath was ended*, i. e. at sunset, that they bought the spices. St. Luke xxiii. 55, places it on the evening *before* the Sabbath; a slight but valuable discrepancy, as shewing the independence of the accounts. To suppose *two parties* of women (Greswell) or to take *bought* as *pluperfect* (as the A. V.) is equally arbitrary and unwarranted. *anoint him*] This had not been done as yet. Nicodemus (John xix. 40) had only wrapped the Body hurriedly in the spices with the linen clothes.

2. *when the sun was risen*] This does not agree with Matthew, "*as it began to dawn toward the first day of the week*"—Luke, "*at early (or deep) dawn*;" or John, "*when it was yet dark*:"—nor indeed with "*very early in the morning*" of our narrative itself. If the sun was up, it would be between 6 and 7 o'clock; which in the East especially, where even public business was transacted *very early*, could not be so called. Even Greswell virtually acknowledges a difficulty here.

3, 4.] It had been rolled away by an angel, Matthew. *for it was very great* is stated as a reason why *they could see that it was rolled away on looking up*, possibly at some distance. This explanation is according to St. Mark's manner of describing minute circumstantial incidents; but to refer this clause

back as the *reason why* they questioned who should remove the stone, is not only harsh, but inconsistent with the usage of this Gospel.

5.] In Matthew—an angel, sitting on the stone which he had rolled away. Here he is described *as he appeared*, and we are left to infer *what* he was. In Luke,—*two angels* appeared to them in the tomb. The incident to which these accounts point, must be distinct from that related John xx. 11, which was *after Mary Magdalene returned from the city*. It is not worth while to detail the attempts which have been made to reconcile these various reports of the incident: they present curious examples of the ingenuity, and (probably unconscious) disingenuousness, of the Harmonists. I may mention that Greswell supposes the angels in Matthew and Mark to be distinct, and accounts for *were affrighted* in our text thus: 'After seeing one angel *without* already, they were probably less prepared than before to see another so soon after *within*.'

6.] From the *come* of St. Matthew, I should be inclined to think that his is the strictly accurate account. This word implies that the angel accompanied the women into the tomb: and if so, an imperfect narrative like that in the text might easily describe his whole appearance as taking place *within*.

7.] But breaks off the discourse and turns to a new matter—*But now rather do ye . . . and Peter*] It is hardly perhaps likely that the *denial of Peter* was the ground of this

see him, <sup>b</sup> as he said unto you. <sup>8</sup> And they went out <sup>b</sup> *Matt. xxvi. 28. ch. xiv.* [<sup>a</sup> *quickly*], and fled from the sepulchre; for <sup>aa</sup> *they trembled and were amazed*: neither said they any thing to any man; for they were afraid. [<sup>b</sup> <sup>9</sup> Now when <sup>c</sup> *Jesus* was risen early the first day of the week, he appeared first to Mary Magdalene, <sup>c</sup> out of whom he had cast seven devils. <sup>c</sup> *Luke viii. 2.* <sup>10</sup> [<sup>d</sup> *And*] she went and told them that had been with him, as they mourned and wept. <sup>11</sup> And they, when they heard that he was alive, and had been seen of her, believed not. <sup>12</sup> After that he <sup>e</sup> *appeared* in another form <sup>d</sup> unto two of them, as they walked, and went into the <sup>d</sup> *Luke xxiv. 13.*

<sup>a</sup> omit.

<sup>aa</sup> *render*, for trembling and amazement had possession of them.

<sup>b</sup> *this passage, ver. 16—end, is omitted in some of the oldest authorities, and in all probably formed no part of St. Mark's original Gospel. On its authenticity, see note.* <sup>c</sup> *render*, he. <sup>d</sup> omit. <sup>e</sup> *render*, was manifested.

message, though it is difficult not to connect the two in the mind. The mention of him here is probably merely official—as the ‘first among equals.’ We cannot say that others of the Apostles may not have denied their Master besides Peter.

It must not be concluded from this that we have a trace of Peter's hand in the narrative. <sup>8.</sup> The idea of our narrative here is, that the women *fled* in terror from the sepulchre, and *did not deliver the message at the time*,—for they were afraid. All attempts to reconcile this with the other Gospels are futile. It is a manifest evidence that our narrative is here suddenly broken off, and (perhaps?) that no more information about the women was in the possession of its author. The subsequent verses are quite disconnected from this; and contain the substance of their writer's information respecting the other appearances of the Lord.

[9—20.] APPEARANCES OF JESUS AFTER HIS RESURRECTION: HIS ASCENSION. An addition to the narrative of a compendious and supplementary character, bearing traces of *another hand* from that which has shaped the diction and construction of the rest of the Gospel. The reasons for and against this inference will be found in the various readings in my Greek Testament, and in the course of this note; and a general statement of them at the end of it. I may here state, for the English reader, that the passage is omitted, —or marked as suspicious, as variously given, —or asserted not to occur in the correct copies, —in many of our oldest authorities. It is quoted as early as Irenæus, in

the 2nd century: but Jerome in the 3rd says that *nearly all the Greek MSS. in his time did not contain it*. The legitimate inference is, that it was placed as a completion of the Gospel soon after the apostolic period,—the Gospel itself having been, for some reason unknown to us, left incomplete. <sup>9.</sup> The first day of the week is remarkable as occurring so soon after the mention of it, ver. 2 (see Luke xviii. 12).

out of whom he had cast . . . ] This notice, coming so late, after the mention of *Mary Magdalene* in ver. 1, is remarkable. The instances quoted by De Wette to shew that the unexpected introduction of notices contained in the other Gospels is in St. Mark's manner, do not seem to me to apply here. This verse agrees with John xx. 1 ff., but is unconnected with the former narrative in this chapter. <sup>10. went and . . .</sup> This idiom, *never used by St. Mark*, is three times contained in this passage (vv. 12, 15).

them that had been with him, though found in the Acts (xx. 18), *never occurs in the Gospels*: nor does the word ‘disciples’ in this passage. <sup>11.]</sup> See John xx. 18: Luke xxiv. 11. had been seen of (by) her is a construction only found here in N. T., and the word here used for ‘seen’ (which occurs again ver. 14) is not used by Mark. believed not (disbelieved) is only used in ver. 16 and Luke xxiv. 11, 41, throughout the Gospels. <sup>12.]</sup> After that is *not found in Mark*, though many opportunities occurred for using it. This verse epitomizes the events on the journey to Emmaus, Luke xxiv. 13—35. was manifested . . . as they walked, though in general

country. <sup>13</sup> *And they went and told it unto the residue:* neither believed they them. <sup>14</sup> *Afterward he appeared unto ~~the~~ the eleven as they sat at meat, and upbraided [~~the~~ them with] their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.* <sup>15</sup> *And he said unto them, Go ye into all the world, and preach the gospel to <sup>h</sup> every creature.* <sup>16</sup> *He that believeth and is baptized shall be saved; <sup>1</sup> but he that believeth not*

<sup>a</sup> Luke xxiv.  
<sup>34.</sup> John xx.  
<sup>19.</sup> 1 Cor. xv.  
<sup>8.</sup>

<sup>f</sup> John xv. 16.  
<sup>g</sup> Col. i. 23.  
<sup>h</sup> John iii. 18.  
<sup>35.</sup> Acts ii.  
<sup>26.</sup> xvi. 30—  
<sup>32.</sup> Rom. x.  
<sup>9.</sup> 1 Pet. iii.  
<sup>31.</sup>  
<sup>i</sup> John xii. 48.

<sup>f</sup> render, they also.

<sup>g</sup> render, the eleven themselves.

~~the~~ omit: not in the original.

<sup>h</sup> render, to the whole creation. The expression is the same as in Rom. viii. 22.

accord with St. Luke's narrative, is not accurate in detail. It was not *as they walked*, but *as they sat at meat* that he was manifested to them. In another form—a slight difference from Luke xxiv. 15, 16, which relates the reason why they did not know Him to be, that *their eyes were holden*, his being in his usual form being declared by Jesus himself: but see notes there.

<sup>13.</sup> *they also*—as Mary Magdalene had done before. *the residue*—supply, of those that had been with Him.

neither believed they them—not consistent with Luke xxiv. 33, 34. Here again the Harmonists have used every kind of distortion of the plain meaning of words to reconcile the two accounts; assuming that some believed and some doubted, that they first doubted and then believed; or, according to Bengel, first believed and then doubted.

<sup>14.</sup> The following narrative, evidently intended by its author to represent what took place *at one and the same time*, joins together in one at least four appearances of the Lord: (1) that related in this verse and Luke xxiv. 36—49; (2) that on the mountain in Galilee (Matt. xxviii. 16—20), when the words in ver. 15 were spoken; (3) some unrecorded appearance when the rest of these words (vv. 16—18) were spoken,—unless we consider the whole to have been said on the mountain in Galilee; and (4) the appearance which terminated with the Ascension. The latter part of this ver. 14 appears to be an epitome of what our Lord said to them on several occasions—see Luke xxiv. 25, 38; John xx. 27; Matt. xxviii. 17.

<sup>15.</sup> *all the world*] “*all the nations*,” Matt. xxviii. 19: see note there. *preach the Gospel*, without the addition of “*of the kingdom*” (Matthew) or “*of God*” (Mark i. 14 only, Luke), is in St. Mark's manner (see ch. xiii. 10; xiv. 9). It only once occurs in Matthew, viz.

xxvi. 13.

*the whole creation*] Not to men only, although men only can hear the preaching of the Gospel; *all creation* is redeemed by Christ—see Col. i. 15, 23; Rom. viii. 19—23. “Men, primarily, ver. 16: the rest of the creatures secondarily. As wide as the curse extends, reaches the blessing. The creation by the Son, is the foundation of redemption and of the kingdom.” Bengel.

This word creation, or creature, appears never in the N. T. to be used of mankind alone. Bengel's “*the rest of the creatures in the second place*” may be illustrated in the blessings which Christianity confers on the inferior creatures and the face of the earth by bringing civilization in its wake.

By these words *the missionary office* is bound upon the Church through all ages, till every part of the earth shall have been evangelized.

<sup>16.</sup> These past participles must be noticed, as carrying on the thought to a time beyond the work of the preacher: when saved and damned shall take place; and reserving the division of mankind into these two classes, till that day.

On baptized, see note on Matt. xxviii. 19.

There is no “*and is not baptized*” in the second clause here. Unbelief—by which is meant the rejection of the Gospel in heart and life, not weakness or doubt as in ver. 14—shall condemn a man, whether baptized or unbaptized. And, conversely, it follows that our Lord does not set forth here the absolute, but only the general necessity of Baptism to salvation; as the Church of England also teaches. But that general necessity extends to all to whom Baptism is accessible; and it was well said “*not the privation, but the contempt of Baptism, condemns*.”

These words cannot be taken, as those in Matt. xxviii. 19, 20, as setting forth the order in which faith and baptism must always come; *belief and disbelief* are in this verse the great leading

shall be damned. <sup>17</sup> And these signs shall follow them ; <sup>18</sup> that believe ; <sup>19</sup> In my name shall they cast out devils ; <sup>20</sup> they shall speak with new tongues ; <sup>21</sup> they shall take up serpents ; and if they drink any deadly thing, it shall not hurt them ; <sup>22</sup> they shall lay hands on the sick, and they shall recover. <sup>23</sup> So then <sup>24</sup> after the Lord had spoken unto them, he was <sup>25</sup> received up into heaven, and <sup>26</sup> sat on the right hand of God. <sup>27</sup> And they went forth, and

Luke x. 17.  
Acts v. 16;  
viii. 7; xvi.  
18; xix. 12.  
x Acts ii. 41;  
x. 46; xii. 8.  
1 Cor. xii. 10,  
28.  
1 Luke x. 19.  
Acts xxviii.  
6.  
m Acts v. 15,  
16; ix. 17;  
xxviii. 8.  
James v. 14.  
n Acts i. 2, 3.  
o Luke xiv. 61.  
- p Ps. cx. i. Acts vii. 55.

subjects, and believeth must on that account stand first. On he that believeth . . . shall be saved, compare Acts xvi. 31. This is a solemn declaration of the doctrine of 'salvation by faith,' from the Lord Himself; but such a faith as is expanded, Matt. xxviii. 20, into teaching them to observe all that I have commanded you; which is its *proper fruits*.

shall be damned, i. e. in the most solemn sense: for the *sin of unbelief*:—for those are now spoken of who *hear* the Gospel preached, and *reject* it. 17.]

This promise is *generally* made, without limitation to the first ages of the Church. *Should occasion arise for its fulfilment*, there can be no doubt that it will be made good in our own or any other time. But we must remember that *signs* are not needed where Christianity is *professed*: nor by missionaries who are backed by the influence of powerful Christian nations. There are credible testimonies of miraculous powers having been exercised in the Church considerably after the Apostles' time

shall cast out devils] The Lord Himself has declared how weighty a sign this was, Matt. xii. 28. For fulfilments of the promise, see Acts v. 16; viii. 7; xvi. 18. shall speak with new tongues] See 1 Cor. xiv. 22: Acts ii. 4 al. On the gift of tongues, see notes at those places. 18.] shall take up serpents—see Acts xxviii. 3—5. if they drink &c.] We have no instance of this given in the Acts: but later, there are several stories which, if to be relied on, furnish examples of its fulfilment. Eusebius says that "a wonderful thing was related of Justus, who was surnamed Barsabas,—that he drank deadly poison and felt no evil, through the grace of the Lord."

on the sick] "to lay hands on" is in *Mark's* manner; see ch. viii. 25; x. 16. There is no mention of the anointing with oil here, as in James v. 14. 19.] The connecting particle, rendered *so then*,—the Lord,—and the Lord Jesus, which some MSS. read here, are alike *foreign to the diction of Mark*, in speaking of the Lord: we have

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the Lord in the message (common to all three Gospels) ch. xi. 3.—but that manifestly is no example. after the Lord had spoken can only in fairness mean, 'when He had spoken these words.'

All endeavours of the Harmonists to include in them "not only these words, but all that He spake" (Euthymius) will have no weight with an honest reader, who looks to the *evident sense of his author alone*, and disregards other considerations. That other words were spoken, we know; but that *this author intended us to infer that*, surely is not deducible from the text, and is too often allowed in such cases to creep fallaciously in as an inference. We never shall read or comment on Scripture with full profit, till all such subterfuges are abandoned, and the Gospel evidence treated in the clear light of intelligent and honest faith. We have an example of this last in Theophylact's exposition, "when He had thus spoken."

was received up] I should hardly say that the author of this fragment necessarily implies an ascension from the place where they were then assembled. The whole of these two verses is of a compendious character, and as sat on the right hand of God must be understood as setting forth a fact not comprehended in the cycle of the writer's observation, but certain in the belief of all Christians, so this may very well speak of the *fact* as happening, not necessarily then and there, but (see remarks above) *after these words were spoken*; provided always that these words are recognized as *the last* in the view and information of our Evangelist. I say this not with any harmonistic view, but because the words themselves seem to require it. (See on the Ascension, notes on Luke xxiv. 51 ff.) 20.] went forth—not, from the chamber where they were assembled—which would not answer to preached every where, but would require some immediate action of that very day to correspond to it (see Matt. xii. 14);—but used in the more solemn sense of Rom. x. 18 (cited from Ps. xviii. 4 LXX). "their sound is gone forth into all lands:"

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<sup>a</sup> Acts v. 12: preached every where, the Lord working with them, <sup>a</sup> and  
<sup>xiv. 8.</sup> <sup>1</sup> Cor. confirming the word with <sup>i</sup> signs following. [<sup>k</sup> Amen.]]  
<sup>ii. 4.</sup> <sup>k</sup> Heb.  
<sup>ii. 4.</sup>

<sup>i</sup> render, the signs that followed.

<sup>k</sup> omit.

see reff. every where] No inference can be drawn from this word as to the date of the fragment. In Acts ix. 32 Peter is said to have "*passed throughout all (quarters) . . .*"—the expression being only a *general one*, indicating their performance, in their time and degree, of our Lord's words, into all the world.

the Lord, i. e. Jesus: see Matt. xxviii. 20: Heb. ii. 3, 4, which last passage some have absurdly supposed to have been seen and used by our Evangelist. The two words rendered following (here and in ver. 17) are compound verbs, and *both foreign to the diction of St. Mark*, often as he uses the simple verb.

A few concluding remarks may be added respecting vv. 9—20. (1) For the ex-

ternal evidence, see as above. As to its *genuineness as a work of the Evangelist Mark*, (2) internal evidence is, I think, very weighty *against St. Mark's being the author*. No less than *twenty-one words and expressions occur in it* (and some of them several times), which are *never elsewhere used* by St. Mark,—whose adherence to his own peculiar phrases is remarkable. (3) The inference therefore seems to me to be, that *it is an authentic fragment, placed as a completion of the Gospel in very early times*: by whom written, must of course remain wholly uncertain; but coming to us with very weighty sanction, and having strong claims on our reception and reverence.]

# THE GOSPEL

ACCORDING TO

## L U K E.

I. <sup>1</sup> FORASMUCH as many have taken in hand to set forth in order a *declaration* of those things which are most

<sup>a</sup> *render*, narration concerning.

CHAP. I. 1—4.] PREFACE ADDRESSED TO THEOPHILUS. The style of this preface is purer Greek than the contents of the Gospel, and also more laboured and formal.—This may be accounted for, partly because it is the composition of the Evangelist himself, and not translated from Hebrew sources like much of the rest, and partly because prefaces, especially when also dedicatory, are usually in a rounded and artificial style.

1. *many*] Much depends on the meaning of this word, as guiding, or modifying, our opinion on the relation and sources of our Gospel histories. (1) That *the writers of our present Gospels exclusively* cannot be meant, is evident; since, even supposing *St. Luke to have seen all three Gospels*, one (that of St. John) was wholly, and another (that of St. Matthew) was in greater part, the production of an *eye-witness and minister of the word*,—which would leave only one for the many. (2) Apocryphal Gospels *exclusively* cannot be meant: for they would not be '*narrations concerning matters fully believed among us*,' nor '*delivered by eye-witnesses and ministers of the word*,' a great part of their contents being *excluded* by this very author from his *own narration*. (3) A combination of these two may be intended—e. g. of the later sort, *the Gospel according to the Hebrews*,—of the former, *that according to St. Mark*, but then also how shall we make out the many? Our present apocryphal Gospels arose far later than any likely date which can be assigned to St. Luke's Gospel: see

Introduction to Luke. (4) I believe the only probable interpretation of the words to be, that many persons, in charge of Churches, or otherwise induced, drew up, here and there, statements (*narratives*) of the *testimony of eye-witnesses* and *ministers of the word* (see below), so far as they themselves had been able to collect them. (I do *not* believe that either the Gospel of St. Matthew or that of St. Mark *is to be reckoned* among these; or if they are, that St. Luke had seen or used them.) That such narratives should not have come down to us, is no matter of surprise: for (1) they would be absorbed by the more complete and sanctioned accounts of our present Evangelists; and (2) Church tradition has preserved very few fragments of authentic information of the apostolic age. It is probable that in almost every Church where an eye-witness preached, his testimony would be taken down, and framed into some narrative, more or less complete, of the life and sayings of the Lord. *have taken in hand*] This does not necessarily imply the *insufficiency* of such narrations, as some have imagined. The fact of that failure is indeed implied in St. Luke's description of his own work—but that, more because *it possessed completeness* (whereas they were fragmentary) than from any difference in kind. *to set forth in order*] more properly, *to draw up*,—to arrange. *a declaration*] *a setting forth*: and so if in relation to *things past*, a *narration*—*history*. *surely believed*] According to some, this

a Heb. ii. 2.  
 1 Pet. v. 1.  
 2 Pet. i. 16.  
 1 John i. 1.  
 b Mark i. 1.  
 John xv. 27.

c Acts i. 1.

d John xx. 31.

e Matt. ii. 1.

surely believed among us, <sup>2</sup> even as they delivered them unto us, which <sup>b</sup> from the beginning were eyewitnesses, and ministers of the word; <sup>3</sup> it seemed good to me also, having <sup>b</sup> had perfect understanding of all things from the very first, to write unto thee in order, <sup>c</sup> most excellent Theophilus, <sup>4</sup> that thou mightest know the certainty of those <sup>e</sup> things, wherein thou <sup>d</sup> hast been instructed.

<sup>5</sup> There was <sup>e</sup> in the days of Herod, the king of Judæa,  
<sup>b</sup> render, traced down. <sup>c</sup> render, sayings.  
<sup>d</sup> render, wast.

word means fulfilled. But the A. V. has the more likely rendering. Meyer would render it, 'which have found their completion among us,' i. e. 'us of the apostolic times;' meaning 'Theophilus and himself,' &c. among us, i. e. us Christians, you and me, and all members of the Church of Christ—so also the unto us in ver. 2.

2.] The Apostles, &c., delivered these matters orally to the Churches in their teaching (see below on ver. 4), and others drew up accounts from that catechetical instruction. It appears from this, that St. Luke was not aware of any narration drawn up by an eye-witness or minister of the word. Their account of these matters was a tradition, from which the narrations were drawn up. He cannot therefore have seen (or, having seen, not recognized as such, which is highly improbable) the Gospel of St. Matthew. Compare 1 John i. 1—3.

from the beginning] Not, 'from the very beginning,' i. e. the birth of the Lord, &c., but from the official beginning: see Acts i. 21 f. It differs from the very first below.

eyewitnesses most probably stands alone: but it may well be taken with of the word (see below).

ministers, i. e. ministering servants—but in connexion with from the beginning.

of the word—not, 'the personal word' (i. e. Christ: so Orig., Athanasius, Cyril, Euthym.) which would be altogether alien from St. Luke's usage (see on Heb. iv. 12): but, the word,—'the word preached':—we have the expression "the ministry (but there *diaconia*) of the word" in Acts vi. 4.

3. It seemed good to me also] St. Luke by this classes himself with these many, and shews that he intended no disparagement nor blame to them, and was going to construct his own history from similar sources. The words which follow imply however a conscious superiority of his own qualification for the work. There is here no expressed claim to inspiration, but at the same time no disclaimer of it.

having traced down] by research, and so become accurately acquainted with.

from the very first—i. e. as in ver. 5;—as distinguished from those who only wrote of the official life of the Lord, or only fragments perhaps of that.

in order] i. e. consecutively. By this word we must not understand St. Luke to lay claim to any especially chronological accuracy in writing;—which indeed is not found in his Gospel. He traced the events in order as they happened: but he may have arranged them as other considerations led him.

most excellent Theophilus] It is wholly unknown who this person was. The name was a very common one. The conjectures about him are endless, and entirely without value. It appears by the title given him, that he was a person of dignity, and of course, from ver. 4, he was a convert to Christianity.

The idea of the name being not a proper, but a *feigned* one, designating 'those who loved God' (found as early as Epiphanius, and adopted again recently), is far-fetched and improbable.

4. instructed] Theophilus had then been orally instructed in the narratives which form the subject of this Gospel: and St. Luke's intention in writing it is, that he might have a more accurate knowledge of these histories. The word means literally, catechized, 'catechetically taught.'

those sayings] not, as in A. V., to be rendered 'things': neither the Greek nor the corresponding Hebrew word ever has this meaning, as is commonly but erroneously supposed. In all the commonly-cited examples of this, 'things expressed in words' are meant: here the histories,—accounts.

5—25.] ANNOUNCEMENT BY GABRIEL OF THE BIRTH OF JOHN. Peculiar to Luke. The style in the original now totally alters and becomes Hebraistic, signifying that the following is translated or compiled from an Aramaic oral narration, or perhaps (from the very distinct charac-

a certain priest named Zacharias, <sup>f</sup> of the course of Abia: <sup>f</sup> 1 Chron. xiv. 10, 19. and his wife was of the daughters of Aaron, and her name was Elisabeth. <sup>6</sup> And they were both <sup>8</sup> righteous before God, walking in all the commandments and ordinances of the Lord blameless. <sup>7</sup> And they had no child, because that Elisabeth was barren, and they both were [<sup>e</sup> now] <sup>f</sup> well stricken in years. <sup>8</sup> And it came to pass, that while he executed the priest's office before God <sup>h</sup> in the order of his course, <sup>9</sup> according to the custom of the priest's office, his lot was <sup>i</sup> to burn incense when he went into the temple of the Lord. <sup>10</sup> <sup>k</sup> And the whole multitude of the people were praying without at the time of incense. <sup>11</sup> And there appeared unto him an angel of the Lord standing on the right side of <sup>i</sup> the altar of incense. <sup>12</sup> And when <sup>i</sup> Zacharias saw him, <sup>m</sup> he was troubled, and fear fell upon him. <sup>13</sup> But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and <sup>n</sup> thou shalt call his name John. <sup>n</sup> ver. 60, 62.

<sup>e</sup> omit: not in the original.

<sup>f</sup> literally, far advanced in their days.

ter of these two first chapters) document.

5. of the course of Abia (Abijah)] This was the eighth of the four-and-twenty courses of the priests (see ref. 1 Chron.). These courses kept their names and order, though not their descent, after the captivity. The courses were of a week's duration each.

Elisabeth] This is the Septuagint rendering, Exod. vi. 23, of Elisheba, the wife of Aaron: signifying, God (is my) oath: i. e. a swearer by,—worshipper of, God. John was thus of priestly descent by both parents. 9.]

This was the most honourable office which was allotted among the priests each day, and the same person could not serve it more than once.

the temple] the holy place: see Heb. ix. 1—6, and Exod. xxx. 7.

An account of John Hyrcanus the high priest having a vision at the time of offering incense is given in Josephus: see the extract in my Greek Testament. There also we are told that the people were outside (in the courts of the men and women):—their prayers were offered while the incense was burnt, as the smoke was symbolical of the ascent of prayer, Rev. viii. 3, 4.

It appears, from the allotment having been just mentioned, to have been the morning incense-burning. Theophylact and others understand the whole as describing the entry into the Holy of

holies on the great day of Atonement, Levit. xvi. But this is manifestly an error: for it would necessitate Zacharias having been high priest, which he never was; and in this case there would have been no casting of lots.

11.] the altar of incense, Exod. xxx. 1, must not be confounded with the large altar of burnt-offering: that stood outside the holy place, in the court of the priests. It was during the sacrifice on the great altar that the daily burning of the incense took place: one of the two priests, whose lot it was to offer incense, brought fire from off the altar of burnt-offering to the altar of incense, and then left the other priest there alone,—who, on a signal from the priest presiding at the sacrifice, kindled the incense: see Exod. xl. 5, 26.

This is no vision, but an actual angelic appearance. The right is the favourable side: see Matt. xxv. 33. "We must understand the right as regarded the officiating priest, who stood with his face to the altar. It would thus be on the N. side of the holy place, where the table of shew-bread stood, whereas on the S. side was the golden candlestick," Bleek. 13.]

He had then prayed for a son—but, as appears below, long since—for he now had ceased to look for an answer to his prayer. Many Commentators have thought his

o ver. 38.

p Num. vi. 3.  
Judg. xiii. 4.q Jer. i. 5.  
Gal. i. 15.  
r Mal. iv. 5, 6.s Mal. iv. 5.  
Matt. xi. 14.  
Mark ix. 12.

t Gen. xviii. 17.

u Dan. viii. 16;  
ix. 21—23.  
Matt. xviii.  
10. Heb. i.  
14.

14 And <sup>o</sup> *thou shalt have* joy and gladness; and <sup>e</sup> many shall rejoice at his birth. 15 For he shall be great in the sight of the Lord, and <sup>p</sup> shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, <sup>q</sup> even from his mother's womb. 16 <sup>r</sup> And many of the children of Israel shall he turn to the Lord their God. 17 <sup>s</sup> And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. 18 And Zacharias said unto the angel, <sup>t</sup> Whereby shall I know this? for I am an old man, and my wife <sup>h</sup> well stricken in years. 19 And the angel answering said unto him, I am <sup>u</sup> Gabriel, that stand

<sup>g</sup> better, he shall be to thee.

<sup>h</sup> see on ver. 7.

prayer was for the salvation of Israel by the appearance of the Messiah: but the former view appears more probable.

JOHN—i. e. *God is favourable*: we have it under the form of Johanan, 2 Kings xxv. 23; 1 Chron. iii. 24; 2 Chron. xxviii. 12. 14.] The words of the original here may be rendered two ways—either *there shall be to thee, i. e. thou shalt have, as A. V.: or, he shall be to thee, . . . joy and gladness.* 15. in the sight of the Lord] signifying the spiritual nature of his office and influence. The priests were similarly prohibited to drink strong drink; and the Nazarites even more rigidly. strong drink] the word is *sikera*—any strong liquor not made from grapes.

Wiclif renders, '*he schal not drynke wyne ne sidir*.' he shall be filled with the Holy Ghost is a contrast to, and a reason for, the not drinking wine nor strong drink: compare Eph. v. 18. Olshausen and Meyer think that (comparing ver. 44) the meaning is, the Holy Spirit should in some wonderful manner act on the child even before his birth. But this is not necessary, —nay, would it not rather be in this case "in his mother's womb . . . ?" The from seems to fix the prior limit of the indwelling of the Spirit, at his birth.

16.] The work of John was one of preparation and turning men's hearts towards God. For full notes on his office, see on Matt. xi. It may suffice here to repeat, that it was a *concentration of the spirit of the law*, whose office it was to *convince of sin*: and that he eminently represented the law and the prophets in their work of preparing the way for Christ. 17.] before him—

i. e. "*the Lord their God*," manifest in the flesh. De Wette denies this interpretation, as contrary to all analogy: and yet himself explains the expression by saying that what the Messiah does, is in Scripture ascribed to God as its doer (similarly Meyer). But why? because Messiah is GOD WITH US. This expression is besides used (see Zech. xiv. 5) in places where the undoubted and sole reference is to the Messiah. in the spirit and power] As a type, a partial fulfilment, of the personal coming of Elias in the latter days (see note on Matt. xi. 13, 14). Bleek remarks that it was not in the wonder-working agency of Elias that John was like him, for 'John did no miracle,'—but in the power of his uttered persuasion. to turn . . .] The first member only of the sentence corresponds with Malachi.

The angel gives the *exposition* of the second member,—which stands in the LXX, "*and the heart of a man towards his neighbour*" (in A. V. "*and the heart of the children to their fathers*")—for of course that must be understood in the better sense, of the good prevailing, and the bad becoming like them. 18.]

The birth of John, involving *human generation*, but *prophetically announced*, and *supernatural*, answers to the birth of Isaac in the O. T. But Abraham's faith was a strong contrast to the unbelief of Zacharias: see Rom. iv. 19. an old man] The Levites (see Num. iv. 3; viii. 24, 25) became superannuated at the age of fifty; but it appears, by extracts from the Rabbinical writings given by Lightfoot, that this was not the case with the priests. 19. Gabriel] meaning, *Man of God*: see Dan. viii. 16; ix. 21, also Tobit

in the presence of God; and <sup>1</sup> *am* sent to speak unto thee, and to shew thee these glad tidings. <sup>20</sup> And, behold, <sup>v</sup> thou shalt be dumb, and not able to speak, until the day <sup>v</sup> *Enk. iii. 26: xlv. 27.* that these things shall be performed, because thou <sup>k</sup> *believest* not my words, which shall be fulfilled in their season. <sup>21</sup> And the people <sup>1</sup> *waited* for Zacharias, and marvelled that he tarried so long in the temple. <sup>22</sup> And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: <sup>m</sup> *for* he <sup>n</sup> *beckoned* unto them, and remained speechless. <sup>23</sup> And it came to pass, that, as soon as <sup>w</sup> the days of his <sup>w</sup> *see 2 Kings xi. 8. 1 Chron. ix. 26.* ministration were accomplished, he departed to his own house. <sup>24</sup> And after <sup>o</sup> *those* days his wife Elisabeth conceived, and hid herself five months, saying, <sup>25</sup> Thus hath the Lord dealt with me in the days wherein he looked on me, to <sup>x</sup> take away my reproach among men. <sup>26</sup> And in <sup>x</sup> *Gen. xxx. 23. Isa. lv. 1: Hv. i. 4.*

<sup>1</sup> *render, was.*

<sup>1</sup> *render, were waiting.*

<sup>n</sup> *render, was beckoning.*

<sup>k</sup> *render, believedst.*

<sup>m</sup> *render, and.*

<sup>o</sup> *render, these.*

xii. 15. The names of the angels, say the Rabbis, came up with Israel from Babylon. We first read of both Michael and Gabriel in the book of Daniel. But we are not therefore to suppose that they were borrowed from any heathen system, as Strauss and the rationalists have done; the fact being, that the persons and order of the angels were known long before, and their names formed matter of subsequent revelation to Daniel. See Josh. v. 13—16.

that stand in the presence of God.] one of the chief angels near the throne of God. They are called *seven* in Tobit, as above.

20.] We must not consider this dumbness *solely* as a punishment; it was also a *sign*, as Zacharias had required. It is impossible for us to say what the degree of unbelief in Zacharias was, and therefore we can be no judges as to his being deserving of the punishment (against Strauss and the rationalists). and not able to speak.] This is not a *repetition*, but an *explanation of the ground* and reason of his silence. until the day that these things shall be performed.]

‘What day? that of the birth and the giving of the name,’ Euthymius. 21.] It was customary for the priest at the time of prayer not to remain long in the holy place, for fear the people who were without might imagine that any vengeance had been inflicted on him for some informality;—as he was considered the re-

presentative of the people. 22.] They knew, by some excitement, visible in his manner. It was not his office to *pronounce the benediction*, but that of the other incensing priest; so that his ‘not being able to speak,’ must mean, *in answer to the enquiries* which his unusual appearance prompted. This answer he gave by a sign: and the question was also by signs; for (see ver. 62) he was *deaf*, as well as dumb, which indeed is the strict meaning of the word used in the original. 23.

as soon as . . .] The week during which his course was on duty. Mr. Greswell, by much elaborate calculation, has made it probable, but only as one out of several alternatives, that this week was Tisri 18—25, i. e. September 20—October 6, of the *sixth year before the Christian era*.

A deaf and dumb person, we thus see, was not precluded from some of the priestly ministrations. 24, 25.] hid herself—either, to avoid *defilement*: see Judges xiii. 13, 14,—to *hide her pregnancy* from her neighbours till it was certain and apparent,—or, from the precaution which the first months of pregnancy require.

Kuinoel suggests, that the reason may have been, that she might devote herself more uninterruptedly to exercises of devotion and thankfulness, and that this is expressed by the words following. my reproach.] of barrenness: see *reff.*

26—28.] ANNOUNCEMENT BY THE SAME

the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, <sup>27</sup> to a virgin <sup>y</sup> espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. <sup>28</sup> And the angel came in unto her, and said, <sup>z</sup> Hail, thou that art highly favoured, <sup>a</sup> the Lord is with thee [<sup>q</sup>: blessed art thou among women]. <sup>29</sup> And [<sup>x</sup> when she saw him,] <sup>b</sup> she was troubled at his saying, and <sup>c</sup> cast in her mind what manner of salutation this should be. <sup>30</sup> And the angel said unto her, Fear not, Mary: for thou hast found favour with God. <sup>31</sup> <sup>e</sup> And, behold, thou shalt conceive in thy womb, and bring forth a son, and <sup>d</sup> shalt call his name Jesus. <sup>32</sup> He shall be great, <sup>e</sup> and shall be called the Son of the Highest: and <sup>f</sup> the Lord God shall give unto him the throne of his father David: <sup>33</sup> <sup>g</sup> and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. <sup>34</sup> Then said Mary unto the angel, How shall this be, seeing I know not a man? <sup>35</sup> And the angel answered and said unto her, <sup>h</sup> The Holy Ghost shall come upon thee, and the

<sup>q</sup> omitted by several of the ancient authorities

<sup>x</sup> omit.

<sup>z</sup> the word is rendered, mused, *ch.* v. 15; thought, *ch.* xii. 17; consider, *John* xi. 50.

#### ANGEL OF THE BIRTH OF CHRIST.

<sup>26.</sup>] in the sixth month—referring to the “five months” in ver. 24. Nazareth]

In this particular the information of our Evangelist appears to be fuller than that of St. Matthew, who seems not to be aware of any residence at Nazareth previous to the birth of our Lord: but see note on Matt. ii. 22.

<sup>27.</sup>] of the house of David refers to Joseph in this place, who (see Matt. i.) was of the direct lineage of David. That Mary was so, is nowhere expressed in the Gospels, but seems to be implied in ver. 32, and has been the general belief of Christians. The Son of David was to be the fruit of his body (Ps. cxxxii. 11); which He would not be, unless His virgin mother was of the house of David. See notes on the genealogy in *ch.* iii. Still, we must remember the absolute oneness in the marriage relation, which might occasion that Mary herself should be reckoned as being in very deed that which her husband was. Perhaps this has been hardly enough taken into account.

<sup>28.</sup>] highly favoured, not “full of grace,” as the Vulgate:—the above is the meaning of the original word in the only other place where it occurs in the N. T., viz.

Eph. i. 6 (“made us accepted” A.V.). It corresponds to “thou hast found favour with God,” ver. 30. <sup>32.</sup> his father David] This announcement makes it almost certain (still see note above) that Mary also was of the house of David. No astonishment is expressed by her at this part of the statement, and yet, from the nature of her question, it is clear that she did not explain it by supposing Joseph to be the destined father of her child. See 2 Sam. vii. 13: Ps. lxxxix. 3, 4: Isa. ix. 7: Jer. xxxiii. 15.

<sup>34, 35.</sup>] This question differs from that raised by Zacharias above. It is merely an enquiry after the manner in which so wonderful a thing should take place; not, how shall I know this?—it takes for granted that it shall be, and only asks, How? The Holy Ghost—the creative Spirit of God, of whom it is said, Gen. i. 2, that He “moved upon the face of the waters.” But as the world was not created by the Holy Ghost, but by the Son, so also the Lord was not begotten by the Holy Ghost, but by the Father; and that, before the worlds. “No more is here to be attributed to the Spirit, than what is necessary to cause the Virgin to perform the actions of a mother. . . .

power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called

the Son of God. <sup>36</sup> And, behold, thy <sup>t</sup>cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who <sup>u</sup>was called barren. <sup>37</sup> For

with God <sup>v</sup>nothing shall be impossible. <sup>38</sup> And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

<sup>39</sup> And Mary arose in <sup>w</sup>those days, and went into the hill country with haste, <sup>i</sup>into a city of Juda; <sup>40</sup> and entered into the house of Zacharias, and saluted Elisabeth. <sup>41</sup> And

<sup>t</sup> render, kinswoman.

<sup>v</sup> render, no word.

<sup>u</sup> render, is called.

<sup>w</sup> render, these.

As Christ was made of the substance of the Virgin, so He was *not* made of the substance of the Holy Ghost, Whose essence cannot at all be made. And because the Holy Ghost did not beget Him by any communication of His essence, therefore He is not the Father of Him, though He were conceived by Him." (Pearson on the Creed, p. 165, 166.) shall overshadow thee] The figure is perhaps from a bird (as Grotius: see Ps. xci. 4), or from a cloud: see Mark ix. 7. holy thing] Some render, *that which shall be born* (of thee) shall be called holy, the Son of God. But it is more simple to take it as A. V., that holy thing, &c. <sup>36</sup> thy kinswoman] What relation, nowhere appears in Scripture; and traditions are not worth recounting. But we must take the word in the narrower sense, not in the wider reference of Rom. ix. 8. Elisabeth was of the tribe of Levi: but this need not hinder connexion by marriage with other tribes. Aaron himself married into Judah, Exod. vi. 23. We find in Judges xvii. 7 a young man of the family of Judah who was a Levite. Philo says, "Moses ordered the high priest to marry not only a virgin, but one of priestly descent... but the other priests were permitted to marry other than the daughters of priests." <sup>38</sup>.] Her own faithful and humble assent is here given to the divine announcement which had been made to her. I believe that her conception of the Lord is to be dated from the utterance of these words. So Euthymius, and similarly Irenæus, Tertullian, Athanasius, Maldonatus, Grotius. Lightfoot, holding a different opinion, says, "I own, that it is the general opinion, that the Virgin conceived at Nazareth, in the instant when the Angel spoke with her." She was no unconscious vessel of the divine

will, but (see ver. 45), in humility and faith, a fellow-worker with the purpose of the Father; and therefore *her own assent* with that purpose was required, and is here recorded. <sup>39—46</sup>.] VISITATION OF ELISABETH BY MARY. <sup>39</sup>.] The situation of Elisabeth was not before this known to Mary; and on the intelligence of it from the angel, she arose and went to congratulate her kinswoman. But before this the events related in Matt. i. 18—25 had happened. Mary being betrothed to Joseph, had no communications with him, except through the bridesmaids; who, on the first indications of her pregnancy, represented it to him. This would not take longer time than the expression might include—possibly three or four weeks. Then happened Matt. i. 19, 20; and immediately Joseph took her home. As a betrothed virgin she could not travel: but now immediately, and perhaps for the very reason of the circumstances under which Joseph had taken her home, she visits Elisabeth—remaining with her about three months, ver. 56. So that we have, five months, during which Elisabeth hid herself, together with the sixth month, during which takes place the Annunciation, the discovery of Mary's pregnancy, her taking home by Joseph, together with three months visit of Mary, making up together nine months, nearly her full time: see ver. 57. The words rendered a city of Juda may possibly mean "the city of Jutta," which (Josh. xxi. 16) was given, together with Hebron (in the hill country of Judæa: ib. ver. 11), and other neighbouring cities, to the children of Aaron the priest. But it may also mean 'a city of Juda'; and this is perhaps more likely, as no place of residence is mentioned for Zacharias in

<sup>i</sup> Matt. xiv. 33.  
<sup>xxvi.</sup> 63, 64.  
<sup>Mark</sup> i. 1.  
<sup>John</sup> i. 54.  
<sup>xx.</sup> 81.  
<sup>Acts</sup> viii. 27.  
<sup>Rom.</sup> i. 4.

<sup>k</sup> Gen. xviii. 14.  
<sup>Jer.</sup> xxiii. 17.  
<sup>Zech.</sup> viii. 9.  
<sup>Matt.</sup> xix. 20.  
<sup>Mark</sup> x. 21.  
<sup>ch.</sup> xviii. 27.  
<sup>Rom.</sup> iv. 21.

<sup>i</sup> Josh. xxi. 9.  
<sup>10, 11.</sup>



it came to pass, that, when Elisabeth heard <sup>2</sup> *the salutation of Mary*, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: <sup>42</sup> and she spake out with a loud <sup>3</sup> voice, and said, <sup>4</sup> Blessed art thou among women, and blessed is the fruit of thy womb. <sup>43</sup> And whence is this to me, that the mother of my Lord should come to me? <sup>44</sup> For lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb <sup>5</sup> *for joy*. <sup>45</sup> And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord. <sup>46</sup> And Mary said, <sup>6</sup> My soul doth magnify the Lord, <sup>47</sup> and my spirit hath rejoiced in God my Saviour. <sup>48</sup> For <sup>7</sup> he hath regarded the low estate of his

m ver. 28.  
Judg. v. 24.

n 1 Sam. ii. 1.  
Ps. xlii. 9.  
3: xxxv. 9.  
Hab. iii. 18.  
o 1 Sam. i. 11.  
Ps. cxxxviii.  
6.

<sup>2</sup> *render for perspicuity (see note), Mary's salutation.*

<sup>3</sup> *literally, cry.*

<sup>5</sup> *render, in exultation.*

ver. 28,—and one would hardly be introduced so abruptly here.

It is *not Jerusalem*; for that would hardly have been described as in the *hill country*; and from vv. 23, 65, the Evangelist clearly indicates some other place than Jerusalem as the residence of the parents of John.

41.] The salutation uttered by Elisabeth is certainly implied to have been *an inspiration of the Holy Spirit*. No intimation had been made to her of the situation of Mary. The movement of the babe in her womb (possibly for the first time) was part of the effect of the same spiritual influence. The *known* mysterious effects of sympathy in such cases, at least lead us to believe that there may be corresponding effects where the causes are of a kind *beyond our common experience*.

'*The salutation of Mary*' might be taken to mean the Annunciation: better therefore as in margin, *Mary's salutation*.

42.] The word rendered *Blessed* has a double meaning: that of *blessed*,—*from above*—blessed among women, i. e. *beyond* other women; and *praised*,—*from below*—i. e. called blessed *by* women. The former is the best rendering here: and then among women will be the Hebrew superlative, as in Jer. xlix. 15, and Song of Sol. i. 8.

43.] The word *Lord*, as applied to the unborn babe, can no otherwise be explained than as uttered in the spirit of prophecy, and expressing *the divine nature* of our Lord: see especially Ps. cx. 1, from which Bleek thinks the expression is adopted.

45.] The words may be rendered either as in A. V. (so also the Vulgate, Erasmus, Beza, Meyer), *blessed is she that believed, for, &c.*—or as in

margin of A. V., *blessed is she that believed that there shall be*. The last is maintained by Bengel and De Wette, and supported by Acts xxvii. 25. I much prefer the former rendering, as agreeable likewise to the analogy of Scripture, where *faith, in the recipient of the divine purposes*, is so often represented as a *co-ordinate cause* of the fulfilment of those purposes. Lightfoot well suggests, that there may have been present to the mind of Elisabeth the *unbelief of her husband*, as contrasted with Mary's faith.

46—55.] Compare throughout the song of Hannah, 1 Sam. ii. 1—10.

As connected with the defence of the hymns contained in these two chapters, we may observe, *taking the very lowest ground*, that there is nothing improbable, as matter of fact, in holy persons, full of the thoughts which run through the O. T. prophecies, breaking out into such songs of praise as these, which are grounded on and almost expressed in the words of Scripture. The Christian believer however will take a *higher view than this*, and attribute to the mother of our Lord that same inspiration of the Holy Spirit which filled Elisabeth (ver. 41) and Zacharias (ver. 67).

48. *My soul . . . my spirit*] the *whole inner being*: see on 1 Thess. v. 23. *my Saviour*]

not merely '*Deliverer from degradation, as a daughter of David*'—but, in a higher sense, author of that salvation which God's people expected: among whom the Holy Virgin reckons herself. Only sinners need a Saviour.

48.] regarded, i. e. *looked upon*. Bleek remarks, that "*look upon my son*" in Luke ix. 38, is "*have mercy on my son*" in Matt. xvii. 15. *low estate, or con-*

handmaiden: for, behold, from henceforth <sup>a</sup> all generations shall <sup>a</sup> call me blessed. <sup>40</sup> For he that is mighty <sup>a</sup> hath done to me great things; and <sup>a</sup> holy is his name. <sup>50</sup> And <sup>a</sup> his mercy <sup>b</sup> is on them that fear him from generation to generation. <sup>51</sup> <sup>a</sup> He hath shewed strength with his arm; <sup>a</sup> he hath scattered the proud in the imagination of their hearts. <sup>52</sup> <sup>a</sup> He hath put down <sup>a</sup> the mighty from their seats, and exalted them of low degree. <sup>53</sup> <sup>a</sup> He hath filled the hungry with good things; and the rich he hath sent empty away. <sup>54</sup> He hath holpen his servant Israel, <sup>a</sup> in remembrance of his mercy <sup>55</sup> (<sup>a</sup> as he spake to our fathers) to Abraham, and to his seed for ever. <sup>56</sup> And Mary abode with her about three months, and returned to her own house. <sup>57</sup> Now Elisabeth's full time came that she should be delivered; and she brought forth a son. <sup>58</sup> And her neighbours and her <sup>a</sup> cousins heard how the Lord had shewed great mercy upon her; and <sup>a</sup> they rejoiced with her. <sup>59</sup> And it came to pass, that <sup>a</sup> on the eighth day they came <sup>a</sup> to circumcise the child; and they <sup>a</sup> called him Zacharias, after the name of his father. <sup>60</sup> And his mother answered and said, <sup>b</sup> Not so; but he shall be called John. <sup>61</sup> And they said unto her, There is none of thy kindred that is called by this name. <sup>62</sup> And they made signs to his father, how he would have him called. <sup>63</sup> And he asked for a writing table, and wrote, saying, <sup>c</sup> His name is <sup>c</sup>

Mal. iii. 12.  
ch. xi. 27.  
Pa. lxxi. 10.  
cxvii. 2, 3.  
Pa. cxl. 3.  
Gen. xvii. 7.  
Exod. xx. 6.  
Pa. cxlii. 17, 18.  
Pa. cxviii. 1.  
cxviii. 16.  
Isa. xl. 10.  
II. 9: III. 10.  
Pa. xxxiii. 10.  
I Pet. v. 6.  
I Sam. ii. 6.  
Ec. Job v.  
II. Pa. cxlii. 6.  
w I Sam. ii. 8.  
Pa. xxxiv. 10.  
x Pa. cxviii. 2.  
Jer. xxxi. 2, 20.  
y Gen. xvii. 10.  
Pa. cxviii. 11.  
Rom. xi. 23.  
Gal. iii. 16.

z ver. 14.  
a Gen. xvii. 12.  
Lev. xii. 3.

b ver. 12.

c ver. 13.

<sup>a</sup> literally, shall congratulate me, or account me happy.

<sup>b</sup> render and read, is unto generations and generations to them that fear him.

<sup>c</sup> render, potentates from thrones.

<sup>d</sup> render, kinsfolk.

<sup>e</sup> render, for the purpose of circumcising; to avoid the ambiguity in came to.

<sup>f</sup> render, were calling.

dition, not *humility*; the noun is an *objective* one.

Ver. 55 is not rendered in the A. V. according to the construction; from Pa. xcvi. 3 it will be seen that in remembrance of his mercy to Abraham are to be joined together, and therefore as he spake to our fathers will be parenthetical. See Micah vii. 20. <sup>57—79.</sup>

BIRTH AND NAMING OF JOHN THE BAPTIST. <sup>59.</sup> they were calling—

wished to call: the imperfect tense is here in its strict meaning, as in Matt. viii. 24. The names of children were given at circumcision, because, at the institution of that rite, the names of Abram and Sarai

were changed to Abraham and Sarah,—Gen. xvii. 5, 15.

<sup>60.</sup> There is no reason for supposing, with some Commentators, that *Elisabeth* had had the name supernaturally intimated to her. She must necessarily have learnt it, in the course of communication by writing, from her husband.

<sup>62.</sup> The natural inference (see on ver. 22) from this verse is, that Zacharias was deaf as well as dumb; nor do I think that the objectors have succeeded in invalidating this inference. There could have been no reason for *beckoning*, had Zacharias been able to hear articulate words. <sup>63.</sup> a writing table] A

d ver. 20.

John. And they marvelled all. <sup>64</sup> <sup>d</sup> And his mouth was opened immediately, and his tongue [*ἔ* *loosed*], and he spake, and praised God. <sup>65</sup> And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all <sup>e</sup> the hill country of Judæa. <sup>66</sup> And all they that heard them <sup>f</sup> laid them up in their hearts, saying, What manner of child shall this be! <sup>h</sup> *And* <sup>g</sup> the hand of the Lord was with him. <sup>67</sup> And his father Zacharias <sup>h</sup> was filled with the Holy Ghost, and prophesied, saying, <sup>68</sup> <sup>i</sup> Blessed be the Lord God of Israel; for <sup>k</sup> he hath visited and <sup>i</sup> redeemed his people, <sup>69</sup> <sup>i</sup> and hath raised up an horn of salvation for us in the house of his servant David; <sup>70</sup> <sup>m</sup> as he spake by the mouth of his holy prophets, which have been since the world began: <sup>71</sup> that we should be saved from our enemies, and from the hand of all that hate us; <sup>72</sup> <sup>n</sup> to perform <sup>k</sup> the mercy promised to our fathers, and to remember his holy covenant; <sup>73</sup> <sup>o</sup> the oath which he sware to our father Abraham, <sup>74</sup> that he would grant unto us, that we being delivered out of the hand of our enemies might <sup>p</sup> serve him without fear, <sup>75</sup> <sup>q</sup> in holiness and righteousness before him, all the days of our life. <sup>76</sup> <sup>1</sup> *And* thou, child, shalt be called the prophet of the Highest: for <sup>r</sup> thou shalt go before the face of the Lord to

<sup>g</sup> not in the original.

<sup>h</sup> read, For also.

<sup>k</sup> literally, mercy with our fathers.

<sup>i</sup> render, wrought redemption for.

<sup>l</sup> read, Moreover.

tablet smeared with wax, on which they wrote with a *style*, or sharp iron point.

they marvelled all] This also confirms the view that Zacharias was deaf. There would be nothing wonderful in his *acceding to his wife's suggestion*, if he had known it: the coincidence, apparently without this knowledge, was the matter of wonder.

64.] For now first had the angel's words, "*thou shalt call his name John*," ver. 13, received their fulfilment.

66. For also . . .] A remark inserted by the Evangelist himself, not a further saying of the speakers in the verse before, as Kuinoel and others maintain. The *for* refers back to the question just asked, 'And they might well enquire thus, for' &c.

68—79.] This Hymn of thanksgiving appears to have been uttered at the time of the circumcision of the child (in which case the matters related in vv. 65, 66 are parenthetical and anticipatory) — and, as the Magnificat, under the immediate influence of inspiration of the Holy

Ghost. It is entirely *Hebrew* in its cast and idioms, and might be rendered in that language almost word for word. It serves, besides its own immediate interest to every Christian, to show to us the *exact religious view* under which John was educated by his father.

69.] an horn — a metaphor from horned beasts, who are weak and defenceless without, but formidable with their horns. There does not seem to be any allusion to the *horns of the altar* — the mere notion of a *refuge* is never connected with the Messiah's Kingdom. 74, 75.] The attempts to remove the Jewish worship by Antiochus Epiphanes and by the Romans, had been most calamitous to the people. This

in holiness and righteousness sufficiently refutes the idea of some, that the whole subject of this song is the temporal theocratic greatness of the Messiah. 76.] It is not *necessary* to interpret the Lord of the Messiah: it may be said of God, whose people (ver. 77) Israel was. But

a ver. 39.  
f ch. ii. 19, 51.  
g Gen. xxxix. 2.  
Pa. lxxx. 17.  
lxxxix. 31.  
Acts xi. 21.  
h Jo. ii. 23.  
i 1 Kings i. 48.  
Pa. xli. 18.  
lxxxii. 18.  
cvi. 48.  
k Exod. iii. 16.  
iv. 31. Pa.  
cxl. 9. ch. vii.  
16.  
l Pa. cxxxii. 17.  
m Jer. xxxii. 6.  
8: xxx. 10.  
Dan. ix. 24.  
Acts iii. 21.  
Rom. i. 2.  
n Lev. xxvi. 42.  
Pa. xcvi. 3.  
cv. 8: cvi.  
46. Ezek.  
xvi. 60. ver.  
64.  
o Gen. xii. 3:  
xvii. 4: xxii.  
16, 17. Heb.  
vi. 14, 17.  
p Rom. vi. 18.  
72. Heb. ix.  
14.  
q Jer. xxxii. 20.  
46. Eph. iv.  
24. 3 Thess.  
ii. 12. 2 Tim.  
i. 9. Tit. ii. 12.  
1 Pet. i. 18.  
2 Pet. i. 4.  
r Isa. xl. 4.  
Mal. iii. 1:  
iv. 5. Matt.  
xi. 10. ver.  
17.

prepare his ways; <sup>77</sup> to give knowledge of salvation unto his people <sup>m</sup> *by the remission of their sins* <sup>78 n</sup> *through the tender mercy* of our God; whereby the dayspring from on high hath visited us, <sup>79</sup> to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. <sup>80</sup> And <sup>n</sup> the child grew, and waxed strong in spirit, and <sup>v</sup> was in the deserts till the day of his shewing unto Israel.

II. <sup>1</sup> And it came to pass in those days, that there went

<sup>m</sup> *render*, in.

<sup>n</sup> *render*, on account of the bowels of mercy.

the believing Christian will find it far more natural thus to apply it, especially in connexion with Matt. i. 21. <sup>77.]</sup> in remission, the element in which the former blessing was to be conferred. The *remission of sin* is the first opening for the knowledge of salvation: see ch. iii. 7.

<sup>78. dayspring]</sup> *The springing up, or, the East*, is in Jer. xliii. 5, Zech. iii. 9, vi. 12, the LXX rendering for the Hebrew word for a *branch* or *sprout*—and thus, *‘that which springs up or rises,’ as Light*:—which, from the clauses following, seems to be the meaning here. <sup>from</sup>

<sup>on high</sup> may be taken with *dayspring*, as in A. V.:—or perhaps with the verb to give light. But however taken, the expression is not quite easy to understand. The word had come apparently to be a name for the Messiah: thus in Zech. iii. 9 (LXX. see above), behold a man, his name is *“the springing up,”* or *“the East”* (the A. V. has *the branch*): and then figures arising from the meaning of the word itself, became mixed with that which was said of Him. The dayspring does not come *from on high*, but from beneath the horizon; but the Messiah *does*. Again, *to give light*, &c. of the next verse belongs to the dayspring, and only figuratively to the Messiah. <sup>79.]</sup> Care must be

taken on the one hand not to degrade the expressions of this song of praise into mere anticipations of temporal prosperity, nor, on the other, to find in it (except in so far as they are involved in the inner and deeper sense of the words, unknown save to the Spirit who prompted them) the minute doctrinal distinctions of the writings of St. Paul. It is the expression of the aspirations and hopes of a pious Jew, waiting for the salvation of the Lord, finding that salvation brought near, and uttering his thankfulness in Old Testament language, with which he was familiar, and at the same time under prophetic influence of the Holy Spirit. That such a song

should be *inconsistent* with dogmatic truth, is *impossible*: that it should unfold it minutely, is in the highest degree *improbable*.

<sup>80.]</sup> A very similar conclusion to those in ch. ii. 40, 52, and denoting probably the termination of that record or document of the birth of the Baptist, which the Evangelist has hitherto been translating, or perhaps transcribing already translated.

That this first chapter is such a separate document, appears from its very distinct style. Whether it had been preserved in the holy family, or how otherwise obtained by St. Luke, no trace now appears. It has a certain relation to, and at the same time is distinguished from, the narration of the next chapter. The Old Testament spirit is stronger here, and the very phraseology more in unison with Hebrew usage.

*in the deserts]* The *hill country* of Judæa was very near this wilderness, and from the character of John's official life afterwards, it is probable that in youth he would be given to solitude and abstemiousness. It cannot be supposed that the *Essenes*, dwelling in those parts, had any, or only the most general kind of influence over him, as their views were wholly different from his. <sup>his shewing]</sup> i. e. the opening of his official life: the same word is used of the *appointment* of the seventy in ch. x. 1.

CHAP. II. 1—20.] BIRTH OF CHRIST. ITS ANNOUNCEMENT AND CELEBRATION BY THE HOSTS OF HEAVEN.

1, 2.] We go back again now to the birth of John, or shortly after it.

In annotating on these verses, I will first state the difficulty in which they appear to be involved,—then the remarkable way in which a solution has recently been found.

The assertion in these verses is this—*that a decree went forth, &c., and that this enrolment first took place when Cyrenius (Quirinus) was governor of Syria*. It would then appear, either that *this very enrolment took place under Quirinus*,

<sup>a</sup> Mark i. 4.  
ch. iii. 8.  
Num. xxiv.  
17. Isa. xl.  
1. Zech. iii.  
8. vi. 12.  
Mal. iv. 2.  
<sup>t</sup> Isa. ix. 2.  
xlii. 7. xlii.  
9. Matt. iv.  
16. Acts  
xxvi. 18.  
<sup>v</sup> ch. ii. 40.  
<sup>v</sup> Matt. iii. 1.  
xl. 7.

a Acts v. 27.

out a decree from Cæsar Augustus, that all the world should be <sup>o</sup> *taxed*. <sup>2</sup> [<sup>a</sup> *P And*] this <sup>q</sup> *taxing* was first made when Cyrenius was governor of Syria. <sup>3</sup> And all went to be <sup>o</sup> *taxed*, every one into his own city. <sup>4</sup> And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto <sup>b</sup> the city of David, which is called Bethlehem; <sup>c</sup> because he was of the house and lineage of David: <sup>5</sup> to <sup>r</sup> *be taxed* with Mary <sup>d</sup> his espoused [<sup>rr</sup> *wife*], being great with child. <sup>6</sup> And so it was, that, while they were there, the days were accomplished that she should be delivered. <sup>7</sup> And <sup>e</sup> she brought forth her firstborn son,

b 1 Sam. xvi. 1.

4. John vii.

c Matt. i. 16.

ch. i. 27.

d Matt. i. 18.

ch. i. 27.

e Matt. i. 28.

<sup>o</sup> *render*, enrolled.<sup>q</sup> *render*, enrolment.<sup>p</sup> *omit*: not in the original.<sup>r</sup> *render*, enroll himself.<sup>rr</sup> *omit*.

—or that *the first* did so, and this was subsequent to it. Now *both of these senses* till recently seemed to be inadmissible. For Quirinus was not known to have been governor of Syria till the year of Rome 768, after the banishment of Archelaus, and the addition of his territory to the province of Syria. And the birth of our Lord occurred at *least eight years before this*, previous to Herod's death, and when *Sentius Saturninus was governor of Syria*. But it has been made highly probable, by A. W. Zumpt of Berlin, that Quirinus was *TWICE* governor of Syria. The substance of his researches is given at length in the note in my Greek Testament. The result of it is, that Zumpt fixes the time of his *first governorship* at from B.C. 4 to B.C. 1. It is true this does not quite remove our difficulty. But it brings it within such narrow limits, that any slight error in calculation, or even the latitude allowed by the words *was first* made might well cover it. I may mention it as remarkable, that Justin Martyr (Century 2) three times distinctly asserts that *our Lord was born under Quirinus*, and *appeals to the register then made*, as if from it the fact might, if necessary, be confirmed.

We conclude then, that an assessment or enrolment of names with a view to ascertain the population of the empire, *was commanded and put in force at this time*. It was unaccompanied (probably) by any payment of money. We know that Augustus drew up an account or *summary of the whole empire*, which took many years to arrange and complete, and of which the enrolment of the inhabitants of the provinces would naturally form a part. Of the data for this compilation, the enrolment in our text might be one. That Judæa was

not a Roman province at this time, is no objection to our text; for the compilation of Augustus contained the "*kingdoms*" of the Roman empire, as well as the provinces.

3—5.] There is a mixture here of Roman and Jewish customs, which is not at all improbable, considering the circumstances. In the Roman census, men, women, and children were all obliged to go and be enrolled. But then this census was made at their *dwelling-place*, not at that of their *extraction*. The latter practice springs from the Jewish genealogical habits, and its adoption in this case *speaks strongly for the accuracy of the chronology*. If this enrolment was by order of Augustus, and for the whole empire, it of course would be made so as to include *all*, after the Roman manner: but inasmuch as it was made *under the Jewish king Herod*, it was done *after the Jewish manner*, in taking this account of each at *his own place of extraction*.

Mary being apparently *herself sprung from the lineage of David* (see ch. i. 32), might on this account go to Bethlehem, being, as some suppose, an inheritress; but this does not seem to be the Evangelist's meaning, but that, after the Roman manner, she *accompanied her husband*.

No stress must be laid on *espoused*, as if she were *only the betrothed wife* of Joseph at this time;—she had been taken to his house before this: the history in our text happening during the time indicated by Matt. i. 25.

7.] Now that "*first-born*" has disappeared from the text of St. Matthew (i. 25), it must be here remarked, that although the term may undoubtedly be used of an *only child*, such use is necessarily always connected with the expectation of others to follow, and can

and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

<sup>8</sup> And there were in the same country shepherds abiding in the field, <sup>a</sup> keeping watch over their flock by night.

<sup>9</sup> And [<sup>ss</sup> *lo*] <sup>t</sup> the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

<sup>10</sup> <sup>f</sup> And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, <sup>g</sup> which shall be to <sup>u</sup> all people.

<sup>11</sup> <sup>h</sup> For unto you is born this day in the city of David <sup>1a</sup> a Saviour, <sup>k</sup> which is Christ the Lord.

<sup>12</sup> And this shall be a sign unto you; Ye shall find <sup>v</sup> the babe wrapped in swaddling clothes, <sup>vv</sup> lying in a manger.

<sup>13</sup> And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

<sup>14</sup> <sup>1</sup> Glory to God in the highest, and on earth <sup>m</sup> peace,

<sup>a</sup> or, keeping the watches of the night over their flock.

<sup>ss</sup> omit. <sup>t</sup> render, an.

<sup>u</sup> render, all the people.

<sup>v</sup> render, a babe.

<sup>vv</sup> read, and lying.

no longer have place when the whole course of events is before the writer and no others *have followed*. The combination of this consideration with the fact, that *brethren of our Lord* are brought forward in this Gospel in close connexion with His *mother*, makes it as certain as any implied fact can be, that those brethren were the children of Mary herself.

Ancient tradition states the birthplace of our Lord to have been a *cave*: and this tradition is nowise inconsistent with our text—for caves are used in most rocky countries as stables.

the inn] i.e. a public place of reception for travellers; not 'a room in a private house.' Of what sort this inn was, does not appear. It probably differs from that mentioned in ch. x. 34, in not being kept by an host: see note there.

8.] Mr. Greswell has made it highly probable that our Lord was born on the evening of (i.e. which *began*) the 5th of April, the 10th of the Jewish Nisan: on which same day of April, and the 14th of Nisan, He suffered thirty-three years after. Before this time there would be abundance of grass in the pastures—the spring rains being over: but much after it, and till after the autumnal equinox again, the pastures would be comparatively bare: see note on John vi. 10.

9.] the glory of the Lord—the brightness of God's presence—the *Shechinah* (see ref.) which also accompanied His angels when they appeared to men. It is agreeable at least to the ana-

logy of the divine dealings, to suppose that these shepherds, like Symeon, were *waiting for the consolation of Israel*.

10, 11] to all the people,—i.e. the Jewish people. To them was the first message of joy, before the bursting in of the Gentiles—just as here the one angel gives the prefatory announcement, before the multitude of the heavenly host burst in with their proclamation of 'peace on earth.'

Christ the Lord] This is the only place where these words come together. In ch. xiii. 2 we have "*Christ a King*," and in Acts ii. 36 "*Lord and King*." (In Col. iii. 24 we have, in a somewhat different meaning [said to servants], "*ye serve the Lord Christ*.") And I see no way of understanding this Lord, but as corresponding to the Hebrew JEHOVAH.

12.] Olshausen hazards a conjecture, that the stable or cave may possibly have *belonged* to these shepherds. But I think the words *even unto*, or as far as to Bethlehem, ver. 15, do not look as if Bethlehem were their *home*. It seems clear that *the spot* was somehow known to them by the angel's description.

Not "*the babe*," as A. V.;—the angel, in giving the sign, generalizes the term: they were to know the truth of his words, by finding a child wrapped in swaddling clothes, lying in a manger.

14.] It has been disputed whether Glory to God means *There is*, or *Let there be*, glory to God. But there can be no doubt that *the sense of both these is*

ch. i. 12.  
Gen. xli. 8.  
Matt. xxviii.  
19. Mark i.  
10. ver. 31.  
22. ch. xlii.  
47. Col. i. 23.  
1sa. ix. 6.  
Matt. i. 21.  
k Matt. i. 10:  
2vi. 10.  
ch. i. 43.  
Acts ii. 36:  
2. 36. Phil.  
ii. 11.  
1 ch. xix. 28.  
Eph. i. 6:  
11. 10. 21.  
Rev. v. 13.  
m 1sa. lvi. 10.  
ch. i. 78.  
Rom. v. 1.  
Eph. ii. 17.  
Col. i. 20.

<sup>n</sup> Gen. xxxvii.  
11. ch. i. 66.  
ver. 61.

<sup>w</sup> *good will toward men.* <sup>15</sup> And it came to pass, <sup>z</sup> *as the* angels were gone away from them into heaven, <sup>y</sup> *the* shepherds said one to another, Let us now go even unto Bethlehem, and see <sup>z</sup> *this thing* which is come to pass, which the Lord hath made known unto us. <sup>16</sup> And they came with haste, and found Mary, and Joseph, and the babe lying in <sup>a</sup> *a manger.* <sup>17</sup> And when they had seen it, they made known [<sup>aa</sup> *abroad*] <sup>b</sup> *the saying* which was told them concerning this child. <sup>18</sup> And all they that heard it wondered at those things which were told them by the shepherds. <sup>19</sup> But Mary kept all these <sup>c</sup> *things*, <sup>d</sup> *and pondered* them in her heart. <sup>20</sup> And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

<sup>o</sup> Gen. xvii. 12.  
Lev. xii. 3.  
ch. i. 50  
<sup>p</sup> Matt. i. 21.  
20. ch. i. 61.

<sup>21</sup> <sup>o</sup> And when eight days were accomplished for the circumcising of <sup>e</sup> *the child*, his name was called <sup>v</sup> *Jesus*, which was so <sup>f</sup> *named of* the angel before he was conceived in the womb.

<sup>q</sup> Lev. xii. 3.  
3, 4, 6.

<sup>22</sup> And when <sup>q</sup> the days of <sup>s</sup> *her* purification according to the law of Moses were accomplished, they brought him to

<sup>w</sup> *read*, among men of good pleasure: see note.

<sup>z</sup> *i.e.* when.

<sup>y</sup> *many ancient authorities read*, the men the shepherds.

<sup>z</sup> *render*, this word.

<sup>a</sup> *render*, the.

<sup>aa</sup> *omit*.

<sup>b</sup> *render*, concerning the saying.

<sup>c</sup> *render*, words.

<sup>d</sup> *render*, pondering.

<sup>e</sup> *read*, him.

<sup>f</sup> *render*, called by.

<sup>g</sup> *read*, their, with most of the ancient authorities: one has his; but not one has, "her."

*included.* among men of good pleasure] This reading is found in the greater part of the ancient authorities and Fathers, including the Alexandrine, Vatican, and Sinaitic MSS. It does not mean, as the Roman Catholic interpreters generally explain it, "*men of good will*,"—"*those that like it*," which would be untenable in Greek as well as in theology. The only admissible rendering is, "*Among men of God's good pleasure*," i.e. among the elect people of God. <sup>19.</sup> *kept in her memory.* words, viz. those spoken by the shepherds.

<sup>21.</sup> *HIS CIRCUMCISION.* The Lord was made like unto His brethren (Heb. ii. 17; iv. 15) in all weakness and bodily infirmity, from which legal uncleanness arose. The body which He took on Him, though not a body of sin, was mortal, subject to the consequence of sin,—in the likeness of sinful flesh: but incorruptible by the indwelling of the

Godhead (1 Pet. iii. 18). In the fulfilment therefore of His great work of redemption, He became subject to legal rites and purifications—not that they were absolutely necessary for Him, but were included in those things which were becoming for Him, in His humiliation and 'making perfect:' and in His lifting up of that human nature, for which all these things were absolutely necessary (Gen. xvii. 14), into the Godhead.

<sup>22—23.</sup> *THE PURIFICATION IN THE TEMPLE.* SYMEON AND ANNA RECOGNIZE AND PROPHECY OF HIM.

<sup>22.</sup> See Lev. xii. 1—8, where however *the child* is not, as here, expressly included in the purification. The reading *his* is remarkable, and hardly likely to have been a correction: "*her*," adopted by the A.V., is almost without authority, and is a manifest correction. Bengel denies that either the Lord or His mother wanted purification; and mentions that

Jerusalem, to present him to the Lord; <sup>23</sup> as it is written in the law of the Lord, 'Every male that openeth the womb shall be called holy to the Lord; <sup>24</sup> and to offer a sacrifice according to \* that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons. <sup>25</sup> And behold, there was a man in Jerusalem, whose name was Symeon; and the same man was just and devout, 'waiting for the consolation of Israel: and the Holy Ghost was upon him; <sup>26</sup> and it <sup>h</sup> was revealed unto him by the Holy Ghost, that he should not "see death, before he had seen the Lord's Christ. <sup>27</sup> And he came <sup>v</sup> <sup>i</sup> by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, <sup>28</sup> then took he him up in his arms, and blessed God, and said, <sup>29</sup> Lord, "now lettest thou thy servant depart in peace, according to thy word: <sup>30</sup> for mine eyes \* have seen thy salvation, <sup>31</sup> which thou hast prepared before the face of all people; <sup>32</sup> 'a light to lighten the Gentiles, and the glory of thy people Israel. <sup>33</sup> And <sup>k</sup> Joseph and his mother marvelled at those things which were spoken <sup>i</sup> of him.

<sup>h</sup> render, had been.

<sup>i</sup> literally, in.

<sup>k</sup> read, his father and mother, as most of the ancient authorities, and the express testimony of Origen.

<sup>i</sup> render for perspicuity, concerning.

some render their 'of the Jews,' but does not approve of it (John ii. 6 is certainly no case in point). See the last note, on the necessity of purification for both.

<sup>23.</sup> God had taken the tribe of Levi instead of the firstborn that openeth the womb, Num. iii. 12, and required only the excess in number of the firstborn over the Levites to be redeemed (ib. vv. 44—51). This arrangement appears afterwards to have been superseded by a general command to redeem all the firstborn at five shekels of the sanctuary (Num. xviii. 15, 16).

<sup>24.</sup> The offering (ref. Lev.) was, a lamb for a burnt-offering, and a pigeon for a sin-offering: but if the parties were too poor to bring a lamb, then two pigeons. But we are not hereby justified in assuming extreme poverty to have been the condition of our Lord's family. This no where appears from the Gospel history.

<sup>25.</sup> It appears that this Symeon might have been Symeon the son of Hillel,—and father of Gamaliel, mentioned in Acts v. 34 ff. But we have no means of ascertaining this. the consolation of Israel] See Acts xxviii. 20.

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It was a common form of adjuration among the Jews, "So may I see consolation, if &c." referring to Isa. xl. 1.

On the general expectation of deliverance at this time see on Matt. ii. 1 ff.

<sup>26.</sup> Of the nature of this intimation, nothing is said. Symeon was the subject of an especial indwelling and leading of the Holy Ghost, analogous to that higher form of the spiritual life expressed in the earliest days by walking with God—and according to which God's saints have often been directed and informed in an extraordinary manner by His Holy Spirit. In the power of this intimation, and in the spirit of prophecy consequent on it, he came into the Temple on this occasion.

<sup>29.</sup> lettest thou depart, not from life, or out of the earth,—but as being thy servant, he thinks of his death as the termination of, and so dismissal from, his servitude.

<sup>32.</sup> See Isa. xlix. 6. The general term of the last verse,—all the peoples (so literally), is here divided into two, the Gentiles, and Israel.

<sup>33.</sup> his father] In ver. 48 we have Joseph again called by this name. Our Lord

X



<sup>a</sup> Isa. viii. 14.  
Hos. xiv. 9.  
Matt. xxi. 44.  
Rom. ix. 32.  
32. 1 Cor. i.  
33. 34. 2 Cor.  
ii. 16. 1 Pet.  
ii. 7. 8.  
<sup>a</sup> Acts xxviii.  
32.  
<sup>b</sup> Ps. xlii. 10.

<sup>c</sup> Acts xxvi. 7.  
1 Tim. v. 5.

<sup>d</sup> Mark xv. 43.  
ver. 26. ch.  
xxiv. 31.

<sup>34</sup> And Symeon blessed them, and said unto Mary his mother, Behold, this child is set for the <sup>a</sup> fall and rising again of many in Israel; and for a <sup>a</sup> sign which shall be spoken against; <sup>35</sup> yea, <sup>b</sup> a sword shall pierce through thy own soul also; that <sup>m</sup> *the thoughts of many hearts* may be revealed. <sup>36</sup> And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was <sup>n</sup> of a great age, and had lived with an husband seven years from her virginity; <sup>37</sup> and she was a widow of about fourscore and four years, which departed not from the temple, but served [<sup>o</sup> God] with fastings and prayers <sup>o</sup> night and day. <sup>38</sup> And she <sup>p</sup> *coming in that instant* gave thanks likewise unto <sup>q</sup> *the Lord*, and spake of him to all them that <sup>d</sup> looked for redemption in Jerusalem.

<sup>39</sup> And when they had performed all things according

<sup>m</sup> *render*, reasonings out of many hearts.

<sup>n</sup> *literally*, far advanced in many days.

<sup>o</sup> *omit*: not in the original.

<sup>p</sup> *render*, coming in at the same hour.

<sup>q</sup> *read*, God.

*Himself would not speak of him thus*, see ver. 49; but in the simplicity of the narrative we may read his parents, and such expressions, without any danger of forgetting the momentous history of the Conception and Nativity. <sup>34.</sup> *fall*, as a stone of stumbling and rock of offence (see references), at which they should fall through unbelief. *rising again*, —or, *rising up*—in the sense of ch. i. 52—*by faith and holiness*; or, the *fall and rising up* may refer to the same persons; as it is said by our Lord, 'He that humbleth himself shall be exalted.' I prefer this last interpretation, as cohering best with the next verse: see note on it.

<sup>35.</sup> This prophecy I do not believe to have its chief reference to the *deep sorrows* of the mother of our Lord on beholding His sufferings, much less to her *future death by martyrdom*; least of all to the Crucifixion, which by shedding the blood of her Son, would also pierce her heart and drain it of its life-blood and make it childless. None of these interpretations satisfy us: for the words stand in a totally different connexion, and one far worthier of the honour of that holy woman, and of the spiritual character of Symeon's prophecy: that prophecy is, of the struggle of many in Israel through repentance to faith in this Saviour; among which number even *His mother herself* was to be included. The sharp pangs of

sorrow for sin must pierce her heart *also* (cf. esp. Acts ii. 37); and the general end follows; *that reasonings out of many hearts may be revealed*; that they who receive the Lord Jesus may be manifest, and they who reject Him: see John ix. 39. We may find moreover, in the traces of her connexion with our Lord in the Evangelic history, the piercing and dividing of her soul, and in the last notice of her in Acts i., the triumph of her faith after the Ascension.

<sup>37.</sup> *fastings and prayers*] Not merely in the ordinary hours of prayer, at nine, and three, or the ordinary fasts on Monday and Thursday, but in an ascetic-devotional method of life. *night* is said to be put first, because *fasts* were reckoned from one evening to another. Is it not rather because the greater solemnity and emphasis rests on the religious exercise by night? <sup>38.</sup> It was possibly at the hour of prayer; as she spoke of Him to numbers, who would at such a time be flocking to the temple.

<sup>39, 40.</sup> RETURN TO NAZARETH.

<sup>39.</sup> Certainly the obvious inference from this verse is, that Joseph and Mary returned from Jerusalem to Nazareth direct. But it is only an *inference*, and not the assertion of the text. This part of the Gospel History is one where the Harmonists, by their arbitrary reconcilments of the two Evangelistic accounts, have given great advantage to the enemies of the

to the law of the Lord, they returned into Galilee, to their own city Nazareth. <sup>40</sup> And the child grew, and waxed <sup>ver. 52. oh. i. 30.</sup> strong [<sup>q</sup> *in spirit*.] <sup>r</sup> *filled* with wisdom: and the grace of God was upon <sup>s</sup> *him*.

<sup>41</sup> Now his parents went to Jerusalem <sup>t</sup> *every year* at the feast of the passover. <sup>42</sup> And when he was twelve years old, <sup>t</sup> *they went up to Jerusalem after the custom of the feast*. <sup>43</sup> And when they had fulfilled the days, as they returned, the <sup>u</sup> *child* Jesus tarried behind in Jerusalem; and <sup>v</sup> Joseph and his mother knew not of it. <sup>44</sup> But they, supposing him <sup>w</sup> *to have been* in the company, went a day's

<sup>q</sup> omit. <sup>r</sup> *render*, becoming filled. <sup>s</sup> *literally*, it.

<sup>t</sup> *read and render*, and they went up after the custom of the feast, and had fulfilled the days, . . .

<sup>u</sup> *render*, boy or youth: *the word has been the diminutive hitherto, but now ceases to be*.

<sup>v</sup> *many ancient authorities have*, his parents. <sup>w</sup> *render*, to be.

faith. *As the two accounts now stand, it is wholly impossible to suggest any satisfactory method of uniting them; every one who has attempted it has, in some part or other of his hypothesis, violated probability and common sense. But, on the other hand, it is equally impossible definitely to say, that they could not be reconciled by a thorough knowledge of the facts themselves; and such an assertion, whenever made, shews great ignorance of the origin and course of oral narration. How many things will a relator say, being unaware of certain important circumstances outside his narrative, which seem to preclude those circumstances? How often will points of time be apparently brought close together in such a narration,—between which, events most weighty to the history have occurred? The only inference from these two accounts, which is inevitable, is, that they are wholly independent of one another. If St. Luke had seen the Gospel of St. Matthew, or vice versa, then the variations are utterly inexplicable; and the greatest absurdities of all are involved in the writings of those who assume this, and then proceed to harmonize. Of the dwelling at Nazareth before the Nativity, of the circumstances which brought Joseph and Mary to Bethlehem, of the Presentation in the temple, St. Matthew's account knows nothing; of the visit of the Magi, the murder of the Innocents, the flight to Egypt, St. Luke's is unaware. In all the main circumstances of the Conception and Nativity they agree, or are easily and naturally*

*reconciled* (see further in note on John vii. 42). <sup>40.]</sup> *grew—in body—waxed strong, in spirit*: the addition of these words to the text was a correct gloss. “The body advances in stature, and the soul in wisdom . . . the divine nature revealed its own wisdom in proportion to the measure of the bodily growth,” Cyril. *becoming filled*: see ver. 52 and note there.

<sup>41—52.]</sup> VISIT TO THE TEMPLE AT THE PASSOVER. The history of this incident serves for an example of the wisdom wherewith the Child was becoming filled. “The Evangelist next shows that what he has said is true,” Cyril. <sup>41.]</sup> See

Exod. xxiii. 14—17. *Women*, according to the maxims of the school of Hillel, were bound to go up once in the year—to the Passover.

<sup>42.]</sup> At the age of twelve, a boy was called by the Jews ‘*son of the law*,’ and first incurred legal obligation. At that time, then, commences the *second step* (see note on ver. 52) of the life of the Lord, the time when the *things becoming* for Him began; his course of blameless legal obedience (see note on ver. 21) in his own person and by his own will. Now first (ver. 49) appear those higher consciousnesses to have found expression, which unfolded within Him, till the full time of his public ministry arrived. It cannot be inferred from this narrative, that it was the *first time* the holy Child had accompanied them to the Passover, <sup>43.]</sup> the days, *seven days*, Exod. xii. 15, 17.

<sup>44.]</sup> the company forming the caravan, or band of travellers;—all who came

journey; and they <sup>2</sup> *sought him* among their kinsfolk and acquaintance. <sup>45</sup> And when they found him not, they turned back again to Jerusalem, <sup>3</sup> *seeking him*. <sup>46</sup> And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. <sup>47</sup> And <sup>4</sup> all that heard him were astonished at his understanding and answers. <sup>48</sup> And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. <sup>49</sup> And he said unto them, How is it that ye sought me? <sup>5</sup> wist ye not that I must be <sup>2</sup> *about* <sup>1</sup> *my Father's business*?

<sup>2</sup> Matt. vii. 28.  
<sup>3</sup> Mark i. 22.  
<sup>4</sup> ch. iv. 22.  
<sup>5</sup> 22. John vii.  
15, 46.

<sup>5</sup> John ii. 16.

<sup>2</sup> *render*, sought him every where.

<sup>3</sup> *render*, seeking him every where.

<sup>2</sup> *render*, among my Father's matters.

from the same district travelling together for security and company. The interpretation that '*they went a day's journey, seeking him*,' is simply absurd: for they would have turned back sooner: a few minutes might have sufficed for the search. It was *not till they laid up for the night* that they missed him, as at that time they would naturally expect his return to their own tent. Olshausen remarks, that being accustomed to His thoughtfulness and obedience, they were free from anxiety, till they discovered He really was not in the company. <sup>45.</sup> *seeking him every where*] as they went back, all the way.

<sup>46.</sup>] Some interpret the *three days*, of their *one day's journey out, one back, and one in Jerusalem*: but they were more likely *three days spent in search in Jerusalem*; or, at all events, reckoned from their discovery of His not being with them. *in the temple*] In one of the *rooms attached to the temple*, where the Rabbis taught their schools. No stress must be laid on *in the midst*; it is only *among*. Nor must it be supposed from *asking them questions* that our Lord was acting the part of a *master*. It was the custom in the Jewish schools for the *scholars to ask questions of their teachers*; and a great part of the Rabbinical books consists of the answers of the Rabbis to such questions. <sup>48—50.</sup>] The salient point of this narrative appears to lie in *thy father* contrasted with *my Father*.

This was the first time that those wonderful words of self-consciousness had been heard from the holy Child—when He began to be "a son of the law." He first calls HIM His Father, Who gave Him the

work to do on earth, of perfectly keeping that Law.

*Every word of these verses is of the first importance to modern combatants for sound doctrine.* Let the adversaries answer us,—why should his mother here have spoken, and not Joseph, unless there were some more than usual reason for her being put forward rather than his reputed father? Again, let the mythical school of Strauss give us a reason, why an incident altogether (*in their view*) so derogatory to the character of the subject of it, should have been inserted, if the myths arose out of an *exaggerated estimate of the dignity of that character?*

*thy father*] Then up to this time Joseph had been so called by the holy Child Himself: but from this time, *never*. Such words are not chance; had Mary said "*we*," the strong contrast with what follows could not have been brought out.

*How is it that ye sought me?*] i. e. . . . what (reason) is there, that . . .

This is no *reproachful* question. It is asked in all the simplicity and boldness of holy childhood . . . 'did ye not know?' . . . it appeared as if that conviction, the expression of which now first breaks forth from HIM, must have been a matter known to them before. I must] This

is that *must*, so often used by our Lord of His *appointed and undertaken courses*. Analogous to this first utterance of His conviction, is the dawn, amongst *ourselves*, of the *principle of duty* in the youthful and well-trained spirit about this same age,—this 'earring time' of human progress: see below on ver. 52.

*among my Father's matters*] primarily, in the *house of my Father*; but we must not

<sup>50</sup> And <sup>1</sup> they understood not the saying which he spake <sup>1 ch. ix. 45: xviii. 34.</sup> unto them. <sup>51</sup> And he went down with them, and came to Nazareth, and was subject unto them: <sup>a</sup> but his mother <sup>k</sup> kept all these sayings in her heart. <sup>52</sup> And Jesus <sup>k ver. 19. Dan. vii. 22.</sup> increased in <sup>b</sup> wisdom and stature, and in favour with <sup>1 Sam. ii. 26. ver. 40.</sup> God and man.

<sup>a</sup> read, and.

<sup>b</sup> or it may be, wisdom as well as age: see note.

exclude the wider sense, which embraces *all places and employments of my Father's*. The employment in which he was found, *learning the word of God*, would naturally be one of these. *they understood not*]

Both Joseph and His mother knew in *some sense, Who He was*: but were not prepared to hear so direct an appeal to God as His Father: understood not the deeper sense of these wonderful words. Still (ver. 51) they appear to have awakened in the mind of His mother a remembrance of "*He shall be called the Son of God*," ch. i. 35. And probably, as Stier remarks, the unfolding of His childhood had been so gradual and natural, that even they had not been forcibly reminded by any strong individual notes, of that which He was, and which now shewed itself.

It is a remarkable instance of the blindness of the rationalistic Commentators to the richness and depth of Scripture narrative, that they hold this understood not to be altogether inconceivable, as coming after the angelic announcement to Mary. Can they suppose, that she *understood* that announcement itself? The right interpretation is, *they understood not the deeper sense*: see ch. xviii. 34.

51.] The high consciousness which had manifested itself in ver. 49 did not interfere with His self-humiliation, nor render Him independent of His parents. This voluntary subjection probably shewed itself in working at his reputed father's trade: see Mark vi. 2 and note.

From this time we have no more mention of Joseph: the next we hear is of *His mother and brethren* (John ii. 12): whence it is inferred that, between this time and the commencement of our Lord's public life, *Joseph died*. and his mother kept . . .]

These words tend to confirm the common belief that these opening chapters, or at least this narrative, may have been derived from the testimony of *the mother of the Lord herself*. She kept them, as in wonderful coincidence with the remarkable circumstances of His birth, and its announcement, and His presentation in the temple, and the offerings of the Magi;

but in what way, or by what one great revelation, all these things were to be gathered in one, did not yet appear, but was doubtless manifested to her afterwards: see Acts i. 14; ii. 1. 52.]

The Greek word rendered *stature* means not only that (as in ch. xix. 3), but age (see Matt. vi. 27, where the word is the same, and note), which comprehends the other.

During these eighteen mysterious years we may, by the light of what is here revealed, view the holy Child advancing onward to that fulness of wisdom and divine approval which was indicated at His Baptism, by "in thee I am well pleased." We are apt to forget, that it was during this time that *much of the great work of the second Adam was done*.

The growing up through infancy, childhood, youth, manhood, from grace to grace, holiness to holiness, in subjection, self-denial, and love, *without one polluting touch of sin*,—this it was which, consummated by the three years of active ministry, by the Passion, and by the Cross, constituted "*the obedience of one man*," by which many were made righteous. We must fully appreciate the words of this verse, in order to think rightly of Christ. He had emptied Himself of His glory: His infancy and childhood were no mere pretence, but the Divine Personality was in Him carried through these states of weakness and inexperience, and gathered round itself the ordinary accessions and experiences of the sons of men. All the time, the consciousness of his mission on earth was ripening: 'the things heard of the Father' (John xv. 15) were continually imparted to Him; the Spirit, which was not given by measure to Him, was abiding more and more upon Him; till the day when He was fully ripe for his official manifestation,—that He might be offered to his own, to receive or reject Him,—and then the Spirit led Him up to commence his conflict with the enemy. As yet, He was in favour with man also: the world had not yet begun to hate Him; but we cannot tell how soon this feeling towards Him was changed, for

III. <sup>1</sup> Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, <sup>2</sup> \* Annas and Caiaphas being the

\* John xi. 49.  
St. xviii. 12.  
Acts iv. 6.

He alleges John vii. 7), "Me the world hateth, because I testify of it that its deeds are evil;" and we can hardly conceive such testimony, in the years of gathering vigour and zeal, long withheld. The incident of ch. iv. 28, 29 can scarcely have arisen *only* from the anger of the moment.

CHAP. III. 1—22.] PREACHING AND BAPTISM OF JOHN. DIVINE TESTIMONY TO JESUS AT HIS BAPTISM. Matt. iii. 1—17. Mark i. 4—11. 1.] These

dates are consistent with the *accurate tracing down* which St. Luke predicates of himself, ch. i. 3. In Matt. iii. 1 we have the same events indicated as to time by only "*In those days.*"

The fifteenth year of the *sole principate* of Tiberius began Aug. 19, in the year of Rome 781, and reckoning backwards thirty years from that time (see ver. 23), we should have the birth of our Lord in 751, or about then; for "*about thirty*" will admit of some latitude. But Herod the Great died in the beginning of the year 750, and our Lord's birth must be fixed *some months at least before* the death of Herod. If then it be placed in 749, He would have been at least thirty-two at the time of His baptism, seeing that it took place some time after the beginning of John's ministry. This difficulty has led to the supposition that this fifteenth year is not to be dated from the *sole*, but from the *associated* principate of Tiberius, which commenced most probably at the end of 764. According to this, the fifteenth of Tiberius will begin at the end of 779—and our Lord's birth would be 749 or 750: which will agree with the death of Herod. This latter explanation has usually been adopted. Our present era was fixed by Dionysius Exiguus, in the sixth century, and places the birth of our Lord in 754. It may be doubted, however, whether in all these reckonings more accuracy has not been sought than the Gospel narrative warrants any expectation of our finding. The "*about thirty*" is a wide expression, and might cover any age from thirty (see note on ver. 23) to thirty-two or thirty-three.

See on Matt. ii. 2, where it appears probable from astronomical considerations, that our Lord was born as early as U.C. 747. Pontius Pilate . . . ] Pilate

was only *Procurator* of Judæa: the word governor being used promiscuously of the leading officers of the Roman government. PONTIUS PILATE was the sixth procurator from the deposition of Archelaus, and came to Judæa about the year of Rome 779. He held the province ten years, and was sent to Rome to answer for his conduct by Vitellius, prefect of Syria, in 789, the year of the death of Tiberius. See chronological table in the Introduction to the Acts. Herod] See note on Matt.

xiv. 1. HEROD ANTIPAS became tetrarch of Galilee after the death of his father Herod, in the year of Rome 750, and continued till he was deposed in 792.

Philip] Son of Herod the Great by Cleopatra, a woman of Jerusalem. He was brought up at Rome, and after his father's death in 750, was made tetrarch of Batanæa, Gaulonitis, Trachonitis, Panias, Auranitis (Batanæa and Auranitis make up Ituræa), and continued till his death in 786 or 787. He built Cæsarea Philippi. He was by far the best of Herod's sons, and ruled his portion mildly and well. He must not be confounded with his *half-brother Philip*, whose wife Herodias Herod Antipas seduced. This latter was disinherited by his father, and lived in privacy. See note on Matt. xiv. 1.

Lysanias the tetrarch of Abilene] ABILENE, the district round Abila, a town eighteen miles north of Damascus, now, according to Pococke, Nebi Abel. It must not be confounded with Abila in Decapolis. Josephus mentions it as among the districts which Claudius gave to king Agrippa I. under the name of *Abila of Lysanias*, and in another place as the *Kingdom called that of Lysanias*. See further in note in my Greek Testament. It seems to have been a district patrimonially in possession of rulers bearing this name.

2.] ANNAS (*Ananus*, Josephus) the high priest, was deposed by Valerius Gratus (in the year of Rome 779), and after several changes, Joseph or Caiaphas, his son-in-law (John xviii. 13), was made high priest. It would appear from this verse (and the use of the singular—see margin—renders the inference more stringent. Compare also St. Luke's own phrase, Acts iv. 6) that Annas, as *ex-high priest*, and possibly retaining in the view of the Jews the *legitimate high priesthood*, was

<sup>a</sup> *high priests*, the word of God came unto John the son of Zacharias in the wilderness. <sup>3</sup> And he came into all the country about Jordan, preaching the baptism of repentance <sup>b</sup> for the remission of sins; <sup>4</sup> as it is written in the book of <sup>b</sup> *Isa. xl. 77.* the words of Esaias the prophet, [<sup>d</sup> *saying,*] <sup>c</sup> The voice of one <sup>c</sup> *Isa. xl. 8.* crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. <sup>5</sup> Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; <sup>6</sup> and <sup>d</sup> all flesh shall see the salvation of God. <sup>7</sup> <sup>e</sup> *Then said he* to the multitude that came forth to be baptized of him, O <sup>f</sup> *generation* of vipers, who hath warned you to flee from the wrath to come? <sup>8</sup> Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham. <sup>9</sup> And now also the axe is laid unto the root of the trees: <sup>g</sup> every tree therefore <sup>g</sup> *Matt. vii. 19.* which bringeth not forth good fruit is hewn down, and cast into the fire. <sup>10</sup> And the <sup>h</sup> *people* asked him, saying, 'What <sup>h</sup> *shall* we do then? <sup>11</sup> He answereth and saith <sup>f</sup> *Acts ii. 37.* unto them, <sup>g</sup> He that hath two <sup>i</sup> coats, let him impart to <sup>g</sup> *ch. xl. 41.* him that hath none; and he that hath meat, let him do <sup>2</sup> *Cor. viii. 14.* likewise. <sup>12</sup> Then <sup>h</sup> came also publicans to be baptized, <sup>13</sup> and said unto him, Master, what <sup>h</sup> *shall* we do? <sup>14</sup> And he said unto them, 'Exact no more than that which is <sup>1</sup> *ch. xix. 8.* appointed you. <sup>14</sup> And [<sup>j</sup> *the*] soldiers likewise demanded

<sup>a</sup> *the word is in the singular number, high priest.*

<sup>d</sup> *omit.*

<sup>e</sup> *render, He said therefore.*

<sup>f</sup> *render, offspring.*

<sup>g</sup> *render, multitudes.*

<sup>h</sup> *render, must.*

<sup>i</sup> *literally, tunics: it is the inner garment.*

<sup>j</sup> *omit.*

counted still as having the office: he certainly (John xviii. 18) exercised the power, —and had influence enough to procure the actual high priesthood for five of his sons, after his own deposition, Jos. Antt. xx. 9. 1. A substitute, or deputy to the high priest (called by the Talmudists *Sagan*), appears to have been usual,—see 2 Kings xxv. 18; and Annas would thus be able to evade the Roman appointment, and keep the authority. the word of God came . . .] See John i. 33. 3—6.] Matt. iii. 1. Mark i. 4, where see note on the baptism of repentance. 5, 6.] are peculiar to Luke. They are nearly verbatim from the LXX in the Alexandrine

copy. 7—9.] Matthew, vv. 7—10. John's speech is verbatim as Matthew, except that fruits is singular, and "*think not*" in Matthew is begin not in Luke. This indicates a common origin of this portion, which however is still thus slightly deflected; and let it be borne in mind that the slighter the deflection, the more striking the independence of the Evangelists. 8. begin not to say] He cuts off even the attempt to excuse themselves. 10—14.] Peculiar to Luke. 10.] Olshausen refers to the answer to a similar question under the N. T. dispensation, Acts ii. 37. See also Acts xvi. 30; xxii. 10. Deeds of justice and charity are the very first fruits

of him, saying, And what <sup>k</sup> *shall* we do? And he said unto them, Do violence to no man, <sup>k</sup> neither accuse any falsely; and be content with your wages. <sup>15</sup> And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; <sup>16</sup> John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: <sup>17</sup> whose fan is in his hand, and he will thoroughly purge his floor, and <sup>1</sup> will gather the wheat into his garner; but the chaff he will burn with fire unquenchable. <sup>18</sup> And many other things in his exhortation preached he unto the people. <sup>19</sup> But Herod the tetrarch, being reproved by him for Herodias his <sup>kk</sup> *brother Philip's* wife, and for all the evils which Herod had done, <sup>20</sup> added yet this above all, that he shut up John in prison. <sup>21</sup> Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, <sup>22</sup> and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased. <sup>23</sup> And Jesus himself <sup>1</sup> *began to be*

<sup>k</sup> *render*, must.

<sup>kk</sup> *read*, brother's.

<sup>1</sup> *render*, was about thirty years of age when he began [his ministry].

of repentance; see Micah vi. 8. <sup>19.</sup>  
publicans, see on Matt. v. 46. <sup>14.]</sup>

soldiers—properly, men on march: but this need not be pressed, only that they were soldiers serving in an army. Who these were, we have no means of determining. Certainly not soldiers of the army which Herod Antipas sent against Aretas, his father-in-law:—see notes on Matt. xiv. 1 ff. <sup>neither accuse any falsely</sup>] The way in which *soldiers* would be likely to act the part of informers, would be by laying vexatious charges of disaffection against persons. <sup>15—17.]</sup> Ver. 15 is peculiar to Luke, but is equivalent to John i. 19—25. in expectation,—i. e. that John would declare himself. <sup>16, 17.]</sup> Matt. iii. 11, 12. Mark i. 7, 8. John i. 26, 27. The four accounts are cognate, but vary in expression and arrangement: ver. 17 is nearly verbatim as Matthew.

<sup>latchet</sup>] the lace, or thong with which the sandal was fastened. <sup>18—20.]</sup> Luke only: containing the corroboration of the account in Mark vi. 20

of John's boldness in rebuking Herod, with this slight variation, that whereas in Mark Herod heard him gladly, and did many things in consequence, here the rebuke for general profligacy seems to have contributed to his imprisonment. These accounts however, though perfectly distinct, are by no means inconsistent. The same rebukes which stung Herod's conscience and aided the desire to imprison John, might work on that conscience, and cause the wish to hear more from the man of God. Vv. 19, 20 are *is anticipation* of what follows; which is in St. Luke's manner; see ch. i. 80. <sup>21, 22.]</sup> Matt. iii. 13—17. Mark i. 9—11. St. Luke's account is much more concise than usual, and wholly independent of the others; see note on Mark i. 10: we have here however three additional particulars—1. that *all the people had been baptised before* the Lord's baptism: 2. that *He was praying* at the time of the descent of the Spirit: 3. that the Spirit appeared *in a bodily form*. On (3), see note at Matt. iii. 16, § 2.

<sup>m</sup> *about thirty years of age*, being (as was supposed) <sup>n</sup> the son of Joseph, which was the son of Heli, <sup>24</sup> which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Jannæ, which was the son of Joseph, <sup>25</sup> which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Naggæ, <sup>26</sup> which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the

<sup>m</sup> see Num. iv. 3, 24, 25, 43.  
<sup>n</sup> Matt. xiii. 55.  
John vi. 62.

23—28.] GENEALOGY OF OUR LORD. Peculiar to Luke.

23.] Jesus was about thirty years old when He began (His ministry): not, as A. V. 'began to be about,' &c., which is ungrammatical. This is the interpretation of Origen, Euthymius, and the best commentators. See Acta. i. 1.

This about thirty admits of considerable latitude, but only in one direction; viz. *over* thirty years. He could not well be *under*, seeing that this was the appointed age for the commencement of public service of God by the Levites; see reference to Numbers. If no other proof were in existence of the total independence of the present Gospels of St. Matthew and St. Luke, their genealogies would furnish what I conceive to be an undeniable one. Is it possible that either of these Evangelists could have set down his genealogy *with that of the other before him*? Would no remark have been made on their many, and (*on such a supposition*) unaccountable variations? It is quite beside the purpose of the present Commentary to attempt to reconcile the two. It has never yet been accomplished; and every endeavour to do it has violated either ingenuousness or common sense. I shall, as in similar cases, only indicate the landmarks which may serve to guide us to all that is possible for us to discover concerning them. (1) The two genealogies are *both the line of Joseph, and not of Mary*. Whether Mary were an heiress or not, Luke's words here preclude the idea of the genealogy being *hers*; for the descent of the Lord is transferred putatively to Joseph by the *as was supposed*, before the genealogy begins; and it would be unnatural to suppose that the reckoning, which began with the real mother, would, after such transference, pass back through *her* to *her* father again, as it must do, if the genealogy be *hers*.

The attempts of many to make it appear that the genealogy is that of Mary, reading '*the son (as supposed of Joseph, but in reality) of Heli, &c.*' are, as Meyer has shewn, quite un-

successful; see Dr. Mill's vindication of the Genealogies, p. 180 ff., for the history of this opinion. (2) St. Luke appears to have taken this genealogy entire from some authority before him, in which the expression *Son of God*, as applied to Christ, was made good by tracing it up, as here, through a regular ascent of progenitors till we come to Adam, who was, but here again in exactly, the son of God. This seems much more probable than that St. Luke should, for his Gentile readers, have gone up to the origin of the human race instead of to Abraham. I cannot imagine any such purpose *definitely present* in the mind of the Evangelist.

This view is confirmed by the entirely insulated situation of the genealogy here, between ver. 23 and ch. iv. 1. (3) The points of divergence between the genealogies are,—in Matthew the father of Joseph is Jacob—in Luke, Heli; this gives rise to different lists (except two common names, Zorobabel and Salathiel) up to David, where the accounts coincide again, and remain identical up to Abraham, where Matthew ceases. (4) Here, as elsewhere, I believe that the accounts might be reconciled, or at all events good reason might be assigned for their differing, if we were in possession of data on which to proceed; but here, as elsewhere, *we are not*. For who shall reproduce the endless combinations of elements of confusion, which might creep into a genealogy of this kind? St. Matthew's, we know, is squared so as to form three groups of fourteen, *by the omission of several generations*; how can we tell that some similar step, unknown to us, may not have been taken with the one before us? It was common among the Jews for the same man to bear different names; how do we know how often this may occur among the immediate progenitors of Joseph? The marriage of a brother with a brother's wife to raise up seed (which then might be accounted to either husband) was common; how do we know how often this may have contributed to produce variations in the terms



son of Joseph, which was the son of <sup>m</sup> *Juda*, <sup>27</sup> which was the son of <sup>n</sup> *Joanna*, which was the son of Rhessa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri, <sup>28</sup> which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er, <sup>29</sup> which was the son of <sup>o</sup> *Jose*, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi, <sup>30</sup> which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim, <sup>31</sup> which was the son of Melea, which was the son of <sup>p</sup> *Menan*, which was the son of Mattatha, which was the son of <sup>o</sup> *Nathan*, <sup>p</sup> which was the son of David, <sup>32</sup> <sup>q</sup> which was the son of Jesse, which was the son of <sup>q</sup> *Obed*, which was the son of Booz, which was the son of Salmon, which was the son of Naasson, <sup>33</sup> which was the son of Aminadab, which was the son of <sup>r</sup> *Aram*, which was the son of Esrom, which was the son of Phares, which was the son of Juda, <sup>34</sup> which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, <sup>r</sup> which was the son of Thara, which was the son of Nachor, <sup>35</sup> which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala, <sup>36</sup> <sup>s</sup> which was the son of *Cainan*, which was the son of Arphaxad, <sup>t</sup> which was the

<sup>o</sup> Zech. xii. 12.  
<sup>p</sup> 2 Sam. v. 14.  
<sup>1</sup> Chron. iii. 5.  
<sup>q</sup> Ruth iv. 18.  
<sup>2</sup> Gen. i. 10, &c.

<sup>r</sup> Gen. xi. 24, 26.

<sup>s</sup> see Gen. xi. 12.  
<sup>t</sup> Gen. v. 6, &c. : xi. 10, &c.

<sup>m</sup> read, Joda.

<sup>o</sup> some ancient authorities have, Jesus.

<sup>q</sup> some ancient authorities read, Jobed.

<sup>r</sup> the readings are very various and uncertain. Most of the ancient MSS. have, Admin, which was the son of Arni.

<sup>s</sup> most ancient authorities have, Cainam.

<sup>n</sup> read, Joanan.

<sup>p</sup> or, Menna.

of a genealogy? With all these elements of confusion, it is quite as presumptuous to pronounce the genealogies discrepant, as it is over-curious and uncritical to attempt to reconcile them. It may suffice us that they are inserted in the Gospels as authentic documents, and both of them merely to clear the Davidical descent of the putative father of the Lord. HIS OWN real Davidical descent does not depend on either of them, but must be solely derived through his mother. See much interesting investigation of the various solutions and traditions, in Dr. Mill's tract referred to above: and in

Lord A. Hervey's work on the Genealogies of our Lord.

<sup>27.</sup> of Salathiel . . . of Neri: in Matt. i. 12, "*Jecoonias* begat Salathiel." <sup>31.</sup> Nathan: see 2 Sam. v. 14: 1 Chron. iii. 5: Zech. xii. 12.

<sup>38.</sup> Cainam] This name does not exist in our present Hebrew text, but in the LXX, Gen. x. 24; xi. 12, 13, and furnishes a curious instance of one of two things—either (1) the corruption of our present Hebrew text in these chronological passages; or (2) the incorrectness of the LXX, and notwithstanding that, the high reputation which it had obtained in so short a time. Lightfoot holds the latter

son of Sem, which was the son of Noe, which was the son of Lamech,<sup>37</sup> which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan,<sup>38</sup> which was the son of Enos, which was the son of Seth, which was the son of Adam,<sup>39</sup> which was the son of God.

<sup>u</sup> Gen. v. 1, 2.

IV. <sup>1</sup> And Jesus being full of the Holy Ghost returned from Jordan, and <sup>a</sup> was led <sup>t</sup> by the Spirit <sup>u</sup> into the wilderness, <sup>2</sup> being forty days tempted of the devil. And <sup>b</sup> in those days he did eat nothing: and when they were ended, he [<sup>v</sup> afterward] hungered. <sup>3</sup> And the devil said unto him, If thou be the son of God, command this stone that it be made bread. <sup>4</sup> And Jesus answered him, [<sup>v</sup> saying], <sup>c</sup> It is written that man shall not live by bread alone [<sup>v</sup>, but by every word of God]. <sup>5</sup> And [<sup>v</sup> the devil,] taking him up [<sup>w</sup> into an high mountain], shewed unto him all the kingdoms of the world in a moment of time. <sup>6</sup> And the devil said unto him, All this power will I give

<sup>a</sup> ver. 14.  
ch. ii. 27.

<sup>b</sup> Exod. xxxiv.  
28. 1 Kings  
xix. 6.

<sup>c</sup> Deut. viii. 3.

<sup>t</sup> literally, in the Spirit: see note.

<sup>u</sup> render, in.

<sup>v</sup> omitted by several very ancient authorities.

<sup>w</sup> omit, and render, he shewed below.

alternative: but I own I think the former more probable. See on the whole question of the appearance of this second Cainan(n) among the ancestors of our Lord, Lord A. Hervey's work above cited, ch. viii., in which, with much research and acuteness, he has endeavoured to shew that the name was probably interpolated here, and got from hence into the LXX. Certainly it appears not to have existed in the earliest copies of that version.

CHAP. IV. 1—13.] TEMPTATION OF JESUS. Matt. iv. 1—11. Mark i. 12, 13. Ver. 1 is peculiar to Luke, and very important. Our Lord was now full of the Holy Ghost, and in that fulness He is led up to combat with the enemy. He has arrived at the fulness of the stature of perfect man, outwardly and spiritually. And as when His Church was inaugurated by the descent of the Spirit in His fulness, so now, the first and fittest weapon for the combat is "the sword of the Spirit, which is the word of God." The discourse of Peter in Acts ii., like our Lord's replies here, is grounded in the testimony of the Scripture.

The accounts of St. Matthew and St. Luke (St. Mark's is principally a compendium) are distinct; see notes on Matthew and Mark. 2.] The literal rendering

of the present text will be: Jesus . . . was led by (in, in the power of) the Spirit in the wilderness, being tempted (i. e. because he was tempted) during forty days by the devil. So that St. Luke, as also St. Mark, implies that the temptation continued the whole forty days.

he did eat nothing testifies to the strictness in which the term 'fasted' must be taken. 3.] this stone, pointing to some particular stone—command that it become a loaf (so literally). 4.] The citation is given in full by St. Matthew.

5.] There can be little doubt that the order in Matthew, in which this temptation is placed last, is to be adhered to in our expositions of the Temptation. No definite notes of succession are given in our text, but they are by Matthew: see notes there. Some suppose that the inversion has been made as suiting better the requirements of probability: it seeming more natural that our Lord should be first taken to the mountain and then to Jerusalem, than the converse. 6.] Satan is set forth to us in Scripture as the prince, or god of this world,—by our Lord Himself, John xii. 31; xiv. 30; xvi. 11:—by St. Paul, 2 Cor. iv. 4 (Eph. vi. 12). On the signification of this temptation, see

<sup>d</sup> John xii. 31. xiv. 30. Rev. xiii. 9, 7. thee, and the glory of them: for <sup>d</sup> that is delivered unto me: and to whomsoever I will I give it. <sup>7</sup> If thou therefore wilt worship <sup>x</sup> me, <sup>xx</sup> all shall be thine. <sup>8</sup> And Jesus answered and said unto him, [<sup>7</sup> *Get thee behind me, Satan: for*] <sup>e</sup> it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. <sup>9</sup> And he brought him to Jerusalem, and set him on <sup>a</sup> a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: <sup>10</sup> for <sup>f</sup> it is written, He shall give his angels charge over thee, to keep thee: <sup>11</sup> and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. <sup>12</sup> And Jesus answering said unto him, <sup>g</sup> It is said, Thou shalt not tempt the Lord thy God. <sup>13</sup> And when the devil had ended all the temptation, he departed from him <sup>h</sup> for a season.

<sup>14</sup> And Jesus returned in the power of the Spirit into <sup>x</sup> render, before me. <sup>xx</sup> read, it shall all. <sup>7</sup> omit. <sup>a</sup> render, the.

notes on Matthew. 8.] If the words "*Get thee behind me, Satan*" had been here, as in A. V., St. Luke could hardly have left the record as it stands: this being the first direct recognition by our Lord of His foe, after which, and in obedience to which command, he departs from Him.

10.] to keep thee is wanting in Matthew. The LXX, following the Hebrew, adds "*in all thy ways.*"

13.] for a season: see on Matthew, ver. 11, and note on ch. xxii. 53.

14-33.] CIRCUIT OF GALILEE. TEACHING, AND REJECTION, AT NAZARETH. Peculiar to Luke in this form: but see Matt. iv. 12-25; xiii. 53-58, and the parallel place in Mark, and note below. 14.] in the power of that full anointing of the Spirit for His holy office, which He had received at His baptism: and also implying that this power was used by Him in doing mighty works.

Here the chronological order of St. Luke's history begins to be confused, and the first evident marks occur of indefiniteness in arrangement, which I believe characterizes this Gospel. And in observing this, I would once for all premise, (1) that I have no bias for finding such chronological inaccuracy, and have only done so where no fair and honest means will solve the difficulty; (2) that where internal evidence appears to me to decide this to be the case, I have taken the only way open to a Commentator who would act uprightly by the Scriptures, and fairly acknowledged and met the difficulty; (3) that so far from con-

sidering the testimony of the Evangelists to be weakened by such inaccuracies, I am convinced that it becomes only so much the stronger (see Introduction to the Gospels).

These remarks have been occasioned by the relation of this account, vv. 14-30, to the Gospels of Matthew and John. Our verses 14 and 15 embrace the narrative of Matthew in ch. iv. 12-25. But after that comes an event which belongs to a later period of our Lord's ministry. A fair comparison of our vv. 16-24 with Matt. xiii. 53-58, Mark vi. 1-6, entered on without bias, and conducted solely from the narratives themselves, surely can hardly fail to convince us of their identity.

(1) That *two such visits should have happened*, is of itself *not impossible*; though (with the sole exception of Jerusalem for obvious reasons) our Lord did not ordinarily revisit the places where He had been rejected as in our vv. 28, 29. (2) That He should have been thus treated at His first visit, and then *marvelled at their unbelief* on His second, is *utterly impossible*. (3) That the same question should have been asked on both occasions, and answered by our Lord with the same proverbial expression, is in the highest degree improbable. (4) Besides, this narrative itself bears *internal* marks of belonging to a later period. The *whatsoever we have heard done in Capernaum* must refer to *more than one* miracle done there: indeed the whole form of the sentence points to the plain fact, that our Lord

<sup>1</sup> Galilee; and there went out a fame of him through all <sup>1 Acts x. 37.</sup> the region round about. <sup>15</sup> And he taught in their synagogues, being glorified of all. <sup>16</sup> And he came to <sup>2</sup> Nazareth, where he had been brought up: and, as his <sup>k Matt. 11. 23: xiii. 54. 1 Acts xiii. 14: vii. 2.</sup> custom was, <sup>1</sup> he went into the synagogue on the sabbath day, and stood up for to read. <sup>17</sup> And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, <sup>18 m The Spirit of the Lord is upon me, because he m Isa. lxi. 1.</sup> [<sup>a hath</sup>] anointed me to preach the gospel to the poor; he

<sup>a</sup> omit.

had been residing long in Capernaum. Compare too its introduction here without any notification, with its description as a city of Galilee in ver. 31, and the separateness of the two pieces will be apparent: see further remarks in the notes below.

Here however is omitted an important cycle of our Lord's sayings and doings, both in Galilee and Jerusalem; viz. that contained in John i. 29—iv. 54 included. This will be shewn by comparing Matt. iv. 12, where it is stated that our Lord's return to Galilee was *after the casting of John into prison*, with John iii. 24, where, on occasion of the Lord and the disciples baptizing in Judæa, it is said, *John was not yet cast into prison*: see note on Matt. iv. 12.

<sup>a fame</sup>] The report, namely, of His miracles in Capernaum, wrought in *the power of the Spirit*, and possibly of what He had done and taught at Jerusalem at the feast.

<sup>15.</sup>] Olshausen well remarks that this verse, containing a general undefined notice of our Lord's synagogue teaching, quite takes from what follows any chronological character. Indeed we find throughout the early part of this Gospel the same fragmentary stamp. Compare "*on the sabbath days*," ver. 31—"as the people pressed on him," ch. v. 1—"when he was in a certain city," ch. v. 12—"on a certain day," ch. v. 17; viii. 22—"on another sabbath," ch. vi. 6—"in these days," ch. vi. 12, &c. &c.

<sup>16.</sup>] where he had been brought up is expressed by "*in thy country*," ver. 23: see John iv. 44 and note.

as his custom was refers to the *whole* of what He did—it is not merely that he had been in the habit of *attending* the synagogues, but of *teaching* in them: see ver. 15. It was apparently the first time He had ever so taught in the synagogue at Nazareth.

stood up for to read] The rising up was probably to shew His wish to explain

the Scripture; for so the word rendered "*read*" imports. Ezra is called a *reader* of the divine law, Joseph. Antt. xi. 5. 1. The ordinary way was, for the ruler of the synagogue to call upon persons of any learning or note to read and explain. That the demand of the Lord was so readily complied with, is sufficiently accounted for by vv. 14, 15. See ref.

<sup>17.</sup>] It is doubtful whether the Rabbinical cycle of Sabbath readings, or lessons from the law and prophets, were as yet in use: but some regular plan was adopted; and according to that plan, after the reading of the law, which always preceded, the portion from the prophets came to be read (see Acts xiii. 15), which, for that sabbath, fell in the prophet Isaiah. The roll containing that book (probably, that alone) was given to the Lord. But it does not appear that He read any part of the lesson for the day; but when He had unrolled the scroll, found (the fortuitous, i.e. *providential*, finding is the most likely interpretation, not the searching for and finding) the passage which follows.

No inference can be drawn as to the *time of the year* from this narrative: partly on account of the uncertainty above mentioned, and partly because it is not quite clear whether the roll contained only Isaiah, or other books also. <sup>18—20.</sup>]

The quotation agrees mainly with the LXX:—the words to set at liberty them that are bruised are inserted from the LXX of Isa. lvi. 6. The meaning of this prophetic citation may be better seen, when we remember that it stands in the middle of the third great division of the book of Isaiah (ch. xlix.—lxvi.), that, viz., which comprises the prophecies of the Person, office, sufferings, triumph, and Church of the Messiah; and thus by implication announces the *fulfilment of all that went before*, in Him who then addressed them.

hath sent me [<sup>b</sup> *to heal the brokenhearted*], <sup>o</sup> *to preach* deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, <sup>19</sup> <sup>o</sup> *to preach* the acceptable year of the Lord. <sup>20</sup> And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. <sup>21</sup> And he began to say unto them, This day is this scripture fulfilled in your ears. <sup>22</sup> And all bare him

n Matt. xiii. 54.  
ch. ii. 47.

o John vi. 42.

p Matt. iv. 18;  
xi. 22.

q Matt. xiii. 54.

r Matt. xiii. 57.

s John iv. 44.

t 1 Kings xvii.

u xviii. 1.

James v. 17.

witness, and <sup>a</sup> wondered at the <sup>d</sup> *gracious words* which proceeded out of his mouth. And they said, <sup>o</sup> Is not this Joseph's son? <sup>23</sup> And he said unto them, Ye will surely say unto me this <sup>o</sup> proverb, Physician, heal thyself; whatsoever we have heard done in <sup>p</sup> Capernaum, do also here in <sup>q</sup> thy country. <sup>24</sup> And he said, Verily I say unto you,

No <sup>r</sup> prophet is accepted in his own country. <sup>25</sup> But I tell you of a truth, <sup>s</sup> many widows were in Israel in the

<sup>b</sup> omit.

<sup>d</sup> render, words of grace.

<sup>o</sup> better here, to proclaim.

<sup>o</sup> literally, parable.

18. The Spirit of the Lord] See Isa. xi. 2; xlii. 1. deliverance to the captives] See ch. xiii. 12, 16. recovering of sight to the blind] See John ix. 39. The Hebrew words thus rendered by the LXX, signify, 'to those who are bowed, the opening of prison:' so that we have here the LXX and literal rendering both included, and the latter expressed in the LXX words of Isa. lviii. 6. 19. the acceptable year of the Lord] See Levit. xxv. 8—17, where in ver. 10 we find that liberty was proclaimed to all in the land in the year of jubilee. No countenance is given by this expression to the extraordinary inference from it of some of the Fathers (Clement of Alexandria, Origen), that the Lord's public ministry lasted only a year, and something over. Compare John ii. 13; vi. 4; xiii. 1.

20. sat down] It was the custom in the synagogues to stand while reading the law, and sit down to explain it. Our Lord on other occasions taught sitting, e.g. Matt. v. 1; Mark iv. 1; xiii. 8. The minister was the officer whose duty it was to keep the sacred books. 21.] he began to say,—implying that the following words are merely the substance of a more expanded discourse, which our Lord uttered to that effect: see another occasion in Matt. xi. 4, 6, where the same truth was declared by a series of gracious acts of mercy. fulfilled in your ears, viz. by My proclaiming it, and My course of minis-

try. 22.] bare him witness: i.e. bare witness to him (that it was so). The words of grace must be the discourse of which ver. 21 is a compendium.

they said, viz. the "all" mentioned above, not merely some of them. While acknowledging the truth of what He said, and the power with which He said it, they wondered, and were jealous of Him, as being the son of Joseph—asking "Whence hath this man these things?" see Mark vi. 2—4. Between this verse and the next, the taking offence at Him is implied, for that is in a tone of reproof. 23.] heal thyself—not, 'raise thyself from thy obscure station,' but, exert thy powers of healing in thine own country, as presently interpreted; the Physician being represented as an inhabitant of Nazareth, and thyself including His own citizens in it. Stier remarks, that the reproach was repeated under the Cross. Then, with a strictly individual application. On the miracles previously wrought in Capernaum, see note on ver. 14. That in John iv. 47—53 was one such. 24.] See John iv. 44 and note. And (or, but) he said] A formula usual with St. Luke; and indicating, if I mistake not, the passing to a different source of information, or at least a break in the record, if from the same source.

25.] Our Lord brings forward instances where the two greatest prophets in Israel were not directed to act in accordance with the proverb, 'Physician,

days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; <sup>26</sup> *but* unto none of them was Elias sent, save unto Sarepta [*§ a city*] of <sup>h</sup> *Sidon*, unto a woman that was a widow. <sup>27</sup> *And* many lepers were in Israel in the time of <sup>i</sup> *Eliseus* the prophet; and none of them was cleansed, saving Naaman the Syrian. <sup>28</sup> *And* all they in the synagogue, when they heard these things, were filled with wrath, <sup>29</sup> and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. <sup>30</sup> *But* he <sup>u</sup> *passing* through the midst of them went his way, <sup>u</sup> *John viii. 59*  
<sup>31</sup> and came down to Capernaum, a city of Galilee, and

<sup>f</sup> *render*, and.

<sup>h</sup> *read*, Sidonia.

<sup>§</sup> *omit*: not in the original.

<sup>i</sup> *that is*, Elisha.

heal thyself:' but their miraculous powers exerted on those who were strangers to God's inheritance.

three years and six months] So also in James v. 17;—but in 1 Kings xviii. 1 we find that it was *is the third year* that the Lord commanded Elijah to shew himself to Ahab, for He would send rain on the earth. But it does not appear from what time this third year is reckoned,—or at what time of the year, with reference to the usual former and latter rains, the drought caused by Elijah's prayer began [it apparently had begun some time before the prophet was sent to be miraculously sustained, as this very fact implies failure of the ordinary means of sustenance]; and thus, without forming any further hypothesis, we have latitude enough given for the three and a half years, which seems to have been the exact time. This period is one often recurring in Jewish record and in prophecy: see Daniel vii. 25; xii. 7: Rev. xi. 2, 3; xii. 6, 14; xiii. 5. Lightfoot produces more instances from the Rabbinical writers. "The period of *three years and a half*, = 42 months or 1260 days, had an ominous sound in the ears of an Israelite, being the time of this famine, and of the duration of the desolation of the temple under Antiochus." Wordsworth. <sup>26.</sup>] Sarepta, now

Sürafend,—a large village, inland, halfway between Tyre and Sidon:—the ancient city seems to have been on the coast.

<sup>27.</sup>] Stier remarks, that these two examples have a close parallelism with those of the Syro-Phœnician woman (Mark vii. 26) and the ruler's son at Capernaum (John iv. 46).

<sup>28—30.</sup>] The same sort of rage possessed the Jews, Acts xxii. 22, on a

similar truth being announced to them. This whole occurrence, whenever it happened in our Lord's ministry, was but a foreshadowing of His treatment afterwards from the nation of the Jews—a foretaste of "*He came unto his own, and his own received him not*" (John i. 11). The modern Nazareth is at a distance of about two English miles from what is called the Mount of Precipitation; nor is it built literally on the brow of that mount or hill. But (1) neither does the narrative preclude a considerable distance having been traversed, during which they had our Lord in their custody, and were hurrying with him to the edge of the ravine; nor (2) is it at all necessary to suppose the city built on the brow, but only on the mountain, or range of hills, of which the brow forms a part—which it is.

Our Lord's passing through the midst of them is *evidently miraculous*: the circumstances were different from those in John viii. 60, where the expression is "*He hid himself and went out of the temple*:" see note there. Here, the Nazarenes had Him actually in their custody. <sup>31 f.</sup>] Mark i. 21, 22. The view maintained with regard to the foregoing occurrence in the preceding notes, of course precludes the notion that it was the *reason of our Lord's change of habitation to Capernaum*. In fact that change, as remarked on ver. 14, had been made *some time before*: and it is hardly possibly that such an expression as "*He came to Nazareth, where he had been brought up*," should be used, if He still resided there. The words *a city of Galilee* come in unnaturally after the mention of Capernaum in ver. 23, and evidently shew

v Matt. vii. 28.  
29. Tit. ii.  
13.

w ver. 41.  
x Ps. xvi. 10.  
Dan. ix. 24.  
ch. i. 25.

taught them on the sabbath days. <sup>32</sup> And they were astonished at his doctrine: <sup>v</sup> for his word was with power.

<sup>33</sup> And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,

<sup>34</sup> [*j saying,*] Let us alone; what have we to do with thee, thou Jesus of Nazareth? <sup>k</sup> *art thou come to destroy us?*

<sup>w</sup> I know thee who thou art; <sup>x</sup> the Holy One of God.

<sup>35</sup> And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not. <sup>36</sup> And they were all amazed, and spake among themselves, saying, <sup>1</sup> *What a word is this! for with authority and power he commandeth the unclean spirits, and they come out.*

<sup>37</sup> And <sup>m</sup> *the fame of him* went out into every place of the country round about. <sup>38</sup> And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her. <sup>39</sup> And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them. <sup>40</sup> Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on

*j omit.*

<sup>k</sup> *more probably, thou art come to destroy us.*

<sup>1</sup> *render, What word is this, that with authority and power he commandeth the unclean spirits, and they come out?*

<sup>m</sup> *render, a report concerning him.*

that *this* was originally intended to be the first mention of the place.

What may have been the reason of the change of abode is quite uncertain. It seems to have included the whole family, except the sisters, who may have been married at Nazareth,—see note on John ii. 12, and Matt. iv. 18. *came down*,—see also John ii. 12,—because Nazareth lay high, and Capernaum on the sea of Galilee.

**33—37.] HEALING OF A DEMONIAK IN THE SYNAGOGUE AT CAPERNAUM.** Mark i. 23—28, where see notes. The two accounts are very closely cognate—being the same narrative, only slightly deflected; not more, certainly, than might have arisen from oral repetition by two persons, at some interval of time, of what they had received in *the same words*. <sup>35.]</sup> hurt him not is here only. St. Mark's expression, rendered "*torn*," may mean '*having convulsed him*'—and our text, '*without doing him bodily injury*.'

**38—41.] HEALING OF SIMON'S WIFE'S MOTHER, AND MANY OTHERS.** Matt. viii. 14—17. Mark i. 29—34. Our account has only a slight additional detail, which is interesting however as giving another side of an eye-witness's evidence—it is, he stood over her. Now this is implied in laying hold of her hand, as she was in bed; which particulars are both mentioned by St. Matthew and St. Mark:—this being one of those many cases where the alteration of the one expression into the other is utterly inconceivable. **38. a great fever]** An epithet used by St. Luke, *as a physician*; for, as Galen observes, physicians divided fevers into *great* and *small*. Bleek doubts this, and understands it only of the intensity of the fever. **40.] he laid his hands on every one of them,** is a detail peculiar to Luke, and I believe indicating the same as above: as also the crying out and saying, implied in the other Evangelists, but not expressed.

every one of them, and healed them. <sup>41</sup> And devils also <sup>Y Mark iii. 11.</sup> came out of many, crying out, and saying, Thou art [<sup>a</sup> Christ] the Son of God. And <sup>a</sup> he rebuking them <sup>z ver. 34, 35.</sup> suffered them not to speak: for they knew that he was Christ. <sup>42</sup> And when it was day, he departed and went into a desert place: and the <sup>o</sup>people sought him, and came unto him, and stayed him, that he should not depart from them. <sup>43</sup> And he said unto them, I must preach the kingdom of God to other cities also: for therefore <sup>P</sup>am I sent. <sup>44</sup> And he <sup>q</sup>preached in the synagogues of <sup>r</sup>Galilee.

V. <sup>1</sup> And it came to pass, that, as the people pressed upon him <sup>s</sup>to hear the word of God, he stood by the lake

<sup>a</sup> omit.

<sup>o</sup> render, multitudes.

<sup>P</sup> read, WAS.

<sup>q</sup> render, continued preaching.

<sup>r</sup> most of the ancient authorities read, Judæa.

<sup>s</sup> many ancient authorities read, and heard.

**42—44.]** JESUS, BEING SOUGHT OUT IN HIS RETIREMENT, PREACHES THROUGHOUT JUDEA. Mark i. 35—39. The dissimilitude in wording of these two accounts is one of the most striking instances in the Gospels, of variety found in the same narration. While the matter related (with one remarkable exception, see below) is nearly identical, the only words common to the two are into a desert (or solitary, the word is the same) place. <sup>42.]</sup> the multitudes are "*Simon and they that were with him*" in Mark. The great number of sick which were brought to the Lord on the evening before, and this morning, is accounted for by some from His departure having been fixed on and known beforehand; but it is perhaps more simple to view it as the natural result of the effect of the healing of the demoniac in the synagogue, on the popular mind.

**44.]** See Matt. iv. 23—25 and notes.

This verse is a formal close to this section of the narrative, and chronologically separates it from what follows.

The reading Judæa must, on any intelligible critical principles, be adopted. So far, however, being plain, I confess that all attempts to explain the fact seem to me futile. The three Evangelists relate no ministry in Judæa, with this single exception. And our narrative is thus brought into the most startling discrepancy with that of St. Mark, in which unquestionably the same portion of the sacred history is related. Still, these are considerations which must not weigh in the least degree

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with the critic. It is his province simply to track out what is the sacred text, not what, in his own feeble and partial judgment, it ought to have been.

**CHAP. V. 1—11.]** THE MIRACULOUS DRAUGHT OF FISHES. CALL OF PETER AND THE SONS OF ZEBEDEE. The question at once meets us, whether this account, in its form here peculiar to Luke, is identical in its subject-matter with Matt. iv. 18—22, and Mark i. 16—20. With regard to this, we may notice the following particulars. (1) Some suppose this to be the first meeting of our Lord with Simon Peter. But it must be, I think, the inference of most readers, that a *previous and close relation had subsisted between them before*. Peter calls Him Master and Lord: evidently (ver. 5, end) *expects a miracle*; and *follows Him, with his partners, without any present express command so to do*.

Still all this might be, and yet the account might be identical with the others. For our Lord had known Peter before this, John i. 41 ff., and, in all probability, as one of His disciples. And although there is here no express command to follow, yet the words in ver. 10 may be, and are probably intended to be, equivalent to one. (2) That the Evangelist evidently intends this as the first *apostolic calling* of Peter and his companions. The expressions in ver. 11 could not otherwise have been used. (3) That there is yet the supposition, that the accounts in Matthew and Mark may be a shorter way of recounting this by per-

Y



of Gennesaret, <sup>2</sup> and saw two <sup>t</sup>ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. <sup>3</sup> And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught <sup>u</sup> the people out of the ship. <sup>4</sup> Now when he had left speaking, he said unto Simon, <sup>a</sup> Launch out into the deep, and let down your nets for a draught. <sup>5</sup> And Simon answering said unto him, Master, <sup>v</sup> we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. <sup>6</sup> And when they had this done, they inclosed a great multitude of fishes: and <sup>w</sup> their net brake. <sup>7</sup> And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that

<sup>a</sup> John xxi. 6.

<sup>t</sup> many ancient copies have, boats.

<sup>u</sup> render, the multitudes.

<sup>v</sup> render, we toiled all the night, and took nothing.

<sup>w</sup> read and render, their nets were bursting.

sons who were not aware of these circumstances. But then such a supposition will not consist with that high degree of authority in those accounts, which I believe them to have: see note on Mark. (4) It seems to me that the truth of the matter is nearly this:—that this event is *distinct from*, and *happened at a later period than*, the calling in Matthew and Mark; but that the four Apostles, when our Lord was at Capernaum, followed their occupation as fishermen. There is every thing to shew, in our account, that the calling had previously taken place; and the closing of it by the expression in ver. 11 merely indicates, what there can be no difficulty in seeing even without it, that our present account is an imperfect one, written by one who found thus much recorded, and knowing it to be part of the history of the calling of the Apostles, appended to it the fact of their leaving all and following the Lord. As to the repetition of the assurance in ver. 10, I see no more in it than this which appears also from other passages in the Gospels, that the Apostles, as such were not called or ordained at *any special moment*, or by any *one word of power alone*; but that in their case, as well as ours, there was line upon line, precept upon precept: and that what was said generally to all four on the former occasion, by words only, was repeated to Peter on this, not only in words, but by a

miracle. Does his fear, as expressed in ver. 8, besides the reason assigned, indicate *some previous slowness, or relaxation of his usually earnest attachment*, of which he now becomes deeply ashamed? (5) It is also to be noticed that there is no chronological index to this narrative connecting it with what precedes or follows. It cannot well (see ver. 8) have taken place *after* the healing of Peter's wife's mother; and (ver. 1) must have been after the crowd had now become accustomed to hear the Lord teach. (6) Also, that there is no mention of *Andrew* here, as in ver. 10 there surely would have been, if he had been present. (7) It will be seen how wholly irreconcilable either of the suppositions is with the idea that St. Luke used the Gospel of St. Matthew, or that of St. Mark, in compiling his own. 2.] were washing their nets—indicating that their labour for that time was finished: see ver. 5. 4.] Launch out is, in the original, singular, as addressed to Peter alone, who was the steersman of his ship; let down is plural, as addressed to the fishermen in the ship collectively. So below also, I will let down, of the director,—when they had this done, of the doers,—of the act. 5.] all the night,—the ordinary time of fishing:—see John xxi. 3. 6.] were bursting, i. e. had begun to burst. 7.] They beckoned, on account of the distance; or perhaps for the reason given by

they began to sink. <sup>8</sup> When Simon Peter saw it, he fell down at Jesus' knees, saying, <sup>b</sup> Depart from me; for I am a sinful man, O Lord. <sup>9</sup> For <sup>z</sup> he was astonished, and all that were with him, at the draught of the fishes which they had taken: <sup>10</sup> and so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; <sup>c</sup> from henceforth thou shalt <sup>v</sup> catch men. <sup>11</sup> And when they had brought their ships to land, <sup>d</sup> they forsook all, and followed him.

<sup>b</sup> 2 Sam. vi. 9.  
<sup>1</sup> Kings xvii.  
12.

<sup>c</sup> Matt. iv. 19.  
Mark i. 17.

<sup>d</sup> Matt. iv. 20;  
xix. 27. Mark  
i. 18. ch.  
xviii. 28.

<sup>12</sup> And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. <sup>13</sup> And he put forth his hand, and touched him, saying, I will: be thou <sup>z</sup> clean. And immediately the leprosy departed from him. <sup>14</sup> And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, <sup>e</sup> according as Moses commanded, for a testimony unto them. <sup>15</sup> But so much the more went there <sup>z</sup> a fame abroad of him: 'and

<sup>e</sup> Lev. xiv. 4.  
10, 31, 32.

<sup>f</sup> Matt. iv. 23.  
Mark iii. 7.  
John vi. 5.

<sup>z</sup> *literally*, astonishment encompassed him.

<sup>v</sup> *better*, be a catcher of.

<sup>z</sup> *render*, made clean. *It is the same word as before. This correction should have been made in Matt. viii. 3: Mark i. 41.*

<sup>z</sup> *render*, the.

Euthymius, not being able to speak from their amazement and fear. <sup>8.</sup> Depart from me, i. e. from my ship. The speech is in exact keeping with the quick discernment, and expression of feeling, of Peter's character. Similar sayings are found Exod. xx. 18, 19; Judg. xiii. 22; 1 Kings xvii. 18; Isa. vi. 5; Dan. x. 17. This sense of unworthiness and self-loathing is ever the effect, in the depths of a heart not utterly hardened, of the Divine Power and presence. "Below this, is the utterly profane state, in which there is no contrast, no contradiction felt, between the holy and the unholy, between God and man. Above it, is the state of grace, in which the contradiction is felt, the deep gulf perceived, which divides between sinful man and an holy God,—yet it is felt that this gulf is bridged over,—that it is possible for the two to meet,—that in One, who is sharer with both, they have already been brought together." Trench on the Miracles. The same writer remarks of the miracle itself, "Christ here appears as the *ideal man*, the second Adam of the eighth Psalm; 'Thou

madest him to have dominion over the works of Thy hands; thou hast put all things under His feet . . . the fowl of the air, and the fish of the sea, and whatsoever walketh through the paths of the seas' (vv. 6, 8)."<sup>10.]</sup> thou shalt be a catcher of men:—compare, and indeed throughout this miracle, the striking parallel, and yet contrast, in John xxi.—with its injunction, 'Feed my lambs,' 'Shepherd My sheep,' given to the same Peter; its net which *did not burst*: and the minute and beautiful appropriateness of each will be seen: this, at, or near, the commencement of the apostolic course; that, at how different, and how fitting a time!

<sup>12—16.]</sup> HEALING OF A LEPER. Matt. viii. 2—4. Mark i. 40—45. In Matthew placed immediately after the Sermon on the Mount: in Mark and here, without any note of time. See notes on Matthew.

<sup>12.]</sup> full of leprosy (a touch of medical accuracy from the beloved physician) implies the soreness of the disease. <sup>15.]</sup> The reason of this is stated in Mark, ver.

great multitudes came together to hear, and to be healed  
<sup>a</sup> *by him* of their infirmities. <sup>16 b</sup> *And he withdrew himself into the wilderness, and prayed.*

<sup>c</sup> Matt. xiv. 23.  
<sup>d</sup> Mark vi. 46.

<sup>17</sup> And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judæa, and Jerusalem: and the power of the Lord was present <sup>e</sup> *to heal them.* <sup>18</sup> And, behold, men brought <sup>d</sup> *in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him.* <sup>19</sup> And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus. <sup>20</sup> And when he saw their faith, he said unto him, Man, thy sins are forgiven thee. <sup>21</sup> And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? <sup>b</sup> Who can forgive sins, but God alone? <sup>22</sup> But when Jesus perceived their <sup>e</sup> *thoughts*, he answering said unto them, What reason ye in your hearts? <sup>23 f</sup> Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? <sup>24</sup> But that ye may know that the Son of

<sup>b</sup> Ps. xxxiii. 8.  
<sup>c</sup> Isa. xliiii. 25.

<sup>a</sup> omit.

<sup>b</sup> *render*, But he continued in retirement in the desert places, and praying.

<sup>c</sup> *several ancient authorities have, for his healing, i.e. so that he exercised it in the direction of healing.*

<sup>d</sup> *render*, upon.

<sup>e</sup> *literally, reasonings. It is the noun formed from the verb rendered reason in verses 21, 22.*

<sup>f</sup> *i.e. which of the two.*

45, to be the disobedience of the leper to the Lord's command. <sup>16.]</sup> and praying is peculiar to Luke, as often: see ch. iii. 21; vi. 12; ix. 18; xi. 1. This verse breaks off the sequence of the narrative.

<sup>17—26.]</sup> HEALING OF A PARALYTIC. Matt. ix. 2—8. Mark ii. 1—12. This miracle is introduced by the indefinite words, and it came to pass on a certain day. In Matt. viii. 5—ix. 1, a series of incidents are interposed. Our Lord there appears to have returned from the country of the Gadarenes and the miracle on the demoniac there, to 'His own city,' i.e. Capernaum. The order in Mark is the same as here, and his narrative contains the only decisive note of sequence (ch. iv. 35), which determines his order and that in the text to have been the actual one, and the

events in Matt. viii. to be related out of their order. <sup>17.]</sup> out of every town:

not to be pressed: as we say, from all parts. the power of the Lord] Does this mean the power of God—or the power of the Lord, i.e. Jesus? Meyer remarks that St. Luke uses the Lord frequently for Jesus, but always with the Greek definite article: so in ch. vii. 13; x. 1; xi. 39; xii. 42, al. fr.:—but the same word without the article, for the *Most High*; so here; and in ch. i. 11, 38, 58, 66; ii. 9; iv. 19; whence we conclude that the meaning is, the power of God (working in the Lord Jesus) was in the direction of His healing: i.e. wrought so that He exercised the powers of healing: and then a case follows.

<sup>18.]</sup> Borne of four, Mark. <sup>19.]</sup> This description is that of an eye-witness.

<sup>20.]</sup> On their faith see note on Matthew,

man hath power upon earth to forgive sins, he said unto the sick of the palsy, I say unto thee, Arise, and take up thy couch, and go into thine house. <sup>25</sup> And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. <sup>26</sup> And *they were all amazed*, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

<sup>27</sup> And after these things he went forth, and <sup>h</sup> saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me. <sup>28</sup> And he left all, rose up, and followed him. <sup>29</sup> And Levi made him a great feast in his [<sup>i</sup> own] house: and <sup>1</sup> there was a great <sup>1</sup> company of publicans and of others that <sup>j</sup> sat down with them. <sup>30</sup> But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans [<sup>k</sup> and sinners]? <sup>31</sup> And Jesus answering said unto them, They that are whole need not a physician; but they that are sick. <sup>32</sup> <sup>k</sup> I came not to call the righteous, but sinners to repentance. <sup>33</sup> And they said unto him, [<sup>1</sup> Why do] the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink? <sup>34</sup> <sup>m</sup> And he said unto them, Can ye make the <sup>n</sup> children of the bridechamber fast, while the bridegroom is with them? <sup>35</sup> But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. <sup>36</sup> And he spake also a

<sup>g</sup> literally, amazement seized them all.

<sup>h</sup> render, beheld.

<sup>i</sup> not expressed in the original.

<sup>j</sup> render, were sitting at meat.

<sup>k</sup> omit.

<sup>l</sup> these words are omitted by many ancient authorities, and the sentence read as an assertion.

<sup>m</sup> read, But Jesus.

<sup>n</sup> render, SONS.

ver. 2; also on are forgiven. <sup>26.</sup> strange things—literally, *things beyond our expectation*. Compare the close of the accounts in Matthew and Mark.

<sup>27—39.</sup> CALLING OF LEVI. QUESTION RESPECTING FASTING. Matt. ix. 9—17. Mark ii. 13—22. For all common matter,—the discussion of the identity of Matthew and Levi, &c.—see notes on Matthew and Mark. I here only notice what is peculiar to Luke. <sup>27.</sup> not merely '*He saw*,' but *He looked on*,—*He observed*. <sup>28.</sup> left all: not merely, '*left his books and implements*,' but the expression is generally used, and imports

not so much a present objective relinquishment, as the mind with which he rose to follow.

<sup>29.</sup> This fact is only expressly mentioned here—but may be directly inferred from Mark, and remotely from Matthew. See on Matthew, ver. 10.

<sup>33.</sup> On the difference in the persons who ask this question, see on Matthew and Mark.

and make prayers: see ch. xi. 1. These prayers must be understood in connexion with an ascetic form of life, not as only the usual prayers of devout men.

<sup>34.</sup> I have remarked on the striking contrast between *make to fast* and *they shall (or, will) fast*, on Matthew,

parable unto them; No man <sup>o</sup> putteth a piece of a new garment upon an old; if otherwise, then <sup>p</sup> both the new maketh a rent, and the piece that was taken out of the new <sup>q</sup> agreeth not with the old. <sup>37</sup> And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. <sup>38</sup> But new wine must be put into new bottles<sup>r</sup>; and both are preserved]. <sup>39</sup> No man also having drunk old wine [<sup>s</sup> straightway] desireth new: for he saith, The old is <sup>t</sup> better.

VI. <sup>1</sup> And it came to pass on the [<sup>u</sup> second] sabbath [<sup>u</sup> after the first], that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands. <sup>2</sup> And certain of the

<sup>o</sup> read, cutteth a piece from a new garment, and putteth it.

<sup>p</sup> read and render, he both will rend the new garment: see note.

<sup>q</sup> read, will not agree.

<sup>r</sup> omitted by some of the oldest authorities, and probably inserted from the parallel place in Matthew.

<sup>s</sup> omit.

<sup>t</sup> some ancient copies read, good.

<sup>u</sup> omitted by some ancient authorities, perhaps on account of its difficulty.

ver. 15. <sup>36.</sup>] The latter part of this verse is peculiar, and is to be understood as in the margin, 'if he does, he both will rend the new garment' (by taking out of it the piece), 'and the piece from the new garment will not agree with the old.' In Matthew and Mark the mischief done is differently expressed. Our text is very significant, and represents to us the spoiling of both systems by an attempt to engraft the new upon the old:—the new loses its completeness: the old, its consistency.

<sup>39.</sup>] This peculiar and important addition at once stamps our report with the very highest character for accuracy. Its apparent difficulty has perhaps caused its omission from some of our ancient authorities. It contains the conclusion of the discourse, and the final answer to the question in ver. 33, which is not given in Matthew and Mark. The persons who had drunk the old wine are the Jews, who had long been habituated to the old system;—the new is the new wine (see on Matthew) of the grace and freedom of the Gospel: and our Lord asserts that this new wine was not palatable to the Jews, who said the old is better (or, good). Observe that there is no objective comparison whatever here between the old and new wine; the whole stress is on desireth and for he saith, and the import of better is

subjective:—in the view of him who utters it. And even if we were to assume such an objective comparison, it makes no difficulty. In time, the new wine will become older;—the man will become habituated to its taste, and the wine itself mellowed: and the comparison between the wines is not then which is the older, but which is intrinsically the better. Stier observes, that the saying is a lesson for ardent and enthusiastic converts not to be disappointed, if they cannot at once instil their spirit into others about them.

CHAP. VI. 1—5.] THE DISCIPLES PLUCK EARS OF CORN ON THE SABBATH. Matt. xii. 1—8. Mark ii. 23—28. Between the discourse just related here and in Mark, and this incident, Matthew interposes the raising of Jairus's daughter, the healing of the two blind and one dumb, the mission of the twelve, and the message of John. I need not insist on these obvious proofs of independence in the construction of our Gospels. On the question of the arrangements, see on Matthew. 1. second . . . after the first] The word thus rendered presents much difficulty. None of the interpretations have any certainty, as the word is found no where else, and can be only judged of by analogy. See the discussion in the notes in the Greek Testament. rubbing them in their

Pharisees said unto them, Why do ye that <sup>a</sup> which is not lawful to do on the sabbath days? <sup>3</sup> And Jesus answering them said, Have ye not read so much as this, <sup>b</sup> what David did, when himself was an hungred, and they which were with him; <sup>4</sup> how he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; <sup>c</sup> which it is not lawful to eat but for the priests alone? <sup>5</sup> And he said unto them, That the Son of man is Lord also of the sabbath. <sup>6</sup> <sup>d</sup> And it came to pass [<sup>v</sup> also] on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered. <sup>7</sup> And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him. <sup>8</sup> But he knew their <sup>w</sup> thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth. <sup>9</sup> Then said Jesus unto them, <sup>x</sup> *I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?* <sup>10</sup> And looking round about upon them all,

<sup>v</sup> omitted by the most ancient authorities.

<sup>w</sup> see above on ch. v. 22: the word is the same.

<sup>x</sup> read, I ask you whether it is.

hands is a detail peculiar to Luke: rubbing them and blowing away the chaff.

2.] In Matthew and Mark, the Pharisees address our Lord, 'Why do Thy disciples,' &c.?

3.] Have ye not read so much as this? i. e., 'Are ye so utterly ignorant of the spirit of Scripture?' See Mark xii. 10, where the same expression occurs. In one of our ancient authorities, the Cambridge MS., the following is the form of ver. 5: On the same day he beheld a certain man working on the sabbath, and said unto him, O man, if thou knowest what thou art doing, blessed art thou: but if thou knowest not, accursed, and a transgressor of the law. This remarkable substitution seems to be an interpolation, but hardly an invention of a later time. Its form and contents speak for its originality, and, I am disposed to believe, its authenticity.

6—11.] HEALING OF THE WITHERED HAND. Matt. xii. 9—14. Mark iii. 1—6. See on Matthew. 6.] The circumstances related in ch. xiv. 1—6 are very similar to these; and there St. Luke has inserted the question of Matthew, vv. 11, 12. I should be disposed to think that St.

Mark and St. Luke have preserved the exact narrative here. St. Matthew, as we see, describes the *watching* of the Pharisees (their thoughts, or reasonings, ver. 8) as words actually spoken, and relates that they asked the question: which certainly arises from an imperfect report of what took place, the question itself being verbatim that which our Lord asked on that other occasion, Luke xiv. 3, and followed by a similar appeal about an animal. There can hardly be a doubt that in St. Matthew's narrative the two occurrences are blended: and this may have taken place from the very circumstance of the question about an animal having been asked on both occasions; St. Luke omitting it here, because he reports it there—St. Matthew joining to it the question asked there, because he was not aware of another similar incident.

right hand is a mark of accuracy, and from an eye-witness. 9.] After the question, St. Mark adds "*But they held their peace*"—as they did after the question just referred to in ch. xx. 3, because they were in a dilemma, and either answer would have convicted them. 10.] St. Mark adds "*with anger, being grieved at*



<sup>h</sup> in the plain, and <sup>i</sup> the company of his disciples, <sup>s</sup> and a <sup>s</sup> Matt. iv. 25.  
Mark iii. 7. great <sup>k</sup> multitude of people out of all Judæa and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; <sup>18</sup> and <sup>1</sup> they that were vexed with unclean spirits: and they were healed. <sup>19</sup> And the whole multitude <sup>h</sup> sought to touch <sup>h</sup> Matt. xiv. 35. him: for <sup>1</sup> there went <sup>m</sup> virtue out of him, and healed them <sup>i</sup> Mark v. 30.  
ch. viii. 46. all. <sup>20</sup> And he lifted up his eyes on his disciples, and said, <sup>k</sup> Blessed <sup>n</sup> be ye poor: for your's is the kingdom of God. <sup>k</sup> James ii. 5. <sup>21</sup> Blessed are ye that hunger now: for ye shall be filled. <sup>i</sup> Isa. lv. 1;  
Isa. lxv. 12.  
Isa. lxi. 2. <sup>m</sup> Blessed are ye that weep now: for ye shall laugh. <sup>n</sup> 1 Pet. ii. 19:  
Tit. 14: iv. 14.  
John xvi. 2. <sup>22</sup> Blessed are ye, when men shall hate you, and when they <sup>o</sup> shall separate you from their company, and shall

<sup>h</sup> render, upon a level place.

<sup>i</sup> render, a multitude.

<sup>k</sup> render, number of the people.

<sup>1</sup> read and render, and they that were vexed were cured of unclean spirits.

<sup>m</sup> render, power.

<sup>n</sup> render, are.

*flat ledge or shelf on the side of the mountain; but more naturally below the mountain: see on Matt. v. 1.* Whether St. Luke could thus have written *with the Gospel of St. Matthew before him*, I leave the reader to judge: premising, that is, the identity of the two discourses. <sup>19.]</sup> St. Luke uses the same expression, of power going forth from our Lord, in ch. viii. 46.

<sup>20—49.]</sup> SERMON ON THE MOUNT (?). Peculiar (in this form) to Luke, answering to Matt. v.—vii. On the whole question of the identity or diversity of the two discourses, see on Matt. v. 1. In Matthew I cannot doubt that we have the *whole discourse much as it was spoken*; the connexion is intimate throughout; the arrangement wonderfully consistent and admirable. Here, on the other hand, the discourse is only reported in fragments—there is a wide gap between vv. 26 and 27, and there are many omissions in other parts; besides which, sayings of our Lord, belonging apparently to other occasions, are inserted; see vv. 39, 40, 45. At the same time we must remember, that such central sayings would probably be frequently uttered by Him, and might very likely form part of this discourse originally. His teaching was not studious of novelty like that of men, but speaking with authority as He did, He would doubtless utter again and again the same weighty sentences when occasion occurred. Hence may have arisen much of the difference of arrangement observable in the reports—

because sayings known to have been uttered together at one time, might be thrown together with sayings spoken at another, with some one common link perhaps connecting the two groups.

<sup>20. on his disciples]</sup> The discourse was spoken to the disciples generally,—to the Twelve particularly,—to the people prospectively; and its subject, both here and in Matthew, is, *the state and duties of a disciple of Christ.* <sup>ye poor]</sup> To suppose that St. Luke's report of this discourse refers *only to this world's poverty*, &c.—and the blessings to anticipated *outward* prosperity in the Messiah's Kingdom, is surely quite a misapprehension. Comparing these expressions with other passages in St. Luke himself, we must have concluded, *even without St. Matthew's report*, that they bore a *spiritual* sense; see ch. xvi. 11, where he speaks of *'the true riches'* and ch. xii. 21, where we have *rich towards God*. And who would apply such an interpretation to our ver. 21?

See on each of these beatitudes the corresponding notes in Matthew. *the kingdom of God]* *"the kingdom of heaven,"* Matthew, but it does not thence follow that *"heaven"* is the same as *"God,"* but the two are different ways of designating the same kingdom—the one by its situation—in *heaven*, where its *polity* is (*Jerusalem which is above*, Gal. iv. 26), the other by *Him*, whose it is. <sup>22.]</sup> *Separate and cast out* must not be understood of Jewish excommunica-



p Acts v. 41.  
Col. i. 24.  
James i. 2.  
q Acts vii. 51.

r Amos vi. 1.  
James v. 1.  
s ch. xii. 21.  
t Matt. vi. 2, 5.  
18. ch. xvi.  
28.  
u Isa. lxx. 13.  
v John xv. 19.  
1 John iv. 5.

w Exod. xxiii.  
4. Prov.  
xxv. 31.  
Rom. xii. 30.

x ch. xxiii. 84.  
Acts vii. 60.

y 1 Cor. vi. 7.

z Deut. xv. 7.  
8, 10. Prov.  
xxi. 20.

a ver. 27.  
b Ps. xxxvii.  
20. ver. 30.

reproach you, and cast out your name as evil, for the Son of man's sake. <sup>23</sup> <sup>p</sup> Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for <sup>q</sup> in the like manner did their fathers unto the prophets. <sup>24</sup> <sup>r</sup> But woe unto you <sup>s</sup> that are rich, for <sup>t</sup> ye <sup>u</sup> have received your consolation. <sup>25</sup> <sup>w</sup> Woe unto you that are <sup>x</sup> full, for ye shall hunger. Woe unto you that laugh now, for ye shall mourn and weep. <sup>26</sup> <sup>y</sup> Woe unto you, when all men shall speak well of you: for so did their fathers to the false prophets. <sup>27</sup> <sup>z</sup> But I say unto you which hear, Love your enemies, do good to them which hate you, <sup>28</sup> bless them that curse you, [<sup>a</sup> and] <sup>b</sup> pray for them which despitefully use you. <sup>29</sup> And unto him that smiteth thee on the one cheek offer also the other; <sup>c</sup> and him that taketh away thy cloke forbid not to take thy coat also. <sup>30</sup> <sup>d</sup> Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again. <sup>31</sup> And as ye would that men should do to you, do ye also to them likewise. <sup>32</sup> <sup>e</sup> For if ye love them which love you, what thank have ye? for sinners also love those that love them. <sup>33</sup> And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. <sup>34</sup> And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. <sup>35</sup> But <sup>f</sup> love ye your enemies, and do good, and <sup>g</sup> blend,

<sup>o</sup> have received is the same word rendered have in Matt. vi. 2, 5, 16: see notes there. <sup>p</sup> read, full now. <sup>q</sup> omit. <sup>r</sup> render, And.

tion only, but of all kinds of expulsion from society.

your name:—either your collective name as *Christians*,—to which St. Peter seems to refer, 1 Pet. iv. 14—16;—or, your individual name.

<sup>23.</sup> in that day, not in the most solemn sense of the words (see Matt. vii. 22), but in the day when men shall do thus to you.

<sup>24.</sup> Of course I cannot assent to any such view as that taken by Meyer and others, that these 'woes' are inserted from later tradition; in other words, *were never spoken by our Lord at all*:—either we must suppose that they ought to follow Matt. v. 12, which is from the context most improbable,—or that they and perhaps the four preceding beatitudes with them, were on some occasion spoken by our Lord in this exact form, and so have been here placed in that form.

<sup>26.</sup> Not said to the *rich*, but to the *disciples*. The very warning conveyed in

false prophets shews this, and should have prevented the blunder from being made. The mention of "*prophets*" and "*false prophets*" has reference to the disciples' office as the salt of the earth. The address in ver. 27 is not (Meyer) a turning of the discourse to His own disciples, but I say unto you which hear is equivalent to "*But I say unto you*," which introduces the same command Matt. iv. 44,—and that hear serves the purpose of the I—to you who now hear me. The discourse being in an abridged form, the strong antithesis could not be brought out. <sup>29.</sup> See Matt. v. 39 ff. <sup>31.</sup> Matt. vii. 12; but here it seems somewhat out of connexion, for the sense of vv. 29, 30, has been resist not evil, whereas this precept refers to the duty of man to man, injury being out of the question. <sup>33.</sup> This verse again belongs to ver. 28, not to ver. 31; see Matt. v. 46 ff. <sup>33</sup> ff.] thank corresponds

hoping for nothing again; and your reward shall be great, and ye shall be <sup>a</sup> *the children* of the Highest: for he is kind unto the unthankful and to the evil. <sup>36</sup> Be ye [<sup>t</sup> *therefore*] merciful, as your Father also is merciful. <sup>37</sup> <sup>u</sup> Judge not, and ye shall not be judged: <sup>uu</sup> condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: <sup>38</sup> <sup>o</sup> give, and it shall be given unto you; good <sup>o</sup> Prov. xix. 17. measure, pressed down, [<sup>v</sup> *and*] shaken together, [<sup>v</sup> *and*] running over, shall <sup>w</sup> *men* give into your <sup>d</sup> bosom. For <sup>d</sup> Ps. lxxix. 12. <sup>o</sup> with the same measure that ye mete withal it shall be <sup>o</sup> Mark iv. 24. James ii. 13. measured to you again. <sup>39</sup> And he <sup>x</sup> *spake* a parable unto

<sup>a</sup> render, sons.

<sup>t</sup> omitted by many ancient authorities.

<sup>u</sup> render, And judge not.

<sup>uu</sup> render, and condemn not.

<sup>v</sup> omit.

<sup>w</sup> not expressed in the original. Better, shall they give, leaving the persons uncertain: see note.

<sup>x</sup> render, spake also.

to "reward," Matthew (see note on Matt. v. 12).

<sup>35</sup> *hoping for nothing again*] The original word is a difficult one. Three renderings of it have been given—(1) the ordinary one, as in the text, *not expecting any payment from them*: so Euthymius and others. This meaning of the word is unexampled, though agreeing with the context. (2) *'causing no one to despair,'* i. e. refusing no one; so the ancient Syriac version renders it. (3) *'not despairing,'* i. e. *'without anxiety about the result.'* This last sense of the word is best supported by examples. But as it is a word only once occurring in the New Testament, perhaps the force of the context should prevail, and the ordinary interpretation be adopted, as there is nothing in analogy to forbid the meaning.

<sup>sons of the Highest</sup>] Meyer maintains that this must mean 'sons of God' in the sense of partakers of the glory of the Messiah's Kingdom, but without reference to the state of believers in this life, which last he says is according to the usage of St. Paul, not of the three first Evangelists. But surely this is sufficiently answered by your Father in the next verse, where the actual present sonship to our heavenly Father is a reason why we should imitate Him. <sup>36</sup>]

merciful—equivalent to "*perfect*," Matt. v. 48, which last is the larger description, comprehending in it charity and mercy; see note there. <sup>37</sup>.] Matt. vii. 1, 2. The saying is much enriched and expanded here; perhaps it was so uttered by our Lord on some other occasion; for the connexion is very strict in Matthew, and would hardly bear this expansion of what is not in that place the leading idea.

<sup>38</sup>.] The similitude is taken from a very full measure of some dry thing, such as corn. That no *liquid* is intended by running over, as Bengel supposes, is evident—for the three present participles all apply to the same good measure, and form a climax. *shall they give*] The subject of this verb answers to the unexpressed agents of it shall be measured again; such agents being indefinite, and the meaning thereby rendered solemn and emphatic; see on ch. xii. 20. If we are to find a nom., it should be *the Angels*, who are in this matter the ministers of the divine purposes.

This saying is found with a totally different import Mark iv. 24; one of the many instances how the Lord turned about, so to speak, the Light of Truth contained in His declarations, so as to shine upon different departments of life and thought. <sup>39</sup>.]

From this verse to the end is in the closest connexion, and it is impossible that it should consist of sayings thrown together and uttered at different times. The connexion with what went before is not so evident, indeed the *spake a parable* unto them seems to shew a break. The parabolic saying, implying the unfitness of an uncharitable and unjustly condemning leader (the Lord was speaking *primarily to His Apostles*) to perform his office, leads to the assertion [ver. 40] that no Christian ought to assume in this respect an office of judging which *his Master never assumed*; but rather will every well-instructed Christian strive to be humble as his Master was. Then follows the reproof of vv. 41—43; and vv. 44, 45 and 46—49 shew us, expanded in different images, what *the beam*

f Matt. xv. 14. them, 'Can the blind lead the blind? shall they not both  
 g Matt. x. 24. fall into the ditch? 40 s The disciple is not above his  
 h John xiii. 16: master: but every one that is perfect shall be as his  
 xv. 20. master. 41 And why beholdest thou the mote that is in  
 thy brother's eye, but y perceivest not the beam that is in  
 thine own eye? 42 yy Either how canst thou say to thy  
 brother, Brother, let me pull out the mote that is in thine  
 eye, when thou thyself beholdest not the beam that is in  
 thine own eye? Thou hypocrite, h cast out first the beam  
 out of thine own eye, and then shalt thou see clearly to  
 pull out the mote that is in thy brother's eye. 43 For s a  
 good tree bringeth not forth corrupt fruit; a neither doth a  
 corrupt tree bring forth good fruit. 44 For t every tree is  
 known by his own fruit. For of thorns b men do not  
 gather figs, nor of a bramble bush gather they grapes.  
 45 A good man out of the good treasure of his heart  
 bringeth forth that which is good; and an evil man out of  
 the evil [bb treasure of his heart] bringeth forth that which is  
 evil: for of the abundance of the heart his mouth speaketh.  
 k Mal. i. 6. 46 k And why call ye me, Lord, Lord, and do not the  
 Matt. xxv. 11. things which I say? 47 Whosoever cometh to me, and  
 ch. xiii. 28. heareth my sayings, and doeth them, I will shew you to  
 whom he is like: 48 he is like a man o which built an house,  
 d and digged deep, and laid the foundation on a rock: and

'y render, considerest, as in Matt. vii. 8, where the word is the same.

yy read, But.

s render, no good tree bringeth forth.

a read, neither again.

b not expressed in the original.

bb omit.

c render, building.

d render, who digged, and went deep.

in the eye is, to which our first efforts must be directed. Can the blind lead the blind? See this in quite another connexion, Matt. xv. 14, where Peter answers, "Declare unto us this parable"—meaning apparently the last uttered words, which the Lord however explains not specifically, but by entering into the whole matter. I believe this parable to have been one of the usual and familiar sayings of our Lord.

40.] See above. perfect, i. e. fully instructed—perfect, in the sense of 'well-conditioned,' knowing what is his duty, and consistently endeavouring to do it.

41.] Some have imagined a break in the sense here, and a return to Matt. vii. 3 f.;—but the whole is in the strictest connexion; see above. 43.] The corrupt fruit answers to the "beam in the eye."

If thy life is evil, it is in vain to pretend to teach others.

45.] Again, the closest connexion of sense and argument; nor, as some say, is this verse put here because of the similarity of the preceding verses to Matt. xii. 33 reminding the compiler of ver. 35 there. Do these expositors suppose that our Lord only once spoke each of these central sayings, and with only one reference? 46—48.] The connexion goes on here also—and our Lord descends into the closest personal searching of the life and heart, and gives His judicial declaration of the end of the hypocrite, whether teacher or private Christian;—see notes on Matthew.

48.] digged, and went deep—not merely as in A. V., "digged deep," but, as Bengel observes, the description grows as it proceeds: he

when the flood arose, the stream beat vehemently upon that house, and could not shake it: <sup>e</sup>*for it was founded upon a rock.* <sup>40</sup> But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

VII. <sup>1</sup> Now when he had ended all his sayings in the audience of the people, he entered into Capernaum. <sup>2</sup> And a certain centurion's servant, who was dear unto him, was sick, and ready to die. <sup>3</sup> And when he heard of Jesus, he sent unto him [<sup>f</sup>*the*] elders of the Jews, beseeching him that he would come and heal his servant. <sup>4</sup> And when they came to Jesus, they besought him <sup>g</sup> instantly, saying, That he was worthy for whom he should do this: <sup>5</sup> for he loveth our nation, and <sup>h</sup> *he* [<sup>i</sup>*hath*] built us <sup>k</sup> *a* synagogue. <sup>6</sup> Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof: <sup>7</sup> wherefore neither thought I myself worthy to come unto thee: but say in a word, and <sup>1</sup> *my servant shall be healed.* <sup>8</sup> For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. <sup>9</sup> When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel. <sup>10</sup> And they that

<sup>e</sup> *read*, because it was well built.

<sup>f</sup> *omit.*

<sup>g</sup> *i. e.* earnestly.

<sup>h</sup> *render*, himself.

<sup>i</sup> *omit.*

<sup>k</sup> *render*, our.

<sup>1</sup> *read*, with some ancient authorities, let my servant be healed.

dug, and deepened as he dug: was not content with one digging, but kept going deeper.

CHAP. VII. 1—10.] HEALING OF THE CENTURION'S SERVANT. Matt. viii. 5—13. In Matthew also placed after the Sermon on the Mount, but with the healing of the leper in our ch. 5. 12 ff. interposed. Our narrative is fuller than that in Matthew in the beginning of the miracle, not so full at the end. See notes on Matthew.

3.] Elders—not elders of the *synagogue* (who in Luke are *rulers of the synagogue*, "*archisynagogi*," Acts xiii. 15), but of the *people*. 5.] *himself*, *i. e.* at his own

expense.

7.] wherefore, on account of his unworthiness; which unworthiness itself may be connected with the fact, that entering his house would entail ceremonial uncleanness till the evening. St. Matthew does not express this clause, having the narrative in a form which precludes it. See notes there.

The *neither* brings into emphasis, not "*myself*," as distinguished from others, but the whole following clause; "neither did I adopt *that* course."

9.] After this there is an important addition in Matthew on the adoption of the Gentiles, and rejection of Israel who shewed no such faith.

were sent, returning to the house, found the servant whole that had been sick.

<sup>11</sup> And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. <sup>12</sup> Now when he came nigh to the gate of the city, behold, there was a dead man <sup>m</sup>carried out, the only son of his mother, and she was a widow: and much people of the city was with her. <sup>13</sup> And when the Lord saw her, he had compassion on her, and said unto her, Weep not. <sup>14</sup> And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. <sup>15</sup> <sup>a</sup> And he that was dead sat up, and began to speak. And he delivered him to his mother. <sup>16</sup> <sup>b</sup> And there came a fear on all: and they glorified God, saying, <sup>c</sup>That a great prophet is risen up

<sup>m</sup> render, being carried.

a ch. viii. 54.  
John xi. 44.  
Acts ix. 40.  
Rom. iv. 17.

b ch. i. 66.  
c ch. xxi. 19.  
John iv. 19;  
vt. 14: ix. 17.

10.] Here Matthew simply states the fact of the healing, apparently not knowing of any having been sent.

11-16.] RAISING OF A DEAD MAN AT NAIN. Peculiar to Luke. NAIN occurs no where else in the Bible. It was a town of Galilee not far from Capernaum, a few miles to the south of Mount Tabor, 'on the northern slope of the rugged and barren ridge of Little Hermon,' Stanley. A poor village has been found in this situation with ruins of old buildings. See Robinson, iii. 226. See Stanley's description, Sinai and Palestine, p. 357, edn. 3.

This is one of the three greatest recorded miracles of our Lord: of which it has been observed, that He raised one (Jairus's daughter) when *just dead*,—one *on the way to burial*,—and one (Lazarus) *who had been buried four days*.

12. being carried out.] The Jews ordinarily buried outside the gates of their cities. The kings however of the house of David were buried in the city of David; and it was a denunciation on Jehoiakim that he should be buried with the burial of an ass, drawn forth and cast *beyond the gates of Jerusalem*. Jer. xxii. 19. "One entrance alone Nain could have had; that which opens on the rough hill-side in its downward slope to the plain. It must have been in this steep descent," &c. Stanley, as above.

14.] The bier was an *open coffin*. There was something in the manner of our Lord which caused the bearers to stand still. We need not suppose any miraculous influence over them. All three raisings from the

dead are wrought with words of power,—'Damsel, arise,'—'Young man, arise,'—'Lazarus, come forth.' Trench quotes an eloquent passage from Massillon's sermons (Miracles, p. 241),—'Elie ressuscite des morts, c'est vrai; mais il est obligé de se coucher plusieurs fois sur le corps de l'enfant qu'il ressuscite: il souffle, il se rétrécit, il s'agite: on voit bien qu'il invoque une puissance étrangère; qu'il rappelle de l'empire de la mort une âme qui n'est pas soumise à sa voix: et qu'il n'est pas lui-même le maître de la mort et de la vie. Jésus-Christ ressuscite les morts comme il fait les actions les plus communes: il parle en maître à ceux qui dorment d'un sommeil éternel: et l'on sent bien qu'il est le Dieu des morts comme des vivans,—jamais plus tranquille que lorsqu'il opère les plus grandes choses.'

15. he delivered him to his mother] Doubtless there was a deeper reason than the mere consoling of the widow, (of whom there were many in Israel now as before-time,) that influenced our Lord to work this miracle. Olshausen remarks, "A reference in this miracle to the *raised man himself* is by no means excluded. Man, as a conscious being, can never be a *mere means* to an end, which would here be the case, if we suppose the consolation of the mother to have been the only object for which the young man was raised." He goes on to say that the hidden intent was probably the spiritual awakening of the youth; which would impart a deeper meaning to delivered him to his mother, and make her joy to be a true and abiding

among us; and, <sup>d</sup>That God hath visited his people. <sup>d</sup>ch. i. 68.  
 17 And this rumour of him went forth throughout all Judæa, and throughout all the region round about.  
 18 And the disciples of John shewed him of all these things. 19 And John calling unto him two of his disciples sent them to <sup>n</sup>Jesus, saying, Art thou he that should come, or look we for another? 20 When the men were come unto him, they said, John <sup>o</sup>Baptist hath sent us unto thee, saying, Art thou he that should come, or look we for another? 21 And in that [<sup>oo</sup> same] hour he cured many of [<sup>p</sup> their], infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. 22 Then PP Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; <sup>e</sup> how that the blind <sup>e</sup> Isa. xxxv. 5. see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, <sup>f</sup> to the poor the gospel is preached. <sup>f</sup>ch. iv. 18.  
 23 And blessed is he, whosoever shall not be offended in me.  
 24 And when the messengers of John were departed, he began to speak unto the <sup>q</sup> people concerning John, What went ye out into the wilderness for to <sup>r</sup> see? A reed shaken with the wind? 25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. 26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.  
 27 This is he, of whom it is written, <sup>g</sup> Behold, I send my <sup>g</sup> Mal. iii. 1.

<sup>n</sup> read, the Lord.

<sup>o</sup> render, the Baptist.

<sup>oo</sup> omit.

PP omit: not expressed in the original.

PP read, he.

<sup>q</sup> render, multitudes. as in Matt. xi. 7, where the word is the same.

<sup>r</sup> render, gaze upon. (The word in vv. 25, 26 is different.)

one. 16.] fear, the natural result of witnessing a direct exhibition of divine power: compare ch. v. 8. a great prophet] For they had only been the greatest of prophets who had before raised the dead,—Elijah and Elisha; and the Prophet who was to come was doubtless in their minds.

18—25.] MESSAGE OF ENQUIRY FROM THE BAPTIST: OUR LORD'S ANSWER, AND DISCOURSE TO THE MULTITUDES THEREON. Matt. xi. 2—19. The incident there holds a different place, coming after the sending out of the Twelve in ch. x.;—but neither there nor here is it marked by any definite note of time. 18.] all these things here may extend very wide: so may

"the works of Christ" in Matthew. On the common parts, see notes on Matthew, where I have discussed at length the probable reason of the enquiry. 21.] This fact follows by inference from Matthew, ver. 4: for they could not tell John "what they saw," unless our Lord were employed in works of healing at the time. Observe that St. Luke, himself a physician, distinguishes between the diseased and the possessed. 23 f.] Nearly verbatim as Matthew. The expression the dead are raised does not necessarily imply that more than one such miracle had taken place: the plural is generic, signifying that some of the class fell under that which is predicated of them. 24—28.] See Matthew.

messenger before thy face, which shall prepare thy way before thee. <sup>28</sup> [<sup>s</sup> For] I say unto you, Among those that are born of woman there is not a greater [<sup>t</sup> prophet] than John [<sup>u</sup> the Baptist] : but he that is least in the kingdom of God is greater than he. <sup>29</sup> And all the people that heard him, and the publicans, justified God, <sup>h</sup> being baptized with the baptism of John. <sup>30</sup> But the Pharisees and lawyers rejected <sup>i</sup> the counsel of God <sup>v</sup> against themselves, being not baptized of him. <sup>31</sup> [<sup>w</sup> And the Lord said,] Whereunto then shall I liken the men of this generation? and to what are they like? <sup>32</sup> They are like unto children sitting in the marketplace, and calling one to another, and saying, We [<sup>x</sup> have] piped unto you, and ye <sup>y</sup> have not danced; we [<sup>x</sup> have] mourned to you, and ye <sup>z</sup> have not wept. <sup>33</sup> For <sup>k</sup> John the Baptist <sup>a</sup> came neither eating bread nor drinking wine; and ye say, He hath a devil. <sup>34</sup> The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! <sup>35</sup> But wisdom is justified of all her children.

<sup>h</sup> Matt. III. 8.  
ch. III. 12.

<sup>i</sup> Acts xx. 27.

<sup>k</sup> Matt. III. 4.  
Mark i. 6.  
ch. i. 16.

<sup>s</sup> omit.

<sup>t</sup> omitted by many ancient authorities : but perhaps because it is not in the parallel place in Matt. xi. 11.

<sup>u</sup> omit.

<sup>v</sup> render, towards.

<sup>w</sup> omit, with nearly all the authorities.

<sup>x</sup> omit.

<sup>y</sup> render, did not dance.

<sup>z</sup> render, did not weep.

<sup>a</sup> render, is come.

<sup>29, 30.</sup>] It has been imagined that these words are a continuation of our Lord's discourse, but surely they would thus be most unnatural. They are evidently a parenthetical insertion of the Evangelist, expressive not of what had taken place during John's baptism, but of the present effect of our Lord's discourse on the then assembled multitude. Their whole diction and form is *historical*, not belonging to discourse. See likewise a grammatical objection to this rendering in my Greek Test. <sup>31—35.</sup>] See on Matthew, vv. 16—19.

<sup>36—50.</sup>] ANOINTING OF JESUS' FEET BY A PENITENT WOMAN. Peculiar to Luke. It is hardly possible to imagine that this history can relate to the same incident as that detailed Matt. xxvi. 6; Mark xiv. 3; John xii. 3: although such an opinion has been entertained from the earliest times. Origen mentions and controverts it. It has been held in modern

times by Grotius, Schleiermacher, Ewald, and Hug: and recently by Bleek. But the *only particular common to the two* (unless indeed we account the *name of the host* to be such, which is hardly worth recounting), is the *anointing itself*; and even that is not strictly the same. The *character of the woman*,—the *description of the host*,—the *sayings uttered*,—the *time*,—all are different. And if the probability of this occurring twice is to be questioned, we may fairly say, that an action of this kind, which had been once commended by our Lord, was *very likely to have been repeated*, and especially at such a time as 'six days before the last Passover,' and by one anointing Him for His burial.

I may add, that there is not the least reason for supposing the woman in this incident to have been Mary Magdalene. The introduction of her as a *new person* so soon after (ch. viii. 2), and what is there stated of her, make the notion

<sup>36</sup> And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. <sup>37</sup> And, behold, a woman <sup>b</sup> *in the city, which was a sinner*, when she knew that <sup>c</sup> *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment, <sup>38</sup> and stood at his feet behind him weeping, and began to wash his feet with <sup>d</sup> *tears*, and did wipe them with the hairs of her head, and <sup>e</sup> *kissed* his feet, and anointed *them* with the ointment. <sup>39</sup> Now when the Pharisee which had bidden him saw it, he spake within himself, saying, 'This man, if he were a prophet, would <sup>1</sup> *ch. xv. 2.* have known who and what manner of woman this is that toucheth him : for she is a sinner. <sup>40</sup> And Jesus answer-

<sup>b</sup> *read and render*, which was a sinner in the city ; or, which was in the city, a sinner : *see note.*

<sup>c</sup> *render*, he.

<sup>d</sup> *render*, the tears.

<sup>e</sup> *literally*, eagerly kissed : *see on Matt. xvi. 49.*

exceedingly improbable. <sup>36.</sup>] The exact time and place are indeterminate—the occasion of St. Luke's inserting the history here may have been the friend of publicans and sinners in ver. 34. Wieseler places it *at Nain*, which certainly is the last city that has been named : but it is more natural to suppose in the city to refer only to the house before—the city where the house was. Meyer thinks that the definite article points out Capernaum. The position of the words in the city in the amended text requires a different rendering from 'a woman in the city which was a sinner.' We must either render, 'which was a sinner in the city,' i.e. known as such in the place by public repute,—carrying on a sinful occupation in the place,—or (2) regard which was in the city as parenthetical, 'a woman which was in the city, a sinner.' The latter seems preferable. <sup>37.</sup>] a sinner, in the sense usually understood—a prostitute : but, by the context, *penitent*. was is not however to be rendered as if it were "*had been*." She *was*, even up to this time (see ver. 39), a prostitute—and this was the first manifestation of her penitence. "What wonder that such should fly to Christ, seeing that they had also come to the baptism of John?" Matt. xxi. 32 (Grotius). It is possible, that the woman may have just heard the closing words of the discourse concerning John, Matt. xi. 28—30 ; but I would not press this, on account of the obvious want of sequence in this part of our Gospel. The behaviour of the woman certainly

implies that she had heard our Lord, and been awakened by His teaching.

an alabaster box : for the word, &c., see on Matt. xxvi. 7.

Our Lord would, after the ordinary custom of persons at table, be reclining on a couch, on the left side, turned towards the table, and His feet would be behind Him. She seems to have embraced His feet (see Matt. xxviii. 9), as it was also the Jews' custom to do by way of honour and affection to their Rabbis (see Wetstein on this passage), and kissed them, and in doing so to have shed abundant tears, which, falling on them, she wiped off with her hair. From the form of expression in the original (see in my Greek Test.), it does not appear that this latter was an *intentional* part of her honouring our Lord. It was the tears, implied in the word *weeping*,—the tears which she shed,—not '*her tears*,' which would be otherwise expressed. The *ointment* here has a peculiar interest, as being the offering by a penitent of that which had been an accessory in her unhallowed work of sin. <sup>39.</sup>] The Pharisee *assumes* that our Lord did not know who, or of what sort, this woman was, and thence doubts His being a prophet (see ver. 16) ; —the possibility of His *knowing this and permitting it*, never so much as occurs to him. It was the *touching* by an unclean person, which constituted the defilement. This is all that the Pharisee fixes on : his *offence* is merely technical and ceremonial.

<sup>40.</sup>] *answering*—perhaps to the disgust manifested in the Pharisee's coun-



ing said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. <sup>41</sup> There was a certain creditor which had two debtors: the one owed five hundred <sup>1</sup>*pence*, and the other fifty. <sup>42</sup> And when they <sup>2</sup>*had nothing to pay*, he frankly forgave them both. [<sup>3</sup>*Tell me*] therefore, which of them will love him most? <sup>43</sup> Simon

<sup>1</sup> *render, denarii.*

<sup>2</sup> *render, could not.*

<sup>3</sup> *not in many ancient authorities. If omitted, render, Which of them therefore, &c.*

tenance; for that must have been the ground on which the narrative relates ver. 39. We must not however forget that in similar cases "*Jesus knowing their thoughts*" is inserted (Matt. ix. 4), and doubtless might also have been here.

There is an *inner personal appeal* in the words addressing the Pharisee. The calling by name—the especial I have somewhat to say unto thee refer to the *inner thoughts of the heart*, and at once bring the answer Master, say on, so different from "*This man, if he were a prophet.*" <sup>41</sup>] We must remember that our Lord is here setting forth the matter *primarily* with reference to Simon's subjective view of himself, and therefore not strictly as regards the actual comparative sinfulness of these two before God. Though however not to be pressed, the *case may have been so*: and, I am inclined to think, *was so*. The clear light of truth in which every word of His was spoken, will hardly allow us to suppose that such an admission would have been made to the Pharisee, if it had not really been so in fact. But see more below.

two debtors] The debtors are the prominent persons in the parable—the creditor is necessary indeed to it, but is in the *background*. And this remark is important—for on bearing it carefully in mind the right understanding of the parable depends. The Lord speaks *from the position of the debtors*, and applies to their case the considerations of ordinary gratitude and justice. And in doing so it is to be noticed, that He makes an assumption for the purpose of the parable:—*that sin is proportionate to the sense of sin*, just as a debt is *felt* to the amount of the debt. The disorganisation of our moral nature, the deadly sedative effect of sin in lulling the conscience, which renders the greatest sinner the least ready for penitence, *does not here come into consideration*; the examples being two persons, both *aware of their debt*. This assumption itself is *absolutely necessary for the parable*: for if forgiveness is to awaken love in proportion to the magnitude of that which

is forgiven, *sin* in such a connexion must be the *subjective debt* which is *felt* to exist, not the *objective* one, the magnitude of which *we* never can know, but God only: see on ver. 47 below. five hundred

... fifty—a very different ratio from the ten thousand talents and the hundred pence (denarii) in Matt. xviii. 21—35, because there it is intended to shew us how insignificant our sins towards one another are in comparison with the offence of us all before God. <sup>42</sup> when they could not pay, he frankly forgave them both] What depth of meaning there is in these words, if we reflect WHO said them, and by what means this forgiveness was to be wrought! Observe that the *could not pay* is pregnant with more than at first appears:—*how* is this incapacity discovered to the creditor in the parable? how, but *by themselves*? Here then is the *sense* and *confession* of sin; not a bare objective fact, followed by a decree of forgiveness: but the incapacity is an *avowed* one, the forgiveness is a *personal* one,—*them both*.

which of them will love him most?] The difficulty usually found in this question and its answer is not wholly removed by the subjective nature of the parable. For the sense of sin, if wholesome and rational, must bear a proportion, as indeed in this case it did, to the actual sins committed: and then we seem to come to the false conclusion, 'The more sin, the more love: let us then sin, that we may love the more.' And I believe this difficulty is to be removed by more accurately considering *what the love is* which is here spoken of. It is an unquestionable fact, that the *deepest penitents* are, in *one kind* of love for Him who has forgiven them, the most devoted;—in that, namely, which consists in personal sacrifice, and proofs of earnest attachment to the blessed Saviour and His cause on earth. But it is no less an unquestionable fact, that *this love* is not the highest form of the spiritual life; that such persons are, by their very course of sin, incapacitated from entering into the length, breadth, and height, and being

answered and said, I suppose that he to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she [<sup>1</sup> *hath*] washed my feet with tears, and wiped *them* with <sup>2</sup> *the hairs of her head*. 45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased <sup>3</sup> *to kiss my feet*.

46 <sup>4</sup> *My head with oil thou didst not anoint: but* <sup>5</sup> *this* <sup>6</sup> *in Ps. xliii. 3.* *woman hath anointed my feet with ointment.* 47 <sup>7</sup> *Where-* <sup>8</sup> *in 1 Tim. i. 14.* *fore I say unto thee, Her sins, which are many, are*

<sup>1</sup> *omit.*

<sup>2</sup> *literally, eagerly to kiss.*

<sup>3</sup> *read, her hairs.*

<sup>4</sup> *render, she anointed.*

filled with all the fullness of Christ; that their views are generally narrow, their aims one-sided:—that though *love* be the greatest of the Christian graces, there are various kinds of it; and though the love of the reclaimed prodigal may be and is intense of its kind, (and how touching and beautiful its manifestations are, as here!) yet *that kind* is not so high nor complete as the sacrifice of the *whole life*,—the bud, blossom, and fruit,—to His service to whom we were in baptism dedicated. For even on the ground of the parable itself, in that life there is a continually freshened sense of the need, and the assurance, of pardon, ever awaking devoted and earnest love.

In the I suppose of Simon, we have, understood, “that is, if they feel as they ought.”

44—46.] It would not appear that Simon had been deficient in the ordinary courtesies paid by a host to his guests—for these, though marks of honour *sometimes* paid, were not (even the washing of the feet, except when coming from a journey) *invariably* paid to guests:—but that he had taken no *particular pains* to shew affection or reverence for his Guest. Respecting water for the feet, see Gen. xviii. 4; Judg. xix. 21. Observe the contrasts here:—water, tears,—the blood of the heart, as Augustine calls them:—thou gavest me no kiss (on the face),—eagerly kissing my feet:—with oil my head,—my feet with ointment (which was more precious).

45. since the time I came in] These words will explain one difficulty in the circumstances of the anointing: how such a woman came into the guest-chamber of such a Pharisee. She appears by them to have entered *simultaneously with our Lord and His disciples*. Nor do vv. 36, 37 at all pre-

clude this idea:—the words of the original in ver. 37 may mean, ‘having knowledge that He was going to dine,’ &c. If she came in His train, the Pharisee would not exclude her, as He was accustomed to gather such to hear Him: it was the *touching* at which he wondered.

47.] This verse has been found very difficult to fit into the lesson conveyed by the Parable. But I think there need be little difficulty, if we regard it thus.

Simon had been offended at the uncleanness of the woman who touched our Lord. He, having given the Pharisee the instruction contained in the parable, and having drawn the contrast between the woman’s conduct and his, now assures him, ‘Wherefore, seeing this is so, I say unto thee, she is no longer unclean—her many sins are forgiven: *for* (thou seest that) *she loved much*: her conduct towards Me shews that love, which is a token that her sins are forgiven.’ Thus the clauses are not connected by the causative particle, ‘*because* she loved much;’ but, as rightly rendered in A. V., *for she loved much*: ‘*for she has shewn that love, of which thou mayest conclude, from what thou hast heard, that it is the effect of a sense of forgiveness.*’ Thus Bengel says, “The remission of sins, not imagined by Simon, is proved by its fruit, ver. 42, which latter is evident and meets the eye, whereas the other is hidden from us:”—and Calovius, “Christ was using that kind of proof which is called *à posteriori*.” But there is a deeper consideration in this solution, which the words of the Lord in ver. 48 bring before us. The *sense* of forgiveness of *sins* is not altogether correspondent to the sense of forgiveness of *a debt*. The latter must be altogether past, and a fact to be looked back on, to awaken

forgiven; for she loved much: but to whom little is forgiven, the same loveth little. <sup>48</sup> And he said unto her,

<sup>o</sup> Matt. ix. 2.  
Mark ii. 5.

<sup>p</sup> Matt. ix. 2.  
Mark ii. 7.

<sup>o</sup> Thy sins are forgiven. <sup>49</sup> And they that sat at meat with him began to say within themselves, <sup>p</sup> Who is this that forgiveth sins also? <sup>50</sup> And he said to the woman,

<sup>q</sup> Matt. ix. 22.  
Mark v. 34;  
x. 52. ch.  
viii. 48;  
xviii. 42.

<sup>q</sup> Thy faith hath saved thee; go <sup>m</sup> in peace.

<sup>a</sup> Matt. xxvii.  
55, 56.

<sup>b</sup> Mark xvi. 9.

VIII. <sup>1</sup> And it came to pass afterward, that he <sup>mm</sup> *went* throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve [<sup>a</sup> *were*] with him, <sup>2</sup> and <sup>a</sup> certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, <sup>b</sup> out of whom <sup>o</sup> *went* seven devils, <sup>3</sup> and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto <sup>p</sup> *him* of their substance. <sup>4</sup> And when much people were <sup>q</sup> *gathered* together, and were <sup>r</sup> *come* to him out of every city, he spake by a parable:

<sup>m</sup> *literally*, to peace.

<sup>mm</sup> *render*, journeyed.

<sup>a</sup> *omit*.

<sup>o</sup> *render*, had come.

<sup>p</sup> *read*, them.

<sup>q</sup> *render*, gathering.

<sup>r</sup> *render*, coming.

gratitude: the former, by no means so. The *expectation*, the *desire*, and *hope* of forgiveness, the *faith* of ver. 50, awoke this love; just as in our Christian life, the love daily awakened by a sense of forgiveness, yet is gathered under and summed up in a general faith and expectation, that 'in that day' all will be found to have been forgiven. The *remission* (forgiveness) of *sins*, into which we have been baptized, and in which we live, yet waits for that great "*Thy sins are forgiven thee*" which He will then pronounce.

she loved much—viz. in the acts related in vv. 44—46.

Remark that the assertion regarding Simon is not "*few sins are forgiven*," but "*little is forgiven*;" stamping the subjective character of the part relating to him:—he *felt*, or *cared about*, but *little forgiveness*, and his little love shewed this to be so.

49.] This appears to have been said, not in a hostile, but a reverential spirit. Perhaps the *also* alludes to the miracles wrought in the presence of John's messengers.

50.—See on ver. 47. The woman's faith embraced as her own, and awoke her deepest love on account of, that forgiveness, which the Lord now first formally pronounced.

in (*literally into*) *peace*: see 1 Sam. i. 17; not only 'in peace,' but implying the state of mind to which she might now look forward.

CHAP. VIII. 1—9.] JESUS MAKES A CIRCUIT, TEACHING AND HEALING, WITH

HIS TWELVE DISCIPLES, AND MINISTERING WOMEN. Peculiar to Luke. A general notice of our Lord's travelling and teaching in Galilee, and of the women, introduced again in ch. xxiii. 55; xxiv. 10, who ministered to Him.

2.] *seven devils*: see ver. 30. 3.] Prof. Blunt has observed in his Coincidences, that we find a reason here why Herod should say to his *servants* (Matt. xiv. 2), 'This is John the Baptist,' &c., viz.—because his *steward's wife* was a disciple of Jesus, and so there would be frequent mention of Him among the servants in Herod's court.

This is Herod Antipas. Joanna is mentioned again ch. xxiv. 10, and again in company with Mary Magdalene and others. Susanna is not again mentioned.

ministered, providing food, and giving other necessary attentions. unto them, viz. the Lord and His Apostles.

4—15.] PARABLE OF THE SOWER. Matt. xiii. 1—8, 18—23. Mark iv. 1—20. For the parable and its explanation, see notes on Matthew, where I have also noticed the varieties of expression here and in Mark. On the relation of the three accounts to one another, see notes on Mark. Our Lord had retired to Capernaum,—and thither this multitude were flocking together to Him. 4.] The present participle *gathering*, is overlooked by the A. V.: as is also *coming* to him; *literally coming up one after another*. It was the desire of those who had been impressed by His discourses

<sup>5</sup> A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it. <sup>6</sup> And some fell upon <sup>a</sup> a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. <sup>7</sup> And some fell among <sup>t</sup> thorns; and the thorns sprang up with it, and choked it. <sup>8</sup> And other fell on <sup>u</sup> good ground, and sprang up, and bare fruit an hundredfold. And <sup>v</sup> when he had said these things, he cried, He that hath ears to hear, let him hear. <sup>9</sup> And his disciples asked him, saying, What might this parable be? <sup>10</sup> And he said, Unto you it is given to know the mysteries of the kingdom of God: but to <sup>w</sup> others in parables; <sup>o</sup> that seeing they <sup>x</sup> might not see, and <sup>c</sup> o Isa. vi. 9. hearing they <sup>x</sup> might not understand. <sup>11</sup> Now the parable is this: The seed is the word of God. <sup>12</sup> Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. <sup>13</sup> They on the rock are they, which, when they <sup>y</sup> hear, receive the word with joy; and these have no root, which <sup>z</sup> for a while believe, and in time of temptation fall away. <sup>14</sup> And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. <sup>15</sup> But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit <sup>a</sup> with patience. <sup>16</sup> <sup>d</sup> No man, when he hath lighted <sup>d</sup> o Matt. v. 16.  
Mark iv. 31.  
ch. xi. 22.

<sup>a</sup> render, the.

<sup>u</sup> render, the good ground.

<sup>w</sup> render, the rest.

<sup>y</sup> render, have heard.

<sup>z</sup> render, in.

<sup>t</sup> render, the thorns.

<sup>v</sup> render, in saying.

<sup>x</sup> render, may.

<sup>z</sup> see note on Matt. xiii. 20.

and miracles to be further taught, that brought them together to Him now. He spoke this parable sitting in a boat, and the multitude on the shore. <sup>14.</sup> this life belongs to all three substantives.

<sup>15.</sup> It has been said, on Matthew, ver. 23, that all *receptivity* of the seed is from God—and all men have receptivity enough to make it matter of condemnation to them that they receive it not in earnest, and bring not forth fruit. But there is in this very receptivity a wide difference between men; some being false-hearted, hating the truth, deceiving themselves,—others being earnest and simple-minded,

willing to be taught, and humble enough to receive with meekness the engrafted word. It is of these that our Lord here speaks; of this kind was Nathaniel, the Israelite indeed in whom was no guile, John i. 48: see also John xviii. 37, "Every one that is of the truth, heareth My voice," and Trench on the Parables, in loc. in *patience*—*consistently*, through the course of a life spent in duties, and amidst discouragements—"he that endureth unto the end, the same shall be saved," Matt. xxiv. 13.

<sup>16—18.</sup> Mark iv. 21—25, where see notes. The sayings occur in several parts

<sup>a</sup> Matt. x. 26.  
ch. xii. 2.

<sup>f</sup> Matt. xiii. 12;  
xv. 30. ch.  
xix. 26.

a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light. <sup>17</sup> \* For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come <sup>b</sup> abroad. <sup>18</sup> Take heed therefore how ye hear: 'for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

<sup>19</sup> Then came to him his mother and his brethren, and could not come at him for \* *the press*. <sup>20</sup> And it was told him [<sup>d</sup> *by certain which said*], Thy mother and thy brethren stand without, desiring to see thee. <sup>21</sup> And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

<sup>22</sup> Now it came to pass on \* *a certain day*, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth. <sup>23</sup> But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were <sup>e</sup> *filled* with water, and were in jeopardy. <sup>24</sup> And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the

<sup>b</sup> *render*, to light.

\* *render*, the multitude.

<sup>d</sup> *omitted by many ancient authorities.*

\* *literally*, one of the days.

<sup>f</sup> *render*, filling.

of Matthew (v. 15; x. 26; xiii. 12), but in other connexions. Euthym. remarks well, "It is likely that Christ spoke such sayings as these at different times." On the meaning of the separate sayings, see notes on the passages in Matthew. Observe that ver. 18, how ye hear is "*what ye hear*" in Mark, and seemeth to have is "*hath*" in Mark.

19—21.] THE MOTHER AND BRETHREN OF JESUS SEEK TO SEE HIM. Matt. xii. 46—50. Mark iii. 31—35. The incident is introduced here without any precise note of sequence; not so in St. Matthew, who says, after the discourse in ch. xii., "*while he was yet speaking to the multitudes*" . . . . and St. Mark "*There came then*" . . . . having before stated, ver. 21, that His relations went out to lay hold of Him, —for they said, "He is beside Himself." We must conclude therefore that *they* have it in the exact place, and that St. Luke only inserts it among the events of this series of discourses, as indeed it was, but

without fixing its place. His account is abridged, and without marks of an eye-witness, which the others have.

22—25.] JESUS, CROSSING THE LAKE, STILLS THE STORM. Matt. viii. 18, 23—27. Mark iv. 35—41. The chronology of this occurrence would be wholly uncertain, were it not for the precision of St. Mark, who has introduced it by "*the same day, when the even was come,*" i. e. *on the same day in which the preceding parables were delivered*. How it has come to be misplaced in Matthew, must ever be matter of obscurity. The fact that it is so, is no less unquestionable, than the proof that it furnishes of the independence of the two other Evangelists. 22. *on one of the days*] This serves to shew that St. Luke had no data by which he could fix the following events. If he had seen the Gospel of St. Mark, could this have been so?

23.] *came down*—from the sky,—or perhaps from the mountain valleys around: see Matt. vii. 27, and note on Acts xvii.

raging of the water: and they ceased, and there was a calm. <sup>25</sup> And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this, <sup>§</sup>for he commandeth even the winds and water, and they obey him?

<sup>26</sup> And they <sup>h</sup>arrived at the country of the <sup>i</sup>*Gadarenes*, which is over against Galilee. <sup>27</sup> And when he went forth to land, there met him <sup>k</sup>out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs. <sup>28</sup> When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not. <sup>29</sup> For he <sup>l</sup>*had commanded* the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept <sup>m</sup>*bound* with chains and [<sup>n</sup>*in*] fetters; and <sup>o</sup>*he brake the bands, and was driven* of <sup>p</sup>the devil into the wilderness. <sup>30</sup> And Jesus asked him saying, What is thy

<sup>§</sup> *render*, that.

<sup>h</sup> *literally*, sailed down to.

<sup>i</sup> *read here*, Gerasenes.

<sup>k</sup> *render*, a certain man out of the city.

<sup>l</sup> *render*, was commanding.

<sup>m</sup> *render*, bound, guarded with . . .

<sup>n</sup> *omit*.

<sup>o</sup> *render*, breaking the bands, he was driven.

<sup>p</sup> *i. e.* not "the Devil," *personal*: but the *dæmon* which possessed him.

14. <sup>24.</sup> See notes on Matthew.

<sup>25.</sup> In Matthew this reproof comes *before* the stilling of the storm. But our account, and that in Mark, are here evidently exact.

<sup>26—29.</sup> HEALING OF A DÆMONIAC IN THE LAND OF THE GERASENES. Matt. viii. 28—34. Mark v. 1—20, in both of which places see notes. <sup>26.</sup> over against Galilee, a more precise description than "*the other side*," Matthew, or "*the other side of the sea*," Mark.

<sup>27.</sup> out of the city belongs not to met him as in A. V., but to a certain man—a certain man of the city. The man did not come from the city, but from the tombs. I put to any reader the question, whether it were possible for either St. Mark or St. Luke to have drawn up their account from Matthew, or with Matthew before them, seeing that he mentions *two possessed* throughout? Would no notice be taken of this? Then indeed would the Evangelists be but poor witnesses to the truth, if they could consciously allow such a discrepancy to go forth. Of the discrepancy itself, no solution has been proposed which can satisfy any really critical mind.

That *one* should have been prominent, and the spokesman, is of course *possible*, but such a hypothesis does not help us one whit. Where *two* healings take place, narrators do not commonly, being fully aware of this, relate in the singular: and this is the phenomenon to be accounted for. It is at least reasonable to assign accuracy in such a case to the more detailed and chronologically inserted accounts of St. Mark and St. Luke. *ware* no clothes is to be taken literally. The propensity to go entirely naked is a well-known symptom in certain kinds of raving madness: see Trench, *Miracles*, p. 167, note †. <sup>28.</sup> he was commanding, imperfect tense: in the midst of this ordering, and as a consequence of it, the possessed man cried out, as in last verse. *brake the bands*] The unnatural increase of muscular strength is also observed in cases of raving madness (as indeed also in those of any strong concentration of the will); see Trench as above.

<sup>30.</sup> Lightfoot (on Mark v. 9) quotes instances of the use of *legion* (made into a Hebrew word) for a great number, in the Rabbinical writings. The

g Rev. xx. 3.

name? And he said, Legion: because many devils were entered into him. <sup>31</sup> And they besought him that he would not command them to go out <sup>g</sup> into the <sup>q</sup> deep. <sup>32</sup> And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them. <sup>33</sup> Then went the devils out of the man, and entered into the swine: and the herd ran violently down <sup>r</sup> a steep place into the lake, and were choked. <sup>34</sup> When they that fed them saw what was done, they fled, [<sup>rr</sup> and went] and told it in the city and in the country. <sup>35</sup> Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. <sup>36</sup> They also which saw it told them by what means he that was possessed of the devils was healed. <sup>37</sup> <sup>h</sup> Then the whole multitude of the country <sup>t</sup> of the Gadarenes round about

h Acts xvi. 30.

<sup>b</sup> besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again. <sup>38</sup> Now the man out of whom the devils were departed besought him that he might be with him: but <sup>tt</sup> Jesus sent him away, saying, <sup>39</sup> Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

<sup>40</sup> And it came to pass, that, when Jesus was returned,

<sup>q</sup> literally, the abyss.

<sup>r</sup> render, the precipice.

<sup>rr</sup> omit.

<sup>s</sup> render, And.

<sup>t</sup> read and render, round about the Gerasenes.

<sup>tt</sup> read, he.

fact of many *dæmons* having entered into this wretched man, sets before us terribly the utter break up of his personal and rational being. The words will not bear any figurative rendering, but must be taken literally (see ver. 2 of this chap., and ch. xi. 24 ff.); viz. that in the same sense in which other poor creatures were possessed by *one evil spirit* (see note on Matthew), this man, and Mary Magdalene, were possessed by *many*. <sup>31.</sup> the abyss] This word is sometimes used for Hades in general (Rom. x. 7), but more usually in Scripture for the abode of damned spirits: see reff. This last is certainly meant here—for the request is co-ordinate with the fear of torment expressed above (see note on ch. xvi. 28).

But, as Dr. Wordsworth remarks, we must distinguish between the *abyss*, the intermediate place of torment, and the lake of fire, into which the devil will be cast by Christ at the end: see Rev. xx. 3, 10.

<sup>35.</sup> they went out, viz. the people in the town and country; "*the whole city*" Matthew; here understood in ver. 34. at the feet of Jesus] This particularity denotes an eye-witness. The phrases common to Mark and Luke, e. g. clothed, and in his right mind, and they that saw it, denote a common origin of the two narratives, which have however become considerably deflected, as comparison will shew. <sup>38, 39.</sup> See notes on Mark.

40 — 56.] RAISING OF JAIRUS'S DAUGHTER, AND HEALING OF A WOMAN

the people [<sup>a</sup> *gladly*] received him: for they were all waiting for him. <sup>41</sup> And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house: <sup>42</sup> for he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him. <sup>43</sup> And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, <sup>44</sup> came behind him, and touched the <sup>∇</sup> *border* of his garment: and immediately her issue of blood stanchèd. <sup>45</sup> And Jesus said, Who touched me? When all denied, Peter and they that were with him

<sup>a</sup> *omit: not in the original.*

<sup>∇</sup> *render, hem, as in Matt. ix. 20.*

WITH AN ISSUE OF BLOOD. Matt. ix. 1, 18—28. Mark v. 21—43. Our account is that one of the three which brings out the most important points, and I have therefore selected it for full comment.

40.] received him—i. e. welcomed Him; the "*gladly*" of the A. V. is a correct comment, but is more than is in the original text. for they were all waiting for him: here we have an eye-witness again.

41.] a ruler of the synagogue: "*one of the rulers of the synagogue*," Mark;—in Matthew only "*a certain ruler*."

42.] one only daughter, peculiar to Luke, but perhaps implied in the affectionate diminutive of Mark. lay a dying] In Matthew she is represented as *already dead*. He is not aware of the subsequent message to Jairus, and narrates concisely and generally. The crowd seems to have followed to see what would happen at Jairus' house: see ver. 54.

43.] St. Mark adds, that she grew nothing better, but rather worse.

44.] Her inner thoughts are given in Mark, ver. 28. There was doubtless a weakness and error in this woman's view;—she imagined that healing power flowed as it were magically out of the Lord's person; and she touched the fringe of his garment as the most *sacred*, as well as the most accessible part: see Matt. xxiii. 5: Num. xv. 37—40. But she *obtained what she desired*. She sought it, though in error, yet *in faith*. And she obtained it, because this faith was known and recognized by the Lord. It is most true objectively, that there did go forth healing power from Him, and from his Apostles (see Mark vi. 56: Luke vi. 19: Acts v. 15; xix. 12), but it is also true

that, in ordinary cases, only those were receptive of this whose faith embraced the truth of its existence, and ability to heal them. The error of her view was overborne, and her weakness of apprehension of truth covered, by the strength of her faith. And this is a most encouraging miracle for us to recollect, when we are disposed to think despondingly of the ignorance or superstition of much of the Christian world: that He who accepted this woman for her faith even in error and weakness, may also accept them. 45.]

We are not to imagine that our Lord was ignorant of the woman, or any of the circumstances. The question is asked to draw out what followed.

See, on the part of Jesus Himself, an undeniable instance of this, in ch. xxiv. 19—and note there. The healing took place by *His will*, and owing to *His recognition of her faith*: see similar questions, Gen. iii. 9, and 2 Kings v. 25.

Peter and they that were with him] A detail contained only here.

On the latter part of this verse many instructive remarks have been made in sermons—see Trench, Mir., p. 192, note (edn. 2)—to the effect that many press round Christ, but few touch Him, only the faithful. Thus Augustine, "Even thus is it now with His body, i. e. His Church. She is touched by the faith of few, though crowded by the mob of the many." And Chrysostom, "The believer on the Saviour toucheth Him, but the unbeliever througheth and vexeth Him." It is difficult to imagine how the miracle should be, as Dr. Wordsworth calls it, "a solemn warning to all who crowd on Christ:" or how such a forbidding to come to Him should be reconciled with



said, Master, the multitude throng thee and press thee, [<sup>w</sup> and sayest thou, Who touched me?] <sup>46</sup> And Jesus said, Somebody [<sup>x</sup> *hath*] touched me: for I perceive that <sup>y</sup> *virtue* is gone out of me. <sup>47</sup> And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared [<sup>z</sup> *unto him*] before all the people for what cause she [<sup>z</sup> *had*] touched him, and how she was healed immediately. <sup>48</sup> And he said unto her, Daughter, [<sup>a</sup> *be of good comfort*:] thy faith hath made thee whole; go in peace. <sup>49</sup> While he yet spake, there cometh one from the ruler of the synagogue [<sup>aa</sup> *'s house*], saying to him, Thy daughter is dead; trouble not the

<sup>w</sup> omitted in some of our most ancient MSS.: perhaps inserted from Mark v. 30.

<sup>x</sup> omit.

<sup>y</sup> reader, power.

<sup>z</sup> omit.

<sup>a</sup> omitted by many ancient authorities. It was probably inserted from Matt. ix. 22.

<sup>aa</sup> not in original.

"Come unto Me all..." Rather should we say, seeing it was one of those that thus crowded on Him who obtained grace from Him, that it is a blessed encouragement to us not only to crowd on Him, but even to touch Him: so to crowd on Him as never to be content till we have grasped if it be but His garment for ourselves: not to despise or discourage any of the least of those who "make familiar addresses to Him in (so called) religious hymns," seeing that thus some of them may touch Him to the healing of their souls. I much fear that if my excellent friend had been keeping order among the multitude on the way to the house of Jairus, this poor woman would never have been allowed to get near to Jesus. But I hope and trust that he and I shall rejoice together one day in His presence amidst a greater crowd, whom no man can number, of all nations, and kindreds, and people, and tongues.

<sup>47.</sup> It is not necessary (though perhaps probable), from the *when* all denied, ver. 46, that the woman should also have denied with them. She may have hidden herself among the crowd. Our Lord (Mark, ver. 32) looked around to see "*her that had done this thing*,"—a wonderful precision of expression, by which His absolute knowledge of the whole matter is set before us. trembling: and more, "*knowing what was done to her*," Mark; which is implied here. All this is omitted in Matthew; and if we had only his account, we should certainly *derive the wrong lesson* from the miracle; for there we miss altogether the reproof, and the shame to which the woman is put;

and the words of our Lord look like an encomium on her *act itself*. Her confession before all the people, is very striking here, as showing us that Christ will have *Himself openly confessed*, and not only *secretly sought*: that our Christian life is not, as it is sometimes called, merely '*a thing between ourselves and God*;' but a *good confession*, to be witnessed before all.

<sup>48.</sup> How lovingly does our Lord re-assure the trembling woman; her faith saved her—not merely in the act of touching, but as now completed by the act of confession;—it saved her *mediately*, as the connecting link between herself and Christ: but the "*power which went out from Him*," working through that faith, saved her *energetically*, and as the working cause;—"by *grace, through faith*," Eph. ii. 8. in peace.] See ch. vii. 50 and note.

St. Mark's addition, "*be whole of thy plague*," is important, as conveying to her an assurance that the effect which she felt in her body should be permanent; that the healing, about which she might otherwise almost have doubted, as being surreptitiously obtained, was now openly ratified by the Lord's own word.

<sup>49.</sup> Little marks of accuracy come out in each of the two fuller accounts. Here we have there cometh one, which was doubtless the *exact fact*:—in Mark "*there came certain*,"—generally expressed. In Mark again we learn not only that Jesus heard, but that the message was not *reported* to Him, but He *overheard it being said*, which is a minute detail not given here. Nothing could more satisfactorily mark the independent

Master. <sup>50</sup> But when Jesus heard it, he answered him, saying, Fear not: believe only, and she shall be made whole. <sup>51</sup> And when he came into the house, he suffered no man to <sup>b</sup> go in, save Peter, and <sup>c</sup> James and <sup>c</sup> John, and the father and the mother of the maiden. <sup>52</sup> And all wept, and bewailed her: but he said, Weep not: <sup>d</sup> she is not dead, <sup>e</sup> but sleepeth. <sup>53</sup> And they laughed him to scorn, knowing that she was dead. <sup>54</sup> And he [<sup>dd</sup> put them all out, and] took her by the hand, and called, saying, Maid, <sup>1</sup> arise. <sup>55</sup> And her spirit came again, and she arose straightway: and he commanded to give her <sup>e</sup> meat. <sup>56</sup> And her parents were astonished: but he <sup>m</sup> charged them that they should tell no man what was done.

<sup>k</sup> John xi. 11, 12.

<sup>1</sup> ch. vii. 14.  
John xi. 43.

<sup>m</sup> Matt. viii. 4: ix. 30.  
Mark v. 43.

IX. <sup>1</sup> Then he called <sup>oo</sup> his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. <sup>2</sup> And <sup>a</sup> he sent them to preach the kingdom of God, and to heal [<sup>1</sup> the sick]. <sup>3</sup> <sup>b</sup> And he said unto them, Take nothing for your journey, neither <sup>§</sup> staves, nor scrip, neither bread, neither money; neither have two coats apiece. <sup>4</sup> And whatsoever house ye enter into, there abide, and thence depart. <sup>5</sup> And whosoever will not receive you, when ye go out of that city, <sup>c</sup> shake off the

<sup>a</sup> ch. x. 1, 9.

<sup>b</sup> ch. x. 4:  
xiii. 30.

<sup>c</sup> Acts xiii. 51.

<sup>b</sup> read, go in with him. <sup>c</sup> read, John, and James. <sup>d</sup> read, for she. <sup>dd</sup> omit. <sup>e</sup> render, to eat. <sup>oo</sup> read, the Twelve. <sup>1</sup> omit. <sup>§</sup> read, staff.

authority of the two narratives. <sup>50.</sup> and she shall be made whole is only here.

<sup>51.</sup> Our Lord had entered the house, where He found "*a tumult, and them that wept and wailed greatly,*" Mark: "*the minstrels and people making a noise,*" Matthew, who were all following Him into the chamber of death. On this He declared who were to follow Him, and uttered the words "*Give place*" &c., Matthew.—Then He entered with His three Apostles and the parents. I say this, not for the sake of harmonising, but to bring out the sequence in our narrative here, which unless we get the right meaning for suffered no man to go in, seems disturbed.

<sup>53.</sup> The maiden was *actually* dead, as plainly appears from the knowing that she was dead. The words, she is not dead but sleepeth, are no ground for surmising the contrary: see note on Matthew, ver. 24.

<sup>54.</sup> Mark gives the actual Aramaic words uttered by the Lord, "*Talitha cumi.*"

<sup>55.</sup> her spirit came again: see Judges xv. 19, 1 Kings xvii. 21, in the former of which places death *had* not taken place, but in the latter it *had*; so

that no inference adverse to her actual death can be derived from the use of the word. The command to *give her to eat*, shews that she was restored to actual life with its wants and weaknesses; and in that incipient state of convalescence, which would require nourishment. The testimony of Mark here precludes all idea of a recovery from a mere paroxysm—"and she walked." One who "*lay at the point of death*" at the time of the father's coming, and then died, so that it could be said of the minstrels and others who had time to assemble, "*knowing that she was dead,*"—could not, supposing that they were mistaken and she was only in a trance, *have risen up and walked*, and been in a situation to take meat, in so short a time after. Every part of the narrative combines to declare that the death was real, and the miracle a *raising from the dead*, in the strictest sense. <sup>56.</sup> The injunction, however, was not observed; for we read in Matthew, "*the same hereof went abroad into all that land.*"

CHAP. IX. 1—5.] MISSION OF THE TWELVE. Matt. x. 5—12. Mark vi. 7—

[<sup>h</sup> *very*] dust from your feet for a testimony against them.  
<sup>6</sup> And they departed, and went through the towns, preaching the gospel, and healing every where.

<sup>7</sup> Now Herod the tetrarch heard of all that was done [<sup>i</sup> *by him*]: and he was perplexed, because that it was said <sup>j</sup> of some, that John was risen from the dead; <sup>8</sup> and <sup>j</sup> of some, that Elias had appeared; and <sup>j</sup> of others, that one of the old prophets was risen again. <sup>9</sup> And Herod said, John [<sup>h</sup> *have*] I beheaded: but who is this, of whom I hear such things? And he desired to see him.

d ch. xiii. a.

<sup>10</sup> <sup>d</sup> And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida. <sup>11</sup> And the people, when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing. <sup>12</sup> And [<sup>i</sup> *when*] the day began to wear away;

<sup>h</sup> omit.

<sup>j</sup> i. e. by.

<sup>i</sup> omitted by the most ancient authorities.

<sup>k</sup> omit.

<sup>l</sup> omit.

13. Mark's account agrees nearly exactly with the text. The discourse is given at much greater length in Matthew, where see notes.

7-9.] HEROD ANTIPAS HEARS OF THE FAME OF JESUS THROUGH THE DOINGS OF THE TWELVE. Matt. xiv. 1-12. Mark vi. 14-29. How inexplicable would be the *omission of the death of John the Baptist*, by the Evangelist who has given so particular an account of his ministry, (ch. iii. 1-20), if St. Luke had had before him the narratives of St. Matthew and St. Mark. 7.] "*by him*," though not genuine, and an explanatory gloss, points to the right account of the matter. Herod (see Mark) heard the account of the miracles wrought by the Twelve; but even then it was *HIS name* which was spread abroad. These works were done in their Master's Name, and in popular rumour passed for *His*. 9.] The repetition of "*I*" (which is emphatic in the original) implies personal concern and alarm at the growing fame of Jesus: see notes on Matthew.

10-17.] RETURN OF THE APOSTLES. JESUS RETIRES TO BETHSAIDA. FEEDING OF THE FIVE THOUSAND. Matt. xiv. 13-21. Mark vi. 30-44. John vi. 1-13. Compare the notes on each of these. 10.] He went in a *ship* (Matthew, Mark, John), of which our Evangelist seems not to have been informed; for we should gather from our text that it was *by land*. A great difficulty also attends the mention of Bethsaida here. At

first sight, it would appear to be the well-known Bethsaida, on the western bank of the lake, not far from Capernaum. But (1) our Lord was *on this side before*,—see ch. viii. 37; and (2) Mark (vi. 45) relates that *after* the miracle of the loaves He caused His disciples to cross over to Bethsaida. But there were *two places* of this name:—another Bethsaida (Julias) lay at the top of the lake, on the Jordan: see Stanley, p. 381, edn. 3. Now it is very likely that our Lord may have crossed the lake to *this* Bethsaida, and St. Luke, finding that the miracle happened near Bethsaida, and *not being informed of the crossing of the lake*, may have left the name thus without explanation, as being that of the other Bethsaida. St. Mark gives us the exact account: that the Lord and the disciples, who went *by sea*, were perceived by the multitude who went *by land*, and arrived before Him. How any of these accounts could have been compiled with a knowledge of the others, I cannot imagine.

11.] See note on Mark, ver. 34. he received them.] This word includes what St. Mark tells us of His going forth from His solitude, or perhaps landing from the ship, and seeing a great multitude, and having compassion on them; he received them, i. e. did not send them away. 12.] As the Three agree in their account, and St. John differs from them, see the difference discussed in notes there. In *his* account, the enquiry proceeds from

then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place. <sup>13</sup> But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should <sup>m</sup>go and buy meat for all this people. <sup>14</sup> For they were about five thousand men. And he said to his disciples, Make them sit down <sup>a</sup>by fifties in a company. <sup>15</sup> And they did so, and made them all sit down. <sup>16</sup> Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude. <sup>17</sup> And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

<sup>18</sup> And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am? <sup>19</sup> They answering said, "John the Baptist; but some say, Elias; and others" • ver. 7, 8. say, that one of the old prophets is risen again. <sup>20</sup> He said unto them, But whom say ye that I am? "Peter" † John vi. 68. answering said, The Christ of God. <sup>21</sup> And he straitly charged them, and commanded them to tell no man that thing; <sup>22</sup> saying, The Son of man must suffer many

<sup>m</sup> render, ourselves go.

<sup>a</sup> render, by companies of about fifty.

our Lord Himself, and is addressed to Philip, and answered by Philip and Andrew.

14. by companies of about fifty] St. Mark gives "*by hundreds and by fifties*" with his usual precision.

Besides these companies, there were the women and children *unarranged*; see on John vi. 10. 16.] On the symbolic import of the miracle, see notes on John vi.

Immediately after this miracle, St. Matthew, St. Mark, and St. John relate the walking on the sea, which, and the whole series of events following as far as Matt. xvi. 12,—the healings in the land of Gennesaret,—the discourse about un-washen hands,—the Syrophenician woman,—the healing of multitudes by the sea of Galilee,—the feeding of the 4000,—the asking of a sign from Heaven,—and the forgetting to take bread,—are *wholly omitted* by our Evangelist. Supposing him to have had St. Matthew's gospel before him, how is this to be explained?

It is also an important observation, that the omission by St. Luke of the second miracle of feeding is not to be adduced against its historical reality, as some have done, since it is only omitted as *occurring in the midst of a large section, which the accounts gathered by St. Luke did not contain.*

18—27.] CONFESSION OF PETER. FIRST ANNOUNCEMENT OF THE PASSION AND RESURRECTION. Matt. xvi. 13—28. Mark viii. 27—ix. 1. The Lord had gone into the neighbourhood of Caesarea Philippi;—see notes on Matthew. 19.

that one of the old prophets is risen again] See ver. 8. There is no improbability, nor contradiction to St. John's account that the multitudes sought to make him a king, in our Lord's asking this question. We must remember that such enquiries were not made by Him *for information*, but as a means of drawing out the confession of others, as here.

20.] See the important addition, the pro-

things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

g Matt. x. 38.  
ch. xiv. 27.

23 <sup>g</sup> And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. 24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. 25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

h Matt. x. 38.  
1 Tim. ii. 12.

26 <sup>h</sup> For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels. 27 But I tell you of a truth, there be <sup>o</sup> *some standing here*, which shall not taste of death, till they see the kingdom of God. 28 And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into <sup>p</sup> *a* mountain to pray. 29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering. 30 And, behold, there talked with him two men, which were Moses and Elias: 31 who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. 32 <sup>a</sup> *But*

i Dan. viii. 18.  
x. 8.

Peter and they that were with him <sup>i</sup> were heavy with sleep: <sup>r</sup> *and when they were awake*, they saw his glory, and the

<sup>o</sup> *render*, some of those that stand here. <sup>p</sup> *render*, the.

<sup>q</sup> *render* (for the sake of what follows), Now.

<sup>r</sup> *render*, but having kept awake.

mise to Peter, in Matthew, vv. 17—19.

23.] As far as *slain* is nearly verbatim with Mark: the last clause nearly so with Matthew. And yet, according to the Commentators, St. Mark has compiled his account from St. Matthew and St. Luke. The almost verbal agreement of the three in so solemn and sad an announcement, is what we might expect. Such words would not be easily forgotten. 23.] to them

all—"having called the multitude with His disciples," Mark. There is no allusion to what He had said to Peter in this all.

25.] himself is "*his life*" in Matthew, Mark:—his life, in the highest sense.

26.] After words St. Mark adds "*in this adulterous and sinful generation.*" 'The Glory is threefold: (1) *His own*, which He has to and for Himself as the exalted Messiah: (2) *the glory of God*, which accompanies Him as coming down from God's Throne: (3) *the glory of the angels*, who surround Him with their

brightness.' Meyer.

27.] See note

on Matthew, ver. 28.

28—30.] THE TRANSFIGURATION. Matt. xvii. 1—8. Mark ix. 2—8. I have commented on the relation of the three accounts in the notes on Mark, and on the Transfiguration itself in those on Matthew, which treat also of the additional particulars found here. 28.] about

an eight days is "*after six days*" in Matthew and Mark, the one reckoning being *exclusive*, the other *inclusive*. to pray] See on ch. v. 16. This Gospel alone gives us the purpose of the Lord in going up, and His employment when the glorious change came over Him. 31.] This

decease is expressed in the original by the word *exodus*, *going forth*, which could be no other than His death. which he

should accomplish, literally, fulfil,—by divine appointment. 32.] Not '*when*

*they were awake*,' as A. V., which is not the sense of the word,—but having kept

two men that stood with him. <sup>33</sup> And it came to pass, as they <sup>u</sup> departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said. <sup>34</sup> While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. <sup>35</sup> And there came a voice out of the cloud, saying, <sup>k</sup> This is my <sup>1</sup> <sup>t</sup> beloved Son: <sup>m</sup> hear him. <sup>36</sup> And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

<sup>k</sup> Matt. iii. 17.  
<sup>1</sup> see Matt. xii.  
<sup>13</sup> ch. xxiii.  
<sup>25</sup> Acts iii.  
<sup>31</sup> 1 Pet. iii.  
<sup>4</sup>  
<sup>m</sup> Acts iii. 22.

<sup>37</sup> And it came to pass, that on the next day, when they were come down from the <sup>u</sup> hill, <sup>v</sup> much people met him. <sup>38</sup> And, behold, a man of the <sup>w</sup> company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child. <sup>39</sup> And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him <sup>x</sup> hardly departeth from him. <sup>40</sup> And I besought thy disciples to cast <sup>y</sup> him out; and they could not. <sup>41</sup> And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither. <sup>42</sup> And as he was yet a coming, <sup>z</sup> the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father. <sup>43</sup> And they

<sup>u</sup> render, were departing.

<sup>t</sup> read, chosen.

<sup>u</sup> render, as above, ver. 28, mountain.

<sup>v</sup> literally, a great multitude.

<sup>w</sup> render, multitude.

<sup>x</sup> i. e. with difficulty.

<sup>y</sup> render, it, as in the last verse.

<sup>z</sup> i. e. the daemon, or evil spirit, ver. 39.

awake through the whole. The word seems to be expressly used here to shew that it was *not merely a vision*, seen in sleep.

<sup>33.</sup>] as they departed, i. e. while they were departing:—the words were said with a desire to hinder their departure. *not knowing what he said*—from fear and astonishment—“*for they were sore afraid*,” Mark.

<sup>34.</sup>] There is no difference in the accounts, as has been imagined: the *as they departed* . . . , ver. 33, is only an additional particular, and the rest is exactly in accordance. Notice however the remarkable word chosen of the correct text: and compare the references,—in which places *only* in the New Testament the term is applied to the Son of God. Compare also

Ps. lxxxix. 8. 19: Isa. xliii. 10 (cited in Matt. xii. 18).

<sup>36.</sup>] St. Luke gives the *result* of our Lord's command to them: the *command itself* is related in Matthew ver. 9, and Mark ver. 9.

<sup>37—43.</sup>] HEALING OF A POSSESSED PERSON. Matt. xvii. 14—21. Mark ix. 14—29. The narrative in Mark is by far the most copious, and I have there commented at length on it.

<sup>37.</sup> the next day] The transfiguration probably took place *at night*,—see on Matt. xvii. 1, —and this was in the morning. St. Luke omits the whole discourse concerning Elias (Matthew and Mark, vv. 9—13).

<sup>38.</sup>] he is mine only child is peculiar to Luke.

<sup>43—45.</sup>] OUR LORD'S SECOND ANNOUNCEMENT OF HIS DEATH. Matt. xvii.

were all amazed at the <sup>a</sup> *mighty power* of God. But while they wondered every one at all things which <sup>b</sup> *Jesus* did, he said unto his disciples, <sup>44</sup> Let these sayings sink down into your ears : for the Son of man <sup>c</sup> *shall be* delivered into the hands of men. <sup>45</sup> <sup>a</sup> But they understood not this saying, and it was hid from them, <sup>d</sup> *that they perceived it not* : and they feared to ask him of that saying.

n ch. ii. 30 :  
xviii. 34.

e Matt. x. 40.  
John xii. 44 :  
xiii. 20.

p Matt. xxiii.  
11, 12.  
q See Num. xi.  
22.

<sup>46</sup> Then there arose a reasoning among them, which of them should be greatest. <sup>47</sup> And Jesus, perceiving the <sup>e</sup> *thought* of their heart, took a child, and set him by him, <sup>48</sup> and said unto them, <sup>e</sup> Whosoever shall receive this child in my name receiveth me : and whosoever shall receive me receiveth him that sent me ; <sup>p</sup> for he that is least among you all, the same <sup>f</sup> *shall be* great. <sup>49</sup> <sup>q</sup> And John answered and said, Master, we saw one casting out devils in thy name ; and we <sup>r</sup> forbad him, because he followeth not <sup>a</sup> *render*, majesty. <sup>b</sup> *read*, he. <sup>c</sup> *render*, is about to be. <sup>d</sup> *render*, that they might not perceive it.

<sup>e</sup> *render*, reasoning : it is the same word as in the last verse.

<sup>f</sup> *read*, is.

<sup>r</sup> *literally*, hindered him.

22, 23. Mark ix. 30—32. <sup>43, 44.</sup> all—the multitude—in contrast with “*your ears*” of ver. 44. these sayings, not,

as some, “*the foregoing discourses and wonders* :”—that would give no sense,—for the disciples were thinking exclusively of those already : nor strictly “*what I am about to tell you*,” so that these sayings should be identical in meaning with “*this saying*” below, ver. 45 : but these sayings, of which this was now *the second* ;—“*these intimations which I make to you from time to time respecting My sufferings and death*.” The *Resurrection*, expressly mentioned in the others, is omitted here.

<sup>45.</sup> The sense here is not to be evaded by forcing it, as A. V., to mean “*so that they did not . . .*,” but to be literally rendered, *that they might not*, as in Matt. i. 22 al. It was the *divine purpose*, that they should not at present be aware of the full significance of these words.

<sup>46—50.</sup> JESUS REBUKES THE DISCIPLES FOR THEIR EMULATION AND EXCLUSIVENESS. Matt. xviii. 1—5. Mark ix. 33—40. The most detailed account is in Mark, where I have discussed the differences in the three narratives. <sup>46.</sup> There is not the least occasion to confine the word *reasoning* to the sense of an inward doubt and questioning in the heart of each ; indeed I will venture to say that no interpreter would have thought of

doing so, had not the narratives of St. Matthew and St. Mark, by mentioning an outward expression of this thought, offered a temptation to *discover a discrepancy*. Had our narrative stood by itself, we should have understood it, as I do now, of a dispute which had taken place or was taking place, and which, though not actually spoken out before the Lord, was yet open to His discerning eye, so that not only the words, but the disputing of their thoughts, was known to Him. <sup>48.</sup> The discourse as here related has the closest connexion and harmony. The dispute had been, who (among the Twelve) should be greatest,—i. e. greatest in the *kingdom of heaven* : for other greatness is not to be thought of,—the minds of the disciples being always on this, as just about to appear ; and our Lord reminds them, that no such precedence is to be thought of among those sent in His name ; for that even a little child, if thus sent, is clothed with His dignity ; and if there be any distinction among such, it is this, that he who is like that child, humblest and least, i. e. nearest to the spirit of His Lord, *he is the greatest*. <sup>49, 50.</sup> On the connexion of this answer with the preceding, see on Mark. It is even more strikingly brought out here. Our Lord had declared the *absolute equality* of all sent in His name—and that if there were

with us. <sup>50</sup> And Jesus said unto him, <sup>h</sup> Forbid him not :  
for <sup>r</sup> he that is not against <sup>i</sup> us is for <sup>i</sup> us.

<sup>r</sup> see Matt. xii.  
<sup>50.</sup> ch. xi. 22.

<sup>51</sup> And it came to pass, <sup>ii</sup> when the time was come that he  
should be received up, <sup>j</sup> he stedfastly set his face to go to

<sup>h</sup> literally, Hinder.

<sup>i</sup> read, you.

<sup>ii</sup> render, as the days of his receiving up were being accomplished.

<sup>j</sup> render, he himself.

any difference, it was to be made by a deeper self-renouncing. Then arises the thought in the mind of the ardent son of Zebedee, of the exclusive and peculiar dignity of those who were thus sent, the apostles: and he relates what they had done, as a proof of his fully appreciating this exclusive dignity. The link to what has preceded, is in the words in thy name . . . See the rest in Mark.

51.—CHAP. XIX. 28.] INCIDENTS DURING THE LORD'S LAST JOURNEY TO JERUSALEM. We now enter upon a long and most important portion of our Gospel, peculiar in this form, and most of it entirely peculiar to St. Luke. At ch. xviii. 15 he again joins the narrative of St. Matthew and St. Mark, within a few verses of where he parted from them. Respecting this

portion, I will observe, without entangling myself in the harmonistic maze into which most of the interpreters have ventured, (1) that the whole of it is to be understood here as belonging to our Lord's last journey from Galilee to Jerusalem; see below on ver. 51. (2) that evidently that journey was not a direct one (see ch. x. 1; xiii. 22, 31; xvii. 11; xviii. 31, and notes), either in time, or in the road chosen. (3) that in each of the two other Gospels there is a journey placed at this very time, described Matt. xix. 1, "*He departed from Galilee, and came into the borders of Judæa beyond Jordan,*" and Mark x. 1, "*He arose from thence, and cometh into the borders of Judæa by the farther side of Jordan,*"—which, in their narrative also, is the last journey from Galilee to Jerusalem. (4) that in John x. 22, we find our Lord at Jerusalem, at the feast of Dedication, in the winter (about the end of December), without however any hint as to how or whence He came there. (5) that the whole time between that feast and His Passion is spent thus:—After the attempt to stone Him, John x. 31, He retired to Bethany beyond Jordan (see John i. 28, corrected text); was summoned thence by the message from Martha and Mary to Bethany near Jerusalem, where He raised Lazarus;—again retired to Ephraim, somewhere beyond Jericho, on

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the borders of the desert;—six days before the passover came to Bethany, and the anointing took place, &c.; this whole time being three months and a few days. (6) I believe then that we have obtained a fixed critical point in all the four Gospels for the last journey from Galilee, after which He never returned (in the flesh) thither again. And this last journey was to the feast of Dedication, or at all events brought Him in time for that feast (for it does not look like a journey specially to a feast) at Jerusalem. It was between the feast of tabernacles in John vii. 2, to which He went up privately (ib. ver. 10), and the occasion when we find Him in Solomon's porch, John x. 22. (7) The three first Evangelists relate nothing of the being in Jerusalem at the feast of dedication, or indeed at all, except at the last passover. We therefore find in them nothing of the retirements to Bethany (beyond Jordan) and Ephraim; but the removal of our Lord from Galilee to the confines of Judæa through the parts beyond Jordan is described as uninterrupted. (8) We are now I believe in a situation to appreciate the view with which our Evangelist inserts this portion. He takes this journey, beginning its narrative at the very same place where the others do, as comprehending—as indeed in strict historical fact it did—the last solemn farewell to Galilee (ch. x. 13—15), the final resolve of our Lord to go up to Jerusalem (ix. 51), and,—which in its wider sense it did,—all the records which he possessed of miracles and discourses between this time and the triumphal entry. (9) As to arranging or harmonizing the separate incidents contained in this portion, as the Evangelist himself has completely by his connecting words in many places disclaimed it (see ch. ix. 57; x. 1, 25, 38; xi. 1, 14; xii. 1; xiii. 1, 10, 22; xiv. 1, 25; xv. 1; xvii. 1, 5, 11, 20; xviii. 1, 9).—I do not suppose that we, at this distance of time, shall succeed in doing so. The separate difficulties will be treated of as they occur.

51.] The verb is not *past*, as A. V.—not, when the time (days) was come (accomplished), but as the days were

▲ ▲



Jerusalem, <sup>52</sup> and sent messengers before his face: and they went, and entered into a village of the Samaritans, to <sup>a</sup> John iv. 4. 9. make ready for him. <sup>53</sup> And <sup>a</sup> they did not receive him, because his face was <sup>k</sup> as though he would go to Jerusalem. <sup>54</sup> And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them[, <sup>l</sup> even as <sup>t</sup> 2 Kings i. 10, 12. 'Elias did']? <sup>55</sup> But he turned, and rebuked them[, <sup>m</sup> and said, Ye know not what manner of spirit ye are of. <sup>n</sup> John iii. 17, xii. 47. <sup>56</sup> For <sup>n</sup> the Son of man is not come to destroy men's lives, but to save them]. And they went to another village.

<sup>k</sup> literally, going.

<sup>l</sup> omitted by some ancient authorities.

<sup>m</sup> omitted by most of our oldest MSS., but contained in the most ancient versions, and quoted by some very ancient writers. See note.

being accomplished: i. e. approaching their accomplishment.

his receiving up can have but one meaning; see Mark xvi. 19: Acts i. 2; ii. 22: 1 Tim. iii. 16: in all which places the verb belonging to this substantive is used in the original: his assumption, i. e. ascension into heaven.

He himself resumes the subject, not without some emphasis implying his own voluntary action. set his face is a Hebrew way of speaking, implying determinate fixed purpose; see Isa. i. 7, the sense of which, as prophetic of the Messiah going to his sufferings, seems to be referred to in this expression. <sup>53.</sup> messengers,

who have been assumed without reason to have been James and John. Samaritans] On the enmity of the Jews and Samaritans, see note, John iv. 9. The publicity now courted by our Lord is in remarkable contrast to His former avoidance of notice, and is a feature of the close of His ministry, giving rise to the accusation of ch. xiii. 5.

to make ready for him must mean something more, surely, than to provide board and lodging; there is a solemnity about the sentence which forbids that supposition. It must have been to announce the coming of Jesus as the Messiah, which He did not conceal in Samaria as in Judaea and Galilee, see John iv. 26; and the refusal of the Samaritans must have been grounded on the jealousy excited by the preference shewn for the Jewish rites and metropolis. They expected that the Messiah would have confirmed their anti-Jewish rites and Gerizim temple, instead of going up solemnly to Jerusalem, and thereby condemning them. <sup>54.</sup> The disciples

whom He named 'sons of thunder,' Mark iii. 17. They saw some insult of manner,

or actual refusal to allow the Lord to enter their village. That a collision of this kind did take place, is plain from the last verse, and implied from the occasion alluded to by the two Apostles, where the fire was invoked in the presence of the offending persons. It happened also in Samaria.

fire, not lightning, but fire, as in the passage alluded to, and in 1 Kings xviii. 38.

It is exceedingly difficult (see margin) to determine the true reading in this passage, which seems to have been more than usually tampered with, or wrongly written. In this great uncertainty, I have thought the candid way is to let my edited text reflect such uncertainty, and I have therefore printed these latter debatable words in the same type as the text, and have annotated on them. <sup>55.</sup> Ye know not what manner

of spirit ye are of] Besides the mistaken ways of explaining these words of our Lord (e.g. 'Do you not see what a [bad] spirit you are shewing?') there are two senses which they may bear. (1) Affirmative, as in A. V.,—"Ye think ye are influenced by the same spirit as once influenced Elias . . . but ye are in error. Ye have indeed a zeal for God, but not according to knowledge; the offspring of human partiality, not of divine inspiration," Grotius; or (2) interrogative—"Know ye not what manner of spirit ye belong to (are of)?" the spirit meant being the Holy Spirit. 'The Spirit in Elias was a fiery and judicial spirit, as befitting the times and the character of God's dealings then; but the Spirit in Me and mine is of a different kind—a spirit of love and forgiveness.'

The latter of these is perhaps better suited to the context; but the former is more according to the usage of the expression Ye knew (not)

57 <sup>v</sup> And [<sup>n</sup> *it came to pass, that,*] as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. 58 And Jesus said unto him, <sup>o</sup> *Foxes* have holes, and <sup>p</sup> *birds* of the air have nests; but the Son of man hath not where to lay his head. 59 <sup>w</sup> And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. 60 Jesus said unto him, <sup>q</sup> *Let the dead bury their dead*: but go thou and preach the kingdom of God. 61 And another also said, Lord, <sup>r</sup> *I will follow thee*; but let me first go bid them farewell, which are at home at my house. 62 And Jesus said [<sup>qq</sup> *unto him*], No man, having put his hand <sup>r</sup> *to the plough*, and looking back, is <sup>s</sup> *fit* for the kingdom of God.

v Matt. viii. 19.

w Matt. viii. 21

x see 1 Kings xix. 20.

X. <sup>1</sup> After these things the Lord appointed <sup>t</sup> *other seventy*

<sup>n</sup> *omit.*

<sup>o</sup> *render,* The foxes.

<sup>p</sup> *render,* the birds.

<sup>q</sup> *render,* Leave the dead to bury.

<sup>qq</sup> *omit.*

<sup>r</sup> *render,* on.

<sup>s</sup> *rather perhaps,* serviceable.

<sup>t</sup> *render,* others also, seventy in number.

in the gospels: see note in my Greek Testament. I have therefore punctuated according to the former sense: which, indeed, seems more naturally followed by the for of the clause following.

It is very interesting to remember that this same John came down to Samaria (Acts viii. 14—17) with Peter, to confer the gift of the Holy Spirit on the Samaritan believers.

57—62.] St. Matthew (viii. 19—22) relates the contents of vv. 57—60, but at a totally different period of our Lord's ministry, viz. His crossing the lake to go to Gerasa. It is quite impossible to decide which Evangelist has placed the incidents in their proper chronological place. When we once begin to speculate on such things, it is easy to find a fitness, on whichever side of the argument we range ourselves. Only (see notes on Matthew) we must not adopt the wretched subterfuge of the harmonists, and maintain that the two events took place *twice, each time consecutively, and each time with the same reply from our Lord.* 57, 58.] See notes on Matthew.

59. Follow me] This command is implied in Matthew, where the reply is, as here, "*Lord, suffer me first*"... which words could hardly be spoken without a reference in the "*first*" to it.

60.] go thou and preach (literally, disseminate, go about announcing) the kingdom of God is peculiar to Luke, and shews the independence of his source of information. Am I wrong in supposing also, that

it connects this incident with the sending out of the Seventy, which follows immediately afterwards? 61, 62.] Peculiar to Luke. The answer of our Lord again seems to refer to the sending out into the harvest (ch. x. 2), for which the present Seventy were as it were the ploughmen, first breaking up the ground. The saying itself is to be explained simply from agricultural operations—for he who has his hand on the plough, guiding it, must look on the furrow which his share is making—if he look behind, his work will be marred.

serviceable, not '*fit*,' but well adapted, 'the right sort of workman.' The sense is more immediately applicable to the *ministry* of the Gospel of Christ, which will least of all things bear a divided service and backward looks,—but of course affects also every private Christian, inasmuch as he too has a work to do,—ground to break, and a harvest to reap.

CHAP. X. 1—16.] MISSION OF THE SEVENTY. It is well that St. Luke has given us also the sending of the *Twelve*:—or we should have had some of the Commentators asserting that this was the *same* mission. The discourse addressed to the Seventy is in substance the same as that to the Twelve, as the similarity of their errand would lead us to suppose it would be. But there is this weighty difference. The discourse in Matt. x. in its three great divisions (see notes there), speaks plainly of an office founded, and a

- <sup>a</sup> Matt. x. 1. *also*, and <sup>a</sup> sent them two and two before his face into every city and place, whither he himself would come.
- <sup>b</sup> Matt. ix. 37. <sup>2</sup> <sup>b</sup> *Therefore said he* unto them, The harvest truly is great, but the labourers are few: <sup>c</sup> pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. <sup>3</sup> Go your ways: <sup>d</sup> behold, I send you forth as lambs among wolves. <sup>4</sup> *Carry neither purse, nor scrip, nor shoes: and* <sup>e</sup> salute no man by the way.
- <sup>g</sup> Matt. x. 12. <sup>5</sup> *And into whatsoever house ye enter, first say, Peace be to this house.* <sup>6</sup> And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.
- <sup>h</sup> Matt. x. 11. <sup>7</sup> *And* <sup>v</sup> *in the same house* remain, <sup>i</sup> eating and drinking such things as they give: for the <sup>k</sup> labourer is worthy of his hire. Go not from house to house. <sup>8</sup> And into whatsoever city ye enter, and they receive you, eat such things as are set before you: <sup>9</sup> <sup>1</sup> and heal the sick that are therein, and say unto them, <sup>m</sup> The kingdom of God is come nigh unto you. <sup>10</sup> But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, <sup>11</sup> <sup>n</sup> Even the very dust of your city, which
- <sup>l</sup> ch. ix. 2.
- <sup>n</sup> Matt. iii. 2: iv. 17: x. 7. ver. 11.
- <sup>n</sup> Matt. x. 14. ch. ix. 5. Acts xiii. 51: xviii. 6.

<sup>u</sup> *read*, And he said.

<sup>v</sup> *render*, in the house itself.

ministry appointed, which was to involve a work, and embrace consequences, *co-extensive*, both in space and duration, *with the world*. Here we have *no such prospective view* unfolded. The whole discourse is confined to the *first division* there (vv. 1—15), and relates entirely to *present duties*. Their sending out was not to prove and strengthen their own faith,—but to prepare the way for this solemn journey of the Lord, the object of which was the announcement of the near approach of the kingdom of God,—and the termination of it, the last events at Jerusalem. Their mission being thus temporary, and expiring with their return, it is not to be wondered at that we *hear nothing of them in the Acts*. This last is surely an absurd objection to bring against the historic truth of their mission, seeing that the Acts are written *by this same Evangelist*, and the omission is therefore an argument *for*, and not against, that truth. The words should not be rendered, as in A. V., '*other seventy also*,' but as in margin, *others also, seventy in number*, see ch. xxiii. 32. The others may refer, either to the Twelve, ch. ix. 1, or perhaps, from the similarity of their mission, to the *messengers* in ch. ix. 52. But perhaps the

first is more probable, from the similarity of the discourses. The number of seventy might perhaps have reference to the *seventy elders* of Israel, Exod. xxiv. 1; Numb. xi. 16:—all sorts of fanciful analogies have been found out and insisted on (and moreover forced into the text), which are not worth recounting. 2.] See Matt. ix. 37 and notes. 3. 4.] The time was now one of greater danger than at the mission of the Twelve; therefore ver. 8 is bound immediately up with their *present sending*, whereas in Matt. x. 16 it regards a time yet distant in the future; also one requiring greater haste,—which accounts for the addition, *salute no man by the way*. These reasons also account for *merely the healing the sick* being enjoined, ver. 9. 6.] *the son of peace*: i. e. persons receptive of your message of peace;—see ref. 7—12.] See on Matt. x. 11—15. The particular directions here are different. 7.] *in the (that) house itself* (see ver. 5, where it was last spoken of, the *inhabitants* having been since mentioned) remain. Beware of rendering it *in the same house*, as A. V., which the original will not admit. 9.] *The kingdom of God is come nigh unto you* is a later announcement than generally, "*the kingdom*

“cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh [unto you]. <sup>12</sup> [But] I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. <sup>13</sup> Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. <sup>14</sup> But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. <sup>15</sup> And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. <sup>16</sup> He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

<sup>o</sup> Matt. x. 15.  
<sup>p</sup> Mark vi. 11.

<sup>p</sup> Matt. xi. 21.

<sup>q</sup> Ezek. iii. 6.

<sup>r</sup> Matt. xi. 22.

<sup>s</sup> see Ezek. xxvi. 20;

xxviii. 18.

<sup>t</sup> Matt. x. 40.

<sup>u</sup> Mark ix. 37.

<sup>v</sup> John xlii. 20.

<sup>w</sup> 1 Thess. iv. 8.

<sup>x</sup> John v. 23.

<sup>17</sup> And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. <sup>18</sup> And he said unto them, “I beheld Satan as

<sup>w</sup> John xii. 31;  
<sup>xvi. 11.</sup> Rev.  
<sup>ix. 1:</sup> xii. 8,  
<sup>9.</sup>

“read, cleaveth to us, on our feet.

<sup>x</sup> *omit.*

“read, shalt thou be exalted unto heaven? thou shalt be.

<sup>z</sup> *render, in.*

of God is at hand.” Matt. x. 7. <sup>13.</sup>] In these words, which our Lord had uttered before (Matt. xi. 21 ff.), He takes His solemn farewell of the cities where the greatest number of His miracles had been done, and discourses uttered: they being awful examples of that city just described. <sup>18.</sup>] See Matt. x. 40 and notes.

<sup>17—24.</sup>] RETURN OF THE SEVENTY. As in ch. ix. 6—10, St. Luke attaches the return of the Seventy very closely to their mission. They probably were not many days absent. They say nothing of the reception of their message,—or it is not brought out in the Gospel, as not immediately belonging to the great central object of narration; they rejoice that more power seems to be granted to them than even His words promised, seeing that He commissioned them only to heal the sick, not to cast out devils, as He did the Apostles, ch. ix. 1. That this was a ground of joy not to be *prominently brought forward*, is the purport of our Lord’s answer; the whole of which as far as ver. 24 inclusive is in the strictest connexion, and full of most weighty and deep truth. <sup>17.</sup>] The fact that it was in thy name is perhaps too much lost sight of in the words unto us here—the disciples rejoice in their own endowment, and the source of it is put into the background. <sup>18.</sup>] We may

understand these words in two ways: (1) we may say, that in this brief speech our Lord sums up *by anticipation*, as so often in the discourses in John, the whole great conflict with and defeat of the power of evil, from the first, even till accomplished by His own victory. The words, I beheld Satan as lightning fall from heaven, refer to the original fall of Satan, when he lost his place as an angel of light, not keeping his first estate; which fall however had been proceeding ever since step by step, and shall do so, till all things be put under the feet of Jesus, who was made lower than the angels. And this I beheld belongs to the period before the foundation of the world when He abode in the bosom of the Father. He is to be (see ver. 22) the great Victor over the Adversary, and this victory began when Satan fell from heaven. At the same time it may be doubted whether it is not (2) grammatically more correct, to refer the imperfect tense, I beheld, was beholding, to the time just past,—to the Lord’s prophetic sight at the time of the ministering of the Seventy. If this view be correct, the words do not refer to any “*triumph just gained*,” but to the Lord’s glorious anticipations of final triumph, felt during the exercise of power by His servants. as lightning.] Not the suddenness only

x Mark xvi. 18. lightning fall from heaven. <sup>19</sup> Behold, <sup>2</sup> I <sup>a</sup> give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. <sup>20</sup> Notwithstanding in this rejoice not, that the spirits are subject unto you; but [<sup>b</sup> rather] rejoice, because <sup>y</sup> your names are written in heaven. <sup>21</sup> In that hour <sup>c</sup> Jesus rejoiced in <sup>d</sup> spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes:

<sup>a</sup> read, have given.

<sup>b</sup> omit, with nearly all the authorities.

<sup>c</sup> many ancient authorities have, he rejoiced.

<sup>d</sup> read, with all the most ancient authorities, the holy spirit.

of the fall, but the brightness of the fallen Angel is thus set forth. The description is not figurative, but literal; i. e. as far as divine words can be said to be literal, being accommodated to our sensuous conceptions. See on this verse, Isa. xiv. 9—15, to which the words have a reference; and Rev. xii. 7—12.

18.] Our Lord here,—including all the evil and poison in nature in the power of the enemy,—from the power given Him over that enemy, asserts the gift to them, extended afterwards to all believers (Mark xvi. 18), of authority to ‘bruise the head of the serpent’ (Gen. iii. 15). There is an evident allusion to Ps. xci. 13.

20.] The connexion is—‘seeing that the power which I grant to you is so large, arising from my victory over the enemy,—make not one particular department of it your cause of joy, nor indeed the mere subjection of evil to you at all—but this,—the positive and infinite side of God’s mercy and goodness to you, that He hath placed you among His redeemed ones.’

the spirits is something different from the devils (demons) in those words above, and denotes a wider range of influence—influence over spirit for good—whereby the “spiritual things of wickedness” (so literally in Eph. vi. 12) are subjected to the believers in Christ.

written in heaven is an expression in various forms frequent in Scripture, and is opposed to “written in earth,” Jer. xvii. 13, said of the rebellious. But no immutable predestination is asserted by it;—in the very first place where it occurs, Exod. xxxii. 32, 33, the contrary is implied:—see Ps. lxix. 28; Isa. iv. 3; Dan. xii. 1; Phil. iv. 3; Heb. xii. 23; Rev. iii. 5, xiii. 8, xx. 12, 15. The words your names seem to be a reference to in thy name above, which perhaps was with them a medium of self-praise, as so often with

Christians. Our Lord says, ‘the true cause of joy for you is, not the power shewn forth by or in you in My Name, but that you, your names, are in the book of life’—as testified by the Spirit which “beareth witness with our spirit that we are children of God,” Rom. viii. 16. And this brings us to ver. 21, where our Lord rejoices in the revelation of these things even to the babes of the earth by the will and pleasure of the Father:—these things—not, the power over the enemy—but all that is implied in written in heaven.

This, which is the true cause of joy to the believer, causes even the Saviour Himself to triumph, anticipating Isa. liii. 11.

21.] The words the holy, before spirit, cannot well be excluded from the text; the expression as thus standing, is alone in the New Testament, but is agreeable to the analogy of Scripture: compare Rom. i. 4; Heb. ix. 14; 1 Pet. iii. 18: see also Rom. xiv. 17: 1 Thess. i. 6.

The ascription of praise, and the verses following, are here in the very closest connexion, and it is perfectly unimaginable that they should have been inserted in this place arbitrarily. The same has been said of their occurrence in Matt. xi. 25; and, from no love of harmonizing or escaping difficulties, but from a deep feeling of the inner spirit of both discourses, I am convinced that our Lord did utter, on the two separate occasions, these weighty words; and I find in them a most instructive instance of the way in which such central sayings were repeated by Him. It was not a rejoicing before (in Matthew), but only a confession: compare the whole discourse and notes.

That the introductory words in that hour, or “at that time,” may have been introduced from one passage into the other, and perhaps by some one who imagined them the same, I would willingly grant, if needful;

even so, Father; for so it seemed good in thy sight.

<sup>22</sup> \* All things are delivered to me of my Father: and <sup>a</sup> Matt. xxviii. 18. John iii. 35: v. 27: xvil. 2. b John i. 18: vi. 44, 45.

<sup>b</sup> no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son <sup>c</sup> will reveal him. <sup>23</sup> And he turned him unto his disciples, and said privately, \*Blessed are the eyes which see the things that ye see: <sup>24</sup> for I tell you, <sup>d</sup> that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. <sup>e</sup> Matt. xiii. 16. <sup>f</sup> 1 Pet. i. 10.

<sup>25</sup> And, behold, a certain lawyer stood up, and tempted him, saying, \*Master, what shall I do to inherit eternal life? <sup>26</sup> He said unto him, What is written in the law? how readest thou? <sup>27</sup> And he answering said, 'Thou <sup>g</sup> Deut. vi. 5.

\* many ancient authorities read, And he turned him unto his disciples, and said, All things . . .

<sup>f</sup> better, is pleased to.

not that, in the presence of such truths, such a trifle is worth mention, but that the shallow school of modern critics *do mention*, and *rest upon* such. On vv. 21, 22, see notes on Matt. xi. 25—27, observing here the gradual narrowing of the circle to which our Lord addresses himself, ver. 22 (margin),—then ver. 23 the same, with privately added. <sup>23.</sup> This verse should not be marked off from ver. 22 by a new paragraph, as is done in the A. V.: much less, as in the Gospel for the 13th Sunday after Trinity, joined with what follows: except perhaps that the lesson taught us by its occurring there is an appropriate one, as shewing us how the *grace of Christian love*, which is the subject of the following parable, fulfils and abounds over, legal obedience. It is in connexion with the preceding, and comes as the conclusion after the thanksgiving in ver. 21. A similar saying of our Lord occurs Matt. xiii. 16, 17, but uttered altogether on a different occasion and in a different connexion. <sup>24.</sup> prophets and kings] David united both these, also Solomon. There may be an especial reference to the affecting last words of David, 2 Sam. xxiii. 1—5, which certainly are a prophecy of the Redeemer, and in which he says, ver. 5, "This is all my salvation, and all my desire, though he make it not to grow:"—see also Gen. xlix. 18.

<sup>25—27.</sup> QUESTION OF A LAWYER: THE PARABLE OF THE GOOD SAMARITAN. Peculiar to Luke. As Stier remarks, it is

well that St. Luke has related the other incident respecting an enquiry of the same kind, for the critics would be sure to have maintained that this incident was another report of Matt. xix. 16. Such clear cases as this should certainly teach us caution, in cases where *no such proof is given* of the independence of the different narratives: and should shew us that both questions addressed to our Lord, and answers from Him, were, as matter of fact, repeated.

See however a case to which this remark does not apply, ch. ix. 57 ff.

<sup>25.</sup> No immediate sequence from ver. 24 is implied.

lawyer, a kind of scribe—"a doctor of the law," ch. v. 17—whose especial office it was to teach the law, see Tit. iii. 13; "one of the scribes," Mark xii. 28.

There is no reason to suppose that the lawyer had any hostile intention towards Jesus,—rather perhaps a self-righteous spirit (see ver. 29), which wanted to see what this Teacher could inform him, who knew so much already. Thus it was a *tempting* or *trying* of Jesus, though not to *entangle* Him: for whatever had been the answer, this could hardly have followed.

what shall I do] He doubtless expects to hear of some great deed; but our Lord refers him back to the Law of which he is a teacher.

<sup>26.</sup> how readest thou? A common rabbinical formula for eliciting a text of Scripture.

how! i.e. to what purpose; so that the answer should contain a summary of his reading in the Law.

<sup>27.</sup> The first part of this, together with

shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy <sup>g</sup>neighbour as thyself. <sup>28</sup> And he said unto him, Thou hast answered right: this do, and <sup>h</sup>thou shalt live. <sup>29</sup> But he, willing to <sup>i</sup>justify himself, said unto Jesus, And who is my neighbour? <sup>30</sup> And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. <sup>31</sup> And by chance there came down a certain priest that way: and when he saw him, <sup>k</sup>he passed by on the other side. <sup>32</sup> And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. <sup>33</sup> But a certain <sup>l</sup>Samaritan, as he journeyed, came where he was: and when he saw him, he had

<sup>g</sup> Lev. xix. 18.

<sup>h</sup> Lev. xviii. 5.  
Neh. ix. 39.  
Ezek. xx. 11,  
18, 21. Rom.

x. 6.  
<sup>i</sup> Job. xvi. 15.

<sup>k</sup> Ps. xxxviii.  
11.

<sup>l</sup> John iv. 9.

Deut. xi. 13 ff., the Jews had written on their phylacteries, and recited night and morning: but not the second; so that the idea that Jesus *pointed* to the phylactery of the lawyer, will not hold.

Meyer thinks the man answered thus, because he had before heard our Lord cite these in connexion, and with an especial view to asking the question "*who is my neighbour?*" It may have been so;—but I should rather believe the same spirit with which he began, to have carried him on to this second question. The words *willing to justify himself* seem to imply this; but see below. <sup>29.</sup> Meyer explains this: The questioner, having been by our Lord's enquiry, "*how readest thou?*" himself thrown into the position of the answerer, yet, "*willing to justify himself,*" wishing to carry out the purpose with which he asked at first, and to cover what otherwise would be his shame at being answered by so simple a reply, and that his own,—asks, "*who is my neighbour?*"—I may observe that we need not take the whole of this explanation, but may well suppose that "*to justify himself*" may mean, "to get himself out of the difficulty: viz. by throwing on Jesus the definition of *one's neighbour*, which was very narrowly and technically interpreted among the Jews, excluding Samaritans and Gentiles."

<sup>30.</sup> answering, literally, taking him up,—implies that the question was made an occasion of *saying more than the mere answer*. <sup>31.</sup> went down, both because Jerusalem was higher, and because '*to go up*' is the usual phrase for journeying towards a metropolis.

from Jerusalem to Jericho, about 150 stadia (i.e. about 18 miles 6 furlongs) distant. The road passed through a wilderness (Josh. xvi. 1) which was notorious for the robberies committed there. "Araba, . . . which race, given to habits of plunder, to this day infests the borders of Palestine, and lies in wait for travellers from Jerusalem to Jericho, as our Lord relates in the Gospel." Jerome, Commentary on Jer. iii. 2. The same Father, who lived for many years in the neighbourhood, mentions that a part of the road was so infamous for murders, as to be called the red or bloody way, and that in his time there was a fort there garrisoned by Roman soldiers, to protect travellers.

<sup>32.</sup> fell among: i.e. they surrounded him. stripped him, not merely of his clothing, but of all he had;—"despoiled him," as the Vulgate renders it.

<sup>31.</sup> Many priests journeyed this way, for Jericho was a priestly city; this man is perhaps represented as having been up to Jerusalem in the order of his course, and returning.

The Law and Prophets enjoined the act of mercy which this priest refused; see Exod. xxiii. 4, 5: Deut. xxii. 1—4: Isa. lviii. 7, not, it is true, *literally*,—and therefore he neglected it. He did not even go up to him to examine him, but passed by on the opposite side of the road.

<sup>33.</sup> The Levite, the inferior minister of the law, did even worse; when he was at the place, he came and saw him;—came near, and then passed, as the other.

<sup>33—35.</sup> The Samaritans were *entirely, not half*, Gentiles. Why our Lord mentions the name here, see below.

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compassion [§ on him], <sup>34</sup> and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. <sup>35</sup> And on the morrow [<sup>h</sup> when he departed], he took out two <sup>i</sup> pence, and gave them to the host, and said [<sup>h</sup> unto him], Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. <sup>36</sup> Which [<sup>h</sup> now] of these three, thinkest thou, was neighbour unto him that fell among the thieves? <sup>37</sup> And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

§ not in the original.

<sup>h</sup> omitted by many of the oldest authorities.

<sup>i</sup> render, denarii.

had compassion] This was the great difference between the Samaritan and the others;—the actions which follow are but the expansion of this compassion. oil and wine] These were usual remedies for wounds in the East; Galen, cited by Wetstein, prescribes thus for a wound in the head. "*Rub down the tenderest leaves of the olive,—pour in oil and red wine, and make a plaster:*"—see also Isa. i. 6. on his own beast, thereby denying himself the use of it.

This is the only place where an inn, as we understand the word, a house for reception of travellers kept by a host, as distinguished from an empty caravan-serai, is mentioned. The Rabbinical writers frequently speak of such, but under a name adopted from this Greek word. Bleek remarks that this serves to shew, that there were such inns in, that neighbourhood, though certainly they were not frequent. two denarii] Some see in this, two days' wages. See note on Matt. xx. 2.

<sup>36.</sup>] It will be observed that our Lord not only elicits the answer from the questioner himself, but that it comes in an inverted form. The lawyer had asked, to whom he was to understand himself obliged to fulfil the duties of neighbourship? but the answer has for its subject one who fulfilled them to another. The reason of this is to be found,—partly in the relation of neighbourship being mutual, so that if this man is my neighbour, I am his also;—but chiefly in the intention of our Lord to bring out a strong contrast, by putting the hated and despised Samaritan in the active place, and thus to reflect back the likewise more pointedly. "Observe, that the was neighbour, is literally became neighbour. The neighbour Jews became strangers, the

stranger Samaritan became neighbour, to the wounded traveller. It is not place, but love, which makes neighbourhood." Wordsworth. <sup>37.</sup>] The lawyer does not answer—"The Samaritan?" he avoids this; but he cannot avoid it in conviction and matter of fact. do thou likewise, i. e. 'count all men thy neighbours, and love them as thyself.' The student accustomed to look at all below the surface of Scripture, will not miss the meaning which lies behind this parable, and which—while disclaiming all fanciful allegorizing of the text—I do not hesitate to say that our Lord Himself had in view when He uttered it. All acts of charity and mercy done here below, are but fragments and derivatives of that one great act of mercy which the Saviour came on earth to perform. And as He took on Him the nature of us all, being 'not ashamed to call us brethren,' counting us all His kindred,—so it is but natural that in holding up a mirror (for such is a parable) of the truth in this matter of duty, we should see in it not only the present and prominent group, but also Himself and His act of mercy behind. And thus we shall not (in spite of the scoffs which are sure to beset such an interpretation, from the superficial school of critics) give up the interpretation of the Fathers and other divines, who see in this poor traveller, going from the heavenly to the accursed city (Josh. vi. 26: 1 Kings xvi. 34),—the race of man, the Adam who fell;—in the robbers and murderers, him who was a murderer from the beginning (John viii. 44);—in the treatment of the traveller, the deep wounds and despoilment which we have inherited from the fall;—in the priest and the Levite passing by, the inefficacy of the law and sacrifice to heal



<sup>38</sup> Now it came to pass, as they went, that he entered into a certain village: and a certain woman named

<sup>m</sup> John xi. 1:  
xii. 2, 3.

<sup>n</sup> Luke viii. 35.  
Acts xxii. 3.

<sup>m</sup> Martha received him into her house. <sup>39</sup> And she had a sister called Mary, <sup>n</sup> which also sat at *Jesus'* feet, and heard his word. <sup>40</sup> But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. <sup>41</sup> And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: <sup>42</sup> but one thing is needful:

*I read, with many ancient authorities, the Lord's.*

and clothe us: Gal. iii. 21 (Trench remarks that the Church, by joining the passage Gal. iii. 16—23 as Epistle, with this Parable as Gospel for the 13th Sunday after Trinity, has stamped this interpretation with her approval):—in the good Samaritan, Him of whom it was lately said, “Say we not well that *thou art a Samaritan*, and hast a devil?” (John viii. 48)—who came to *bind up the broken-hearted*, to give them the *oil of joy for mourning* (Isa. lxi. 1 ff.);—*who for our sakes became poor, that we through His poverty might become rich*: who, though now gone from us, has left with us precious gifts, and charged His ministers to feed His lambs, promising them, when the chief Shepherd shall appear, a crown of glory that fadeth not away (1 Pet. v. 2, 4). Further perhaps it is well not to go;—or, if we do, only in our own private meditations, where, if we have the great clue to such interpretations, *knowledge of Christ for ourselves*, and a *sound mind* under the guidance of His Spirit,—we shall not go far wrong. But minutely to allegorize, is to bring the sound spiritual interpretation into disrepute, and throw stumbling-blocks in the way of many, who might otherwise arrive at it.

<sup>38—42.</sup> ENTERTAINMENT OF OUR LORD AT THE HOUSE OF MARTHA AND MARY. It surely never could be doubted who this Martha and Mary were, nor where this took place,—but that the harmonizing spirit has so beclouded the sight of our critics. Bengel believes them *not to be the sisters of Lazarus*, but another Martha and Mary somewhere else;—and this in spite of the deep psychological identity of characters which meets us in John xi. xii. Gresswell, still more strangely, believes the *persons to be the same*, but that they had *another residence* in Galilee. I shall, as elsewhere, take the text in its most obvious and simple interpretation, and where nothing definite is

inserted in it, throw light on it from what we know from other sources. And I believe most readers will agree with me in taking these for the sisters of Lazarus, and the village for Bethany.

<sup>38.</sup> as they went need make no difficulty—the whole of the events related in this section of the Gospel are allotted, as in the widest sense they belonged, to the *last journey of our Lord from Galilee*, which ended in the triumphal entry into Jerusalem;—see note on ch. ix. 51 ff. Jesus, as we know that He afterwards did, so now probably, when at Jerusalem (at the feast of Dedication), abode at Bethany. He ‘loved’—(only used in this sense by John with regard to *this family* and to *himself*)—Martha and Mary and Lazarus—and this word implies surely hospitality and intercourse.

a certain woman.] It does not follow that Martha was a widow; the incident brings out the *two sisters*, and therefore no others are mentioned. She may have had a husband or a father living. At all events, it is a consistency belonging to real life, that we find the same person prominent in the family in John, as here.

<sup>39.</sup> It does not appear that the meal *had begun*; far rather is it likely that Martha was busy about *preparing* it. Mary sat at the Lord's feet, as His disciple, while He was discoursing.

<sup>41, 42.</sup> The repetition of her name indicates reproof.

thou art careful (it is the same word as that in Matt. vi. 25, &c., and there rendered “to take anxious thought”) expresses the inner anxiety:—troubled, the outer bustle and confusion.

one thing.] Perhaps we should not express the two words more definitely, for fear of narrowing the wide sense in which they are spoken. I can hardly doubt that our Lord, in the *first* and *most obvious* meaning indicated that simpler preparation would have been all that was needful, but the *many* leads to the *one*, and that to the

and Mary hath chosen that good part, which shall not be taken away from her.

XI. <sup>1</sup> And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. <sup>2</sup> And he said unto them, When ye pray, say, \*Our Father [*\* which art in heaven*], Hallowed be thy name. Thy kingdom come. [*\* Thy will be done, as in heaven, so in earth.*] <sup>3</sup> Give us day by day our daily bread. <sup>4</sup> And forgive us our sins; for we also forgive

\* omit : see note.

good part, the "one" being the middle term of comparison between the *natural* "many" and the *spiritual* "good part." So that the whole will imply—only *within* the circle of Christ's disciples, those who act from love (mistaken or otherwise) to Him,—much as John vi. 27,—and will set before us the bread which perisheth on one hand, and that which endureth to everlasting life on the other. The good portion is the *one thing* which is needful—see John vi. 53,—the *feeding on the bread of life by faith*; which faith cometh by hearing, and hearing by the *word of Christ*, which Mary was now receiving into her soul, and which (John vi. 54) shall never be taken away, but result in everlasting life.

The two types of character have ever been found in the Church; both, caring for Him, and for love to Him doing what they do: but the one busy and restless, anxious, and stirring; the other quiet and humble, content to sit at His feet and learn. We see here which of the two He praises. But on the other hand we must not derive any argument hence against an active Christian life of doing good: *this is*, in fact, to sit at His feet and learn—to take His yoke on us, and learn of Him. It is the bustling about the *many things* of which there is no need, which is blamed; not the working out the fruits of the Spirit, which are needful, being parts themselves of the *good part*.

CHAP. XI. 1—18.] JESUS TEACHES THE DISCIPLES TO PRAY. The locality and time of the following incident are alike indefinite. The only limits are those of the great journey which is the subject of this section. There is no reason for supposing this to be the *only occasion* on which the Lord delivered this prayer to His disciples. In the Sermon on the Mount, it stands in close connexion with what goes before;—and here also. In so weighty a summary of His teaching as that was, He was not likely, when speak-

ing of prayer, to omit it;—when asked by His disciples to teach them to pray, He was not likely to depart from the form once given them. Such are ordinary probabilities, antecedent to every question affecting the two Gospels: and those critics who throw aside all such, are *far more prejudiced* in reality, than those who allow them full weight. "The peculiar and abridged form in Luke," says Meyer, "*is a proof that the apostolic Church did not use the Lord's prayer as a form.*" Rather, we may say, a proof of the fidelity with which our Evangelist reproduced his original reports, not correcting them, as others after him did, to suit the forms most probably in use. If the apostolic Church did not use the Lord's Prayer as a form,—*when did it use begin*, which we find in every known Liturgy? 1.]

as John also . . . . of this fact we know nothing beyond the allusion here. 2.] When ye pray say . . . more definite than "*after this manner pray ye . . .*" in Matthew. On the prayer itself, see notes on Matt. vi. 9—13. The clauses printed in brackets in the text could hardly by any possibility have been *omitted* by any, had they ever formed a part of it. The shorter form, found in the Vatican, the most ancient of all our MSS., and in the recently published Sinaitic MS., was the original one: then the copyists inserted the clauses which were not found here, taking them from St. Matthew. That this, and not the converse process, must have been the one followed, is evident to any one who considers the matter. Stier's argument, that our text has not been conformed to Matthew, because the doxology has never been inserted here, seems to me to tend in quite another direction: the doxology was inserted *there*, because *that was the form in general liturgical use, and not here*, because *this form was never used liturgically.* 2.] literally . . . . for that day's need, or, for

every one that is indebted to us. And lead us not into temptation [1; *but deliver us from evil*]. <sup>5</sup> And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; <sup>6</sup> for a friend of mine in his journey is come to me, and I have nothing to set before him? <sup>7</sup> And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. <sup>8</sup> I say unto you, <sup>b</sup> Though he will not rise and give him because he is his friend, yet because of his <sup>m</sup> *importunity* he will rise and give him as many as he needeth. <sup>9</sup> <sup>c</sup> And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. <sup>10</sup> For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. <sup>11</sup> <sup>d</sup> If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

<sup>b</sup> ch. xviii. 1.  
80.

<sup>c</sup> Matt. vii. 7;  
xii. 22. Mark  
xi. 24. John  
xv. 7. James  
i. 6. 1 John  
iii. 22.

<sup>d</sup> Matt. vii. 9.

<sup>1</sup> omit: see note.

<sup>m</sup> render, shamelessness.

that day. 4.] for we also . . . expressed here more strongly than in Matthew, as the plea for the exercise of the divine forgiveness to us,—‘for it is our own practice also to forgive:’ but notice the difference—there is no sin in this second case, between man and man, only the ordinary business word of this world.

5.] Now follows a parable on continuing instant in prayer, of the same nature as that in ch. xviii. 2. ff. In both parables, the argument is that called ‘*à fortiori*’; “if *selfish man* can be won by prayer and importunity to give, and *unjust man* to do right, much more certainly shall the *bountiful* Lord bestow, and the *righteous* Lord do justice,” Trench; who further remarks, that here *intercessory* prayer is the subject of the parable; there, *personal*. And, that we must remember that all reluctance on the part of God to answer our prayers is not real, but *apparent* only, and arises from deeper reasons working for our good: whereas the reluctance in these two parables is *real*, arising from selfishness and contempt of justice.

6. in his journey] In the East it was and is the custom to travel late at night, for coolness sake.

Why three loaves does not appear. I forbear to give the allegorical interpretations of the number, which abound: the significance of the *thing asked for*, see below on ver. 13.

7.] We have an interesting frag-

ment of domestic life here given us. The door is ‘barred,’ not only ‘shut;’ there is the trouble of unbarring it: the *father* and *children* are in bed (observe how in all the parables which place the Father, or the Husband, before us, the *Mother*, or the *Bride*, does not appear); and he cannot (i. e. will not, cannot from being overcome by reluctance) rise and give to him.

8.] The word is too mildly rendered in the A. V. by ‘*importunity*.’ It should be, as in margin, *shamelessness*. It is presupposed here that the postulant goes on knocking and asking.

9.] What follows is in the closest connexion. and will not bear the idea that it is transferred here merely as being appropriate. The asking, seeking, knocking, all answer to the *features of the parable*.

10.] declares to us not merely a result observable here among men, (in which sense it is *not universally true*), but a *great law of our Father’s spiritual Kingdom*: a clause out of the eternal Covenant, which cannot be changed.

11–13.] Our Lord sets forth the certainty of our obtaining the Holy Spirit, (*the unspeakable gift*, in which all other good gifts are included,) from our Father, by another ‘*à fortiori*’ argument, drawn from the love of earthly parents, so far less careful and tenderly wise than He is over His children. For the rest, see notes on Matt. vii. 7 ff. The egg and scorpion are added here.

<sup>12</sup> or if he shall ask an egg, will he <sup>a</sup> offer him a scorpion ?

<sup>13</sup> If ye then, being evil, know how to give good gifts unto your children : how much more shall <sup>o</sup> your heavenly Father give the Holy Spirit to them that ask him ?

<sup>14</sup> • And he was casting out a devil, and it was dumb. • Matt. ix. 32. xii. 22.  
And it came to pass, when the devil was gone out, the dumb spake ; and the <sup>p</sup> people wondered. <sup>15</sup> But some of

<sup>a</sup> render, give : the word is the same as above.

<sup>o</sup> literally, the Father from heaven. "Your" is not expressed at all.

<sup>p</sup> render, multitudes.

The *serpent* and *scorpion* are the *positively mischievous* : the samples, ch. x. 19, of the "power of the enemy" — the stone, that which is simply *unfit for food*. So that God's answers to our prayers consist of neither useless nor mischievous things, but of His best gift—His Holy Spirit—in all the various and fitting manifestations of His guidance, and consolation, and teaching, in our lives. This is (because this takes of and imparts to us by leading us continually to Him who is) the "bread" of the parable; — the "*father of the family*" is the Father from Heaven, with whom however the night is as the day, who never slumbers nor sleeps. It has been noticed how by the hungry traveller coming to the man, may be imported, in the depth of the parable, the awakening in a man's own soul (which is so precious to him) of that hunger which he has nothing to satisfy, and which none but God can satisfy. The reader may, as in the foregoing parable, follow out this clue for himself (provided it be done soberly) with much interest and profit.

Notice that when we address God (Matt. vi. 9), He is "*Our Father* (which is) *in heaven*" — when He answers us, He is *the Father from heaven*. In the former case, we go up into Him and His abode; in the latter He comes down to us.

14—36.] ACCUSATION OF CASTING OUT DEVILS BY BEELZEBUB, AND DEMAND OF A SIGN FROM HEAVEN, OUR LORD'S DISCOURSE THEREUPON. Matt. xii. 22—46. Mark iii. 23—30. The reasonings of Mr. Greswell to shew that St. Luke relates an entirely different incident from St. Matthew and St. Mark, able and well conducted as they are, fail to carry conviction to my mind. The marks of identity are too many and striking to be mistaken; and on the plan of discrimination which he has adopted, I am persuaded that we might prove four distinct Crucifixions and Resurrections to have happened just as easily. Besides, it

is quite impossible to carry the hypothesis throughout this section of St. Luke's Gospel: and when it has been once given up, a considerable difference is made in the way of regarding the various narrations. On the side of which Evangelist the strict accuracy lies, it is next to impossible for us now to decide. I am inclined to think that the section from ch. xi. 14—xii. 53 (or rather perhaps 59) is a connected whole, or, at all events, is intended to form such. But then the whole is introduced (ver. 14) without any mark of connexion with the preceding, and terminated as abruptly. On the other hand, the narrative in Matthew is introduced by his usual "*Then*" following upon a very general description of a *retirement* of our Lord, and His being pursued by multitudes, all of whom He healed; but whether the *multitudes* are the same, and the "*then*" meant to specify that this incident occurred *then and there*, is by no means certain. Nor is the close of the section (xii. 50) bound very closely to xiii. 1, which commences "*In that day*" (not as the A. V., see margin), and can hardly be said with certainty to define *the very same natural day*. We may observe that the attendant circumstances, as introduced and closed in Mark iii. 20; iv. 1, are equally indeterminate. I therefore leave the difficulty where I found it, and where I believe it will ever remain, during our present state of imperfection: only observing, that the important incident and discourse grounded on it are no way thereby invalidated in authority. It seems to have been a portion of the evangelic history, the position of which was not exactly and satisfactorily fixed; of which there have been already some instances (see ch. ix. 57—62), and there are, as will be seen, yet more as we proceed. <sup>14.] dumb</sup>  
—and *blind*, Matthew, ver. 22, where see notes on all the common matter.

<sup>15.</sup> some of them] No inference can here

f Matt. ix. 34: xii. 24.      them said, ' He casteth out devils through <sup>a</sup> Beelzebub the chief of the devils. <sup>16</sup> And others, tempting him, <sup>e</sup> sought of him a sign from heaven. <sup>17</sup> <sup>h</sup> But he, <sup>i</sup> knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. <sup>18</sup> If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through <sup>a</sup> Beelzebub. <sup>19</sup> And if I by <sup>a</sup> Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. <sup>20</sup> But if I <sup>k</sup> with the finger of God cast out devils, no doubt the kingdom of God is come upon you. <sup>21</sup> <sup>l</sup> When <sup>r</sup> a strong man armed keepeth his palace, his goods are in peace: <sup>22</sup> but <sup>m</sup> when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he <sup>n</sup> trusted, and divideth his spoils. <sup>23</sup> <sup>n</sup> He that is not with me is against me: and he that gathereth not with

k Exod. viii. 19.

l Matt. xii. 29. Mark iii. 27.

m Isa. liii. 12. Col. ii. 15.

n Matt. xii. 30.

<sup>a</sup> in the original, Beelzebub.

<sup>r</sup> render, the.

<sup>n</sup> render, had trusted.

be drawn that these persons were not Pharisees (as Gresswell has done), and consequently that the charge proceeded from a different quarter. <sup>16.</sup> This is not mentioned *here* by St. Matthew, but further on in the discourse, ver. 38. No distinction can be drawn, as Gresswell has done, for the purpose of maintaining that the two incidents were distinct, between

"a sign" and "a sign from heaven:" for (1) our Lord answers the demand in both places by the same reply, the sign of Jonas; see also Matt. xvi. 1-4; and (2) the ordinary Jewish idea attached to a sign would imply from heaven: see notes on Matt. xvi. 1. <sup>17.</sup> knowing their thoughts: so Matthew also, ver. 25. <sup>20.</sup> with the finger of God] "*by the Spirit of God,*" Matthew. No distinction can be established, as Gresswell attempts. The one expression explains the other. What was done (Hebraistically speaking) by the finger of God, was done by the Spirit of God. We have much greater variations than this in sayings demonstrably the same. <sup>21.</sup> This parabolic sentence is in close connexion with many prophetic sayings, Isa. xl. 10 marg., liii. 12, and most pointedly Isa. xlix. 24, 26. It will be remembered that the Baptist called the Lord by this name, a stronger, or one who is mightier—placing after it, it is true, "*than I,*" but still using it as indicative of the Almightiness of the Son of God,

rather than in comparison with himself.

The strong man is the adversary, Satan; his palace this present world.—John xii. 31; xiv. 30; xvi. 11. His goods or tools, or spoils,—are the sons of men,—2 Tim. ii. 26; 1 John v. 19 (margin). With these is he clothed and armed, or rather with their evil capacities, which he furbishes and brightens for his use: with this whole armour of the devil, compare by way of contrast, the "whole armour of God," Eph. vi. 11-20. Without these arms and tools he would be powerless: the evil one must have evil men—something receptive of evil—to work upon. But these the Stronger than he takes from him, and divides his spoils, Isa. liii. 12. He divides his spoils—turns to His own use and that of His followers all that good which the enemy had corrupted into evil.

The Stronger had already come into the strong man's house—the Saviour, into the world—and was robbing him of his captives, and making them into His own disciples—e.g. Mary Magdalene and others: but the work was not fully completed yet, till the Lord, by and in His death, overcame him that had the power of death, i.e. the devil. And that His great victory is still proceeding:—He is still taking from him one and another,—rescuing the sons of men by the power of His Gospel, till the end, when He shall (Rev. xx. 1 ff.) bind him in the abyss; and though he be

me scattereth. <sup>24</sup> When the unclean spirit is gone out of <sup>o</sup> Matt. xii. 43.  
 a man, he walketh through dry places, seeking rest; and  
 finding none, he saith, I will return unto my house whence  
 I came out. <sup>25</sup> And when he cometh, he findeth it swept  
 and garnished. <sup>26</sup> Then goeth he, and taketh to him  
 seven other spirits more wicked than himself; and they  
 enter in, and dwell there: and <sup>p</sup> the last state of that man  
 is worse than the first. <sup>John v. 14.  
Heb. vi. 4.  
x. 20. 3 Pet.  
ii. 20.</sup>

<sup>27</sup> And it came to pass, as he spake these things, a  
 certain woman <sup>t</sup> of the company lifted up her voice, and  
 said unto him, <sup>q</sup> Blessed is the womb that bare thee, and  
 the paps which thou hast sucked. <sup>28</sup> But he said, Yea,  
<sup>r</sup> rather, blessed are they that hear the word of God, and  
 keep it. <sup>29</sup> And when the <sup>u</sup> people were gathered thick  
 together, he began to say, <sup>v</sup> This is an evil generation:

<sup>t</sup> render, from among the multitude.

<sup>u</sup> render, multitudes were gathering.

<sup>v</sup> read, This generation.

loosed for the final conflict by His suffer-  
 ance, shall cast him overthrown into the  
 lake of fire for ever. Rev. xx. 14.

23.] See on Matthew, ver. 30. <sup>24—26.</sup>  
 See on Matt. xii. 43. <sup>27, 28.</sup>

This little but most instructive incident, here  
 interposed, serves to shew the originality  
 of St. Luke's account, and that, whatever  
 its position may be, it is *itself* of the high-  
 est authority. The woman apparently was  
 influenced by nothing but common-place  
 and unintelligent wonder at the sayings  
 and doings of Jesus:—and she broke out,  
 with true womanly feeling, into a blessing  
 of the mother who bare such a wonder-  
 ful Teacher. Such seems to be the ac-  
 count of the incident itself.

Our Lord's reply is indeed wonderful:—(1) In  
*reproof*. He corrects in her the un-  
 apprehensiveness of His word, which had  
 caused her to go no further into the  
 meaning of it than this ordinary eulogy  
 imported,—and gives her an admonition  
 how to profit better by it in future.

(2) In *humility*. He disclaims all this  
 kind of admiration, for *his humanity*: and  
 says not *'my word,'* but *the word of God*,  
 which is in fact the same, but takes the  
 view off from Him in His abasement, unto  
 the Father who sent Him. (3) In

*truth*. He does not deny the honour  
 hereby pronounced upon His mother, but  
 beautifully turns it to its true side—viz.  
 that which was given her long since—  
 blessed is she that believed, ch. i. 45.  
 Her blessedness consisted not so much

in being His mother, as in her lowly  
 and faithful observance of the word of the  
 Lord spoken to her; see ch. ii. 19, 51.  
 Nor again does He deny that to have  
 borne Him was an honour—yea, rather:  
 —'yes, indeed, but.'

(4) In *prophetic discernment*. It will be seen that this  
 answer cuts at the root of all worship of  
 Mary, and shews us in what the true  
 honour of that holy woman consisted,—in  
*faith and obedience*. As the mother of  
 the Lord, she represents our human race,  
 unto whom a child is born, a son is given;  
 no *individual* exclusive honour is due to  
 her, any more than to Cornelius, who was  
 singled out from the Gentile world, and  
 honoured by an angelic message relative  
 to the divine purposes:—if she were, as  
 there is every reason to conclude she was,  
 a believer in her Son, *the Son of man*, she  
 bore Christ in a far higher and more  
 blessed sense than by being His mother in  
 His humanity. And this honour may all  
 believers in Him partake of with her;  
 therefore the Lord says not "*she that*  
*heareth* . . ." but *they that hear*. The last  
 and boldest perversion of these words of  
 our Lord by Father Newman, viz., that  
 He thus does but still further exalt her  
 honour, in that, besides being His mother,  
 she heard His word and kept it, need only  
 be mentioned, to show the follies to which  
 able men are abandoned, who once desert  
 truth and simplicity. <sup>29.]</sup> This is  
 now in answer to those who sought of Him  
 a sign from Heaven. <sup>when the mul-</sup>

<sup>w</sup> *they seek* a sign; and there shall no sign be given it, but the sign of Jonas [<sup>x</sup> *the prophet*]. <sup>30</sup> For as <sup>t</sup> Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. <sup>31</sup> <sup>u</sup> The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, <sup>y</sup> *a greater than Solomon is here*. <sup>32</sup> The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for <sup>x</sup> they repented at the preaching of Jonas: and, behold, <sup>a</sup> *a greater than Jonas is here*. <sup>33</sup> <sup>y</sup> No man, when he hath lighted a candle, putteth it in a secret place, neither under <sup>a</sup> a bushel, but on <sup>a</sup> a candlestick, that they which come in may see the light. <sup>34</sup> <sup>a</sup> The <sup>b</sup> *light* of the body is <sup>bb</sup> *the eye*: [<sup>c</sup> *therefore*] when thine eye is single, thy whole body also is <sup>cc</sup> *full of light*; but when thine eye is evil, thy body also is <sup>d</sup> *full of darkness*. <sup>35</sup> Take heed therefore that the light which is in thee be not darkness. <sup>36</sup> If thy whole body therefore be <sup>cc</sup> *full of light*, having no part

<sup>w</sup> *render*, it seeketh.

<sup>x</sup> *omit*.

<sup>y</sup> *render*, there is more than Solomon here.

<sup>a</sup> *render*, there is more than Jonas here.

<sup>a</sup> *render*, the: and correct similarly in Matt. v. 15.

<sup>b</sup> *render*, candle. *It is the same word as that so rendered above, and is used in allusion to that.*

<sup>bb</sup> *read*, thine.

<sup>c</sup> *omit*.

<sup>cc</sup> *render*, light.

<sup>d</sup> *render*, dark.

titudes were gathering . . . perhaps in expectation, as He paused in His discourse, that the sign was now about to be shewn:—see notes on Matthew for the main subject.

Here we have one part of the sign of Jonas brought out, which is not touched on in Matthew, viz. his *preaching after his resurrection* to the Ninevites, announcing—for that would necessarily be involved in that preaching—the wonderful judgment of God in bringing him there,—and thus *making his own deliverance*, that he might *preach to them, a sign* to that people; which sign (ver. 32) they received, and repented;—but more than Jonas, a greater sign by far, this generation shall reject.

<sup>32.</sup> Not '*a greater than Jonas*,' or '*than Solomon*;' but Jonah here is used as equivalent to *the sign of* Jonah,—so that more applies to Him *who is the sign* to this generation:—a sign, greater, both in its *actuality*, its *significance*, and its *consequences*. The order, here, seems to be for the sake of climax;—

for the undervaluing and not appreciating His *wisdom*, will not lie so heavy on them in the judgment, as the *rejection* of His *preaching of repentance*. <sup>33–36.</sup>

Our Lord goes on to speak of His teaching and miracles, which this generation despised, and demanded a sign from heaven in preference; He tells them that they will not see the significance of them, because they shut the eyes of their understanding, which should be the light of the soul;—this is set before them in a parable concerning the light of the body, which is the outward eye. The sentences are repeated from the Sermon on the Mount, see Matt. v. 15; vi. 22 f. (where see notes on all that is common), and ch. viii. 16; but, as has been shewn, the truth shines from a different side of them here. <sup>33.</sup> a *secret place*—more properly, a *crypt*, or covered passage.

<sup>36.</sup> It has been said of this verse by a very able expositor (De Wette) that it is "*tautological: the second member contains the same assertion*"

dark, the whole shall be <sup>cc</sup>full of light, as when <sup>e</sup>the bright shining of a candle doth give thee light. <sup>37</sup> And as he spake, a certain Pharisee besought him to <sup>f</sup>dine with him: and he went in, and sat down to meat. <sup>38</sup> And <sup>a</sup>when the Pharisee saw it, he marvelled that he had not first washed before <sup>f</sup>dinner. <sup>39</sup> <sup>b</sup>And the Lord said unto him, Now do <sup>b</sup>Matt. xxiii. 23. ye Pharisees make clean the outside of the cup and the

<sup>e</sup> render, a candle lighteneth thee with its brightness.

<sup>f</sup> see note.

as the first."—Let us examine this. 'When thine eye is single (ver. 34),—i. e. *simple*,—straight and single-seeing,—thy whole body will be light.' Then (ver. 36),—'*if this be so*,—if thy whole body be light, having no part dark,—then it shall all be light as when a lamp with its brightness illuminates thee.' Of what is our Lord speaking? Of *His teaching*, as apprehended by the simple, single-seeing soul. If then the soul be so,—having no part darkened by prejudice or selfish lusts, and approach thus to His teaching, it shall be wholly illuminated by it, as by the candle of the Lord, searching its inward parts. So this saying, which, even as it stands, is not tautological,—for the second clause expresses the further result and waxing onward of the shining light, arising from the singleness of the eye,—becomes, in its spiritual significance, a weighty declaration of truth, answering to ch. viii. 15 :—see also John viii. 12.

37—54.] DISCOURSE AGAINST THE PHARISEES. There can be no antecedent improbability in the supposition that our Lord spoke on various occasions, and with various incidental references, the component parts of that great anti-pharisaic discourse contained in Matt. xxiii. *That was spoken* in the temple, during the last week of His ministry; it formed the *solemn close of His public teaching*,—and at the end of it He departed out of the temple to return no more. I do not think it possible to suppose any part of that discourse in Matthew to be related otherwise than in its true place; all probability is against such an idea,—and so is the character of the reports of discourses in that Gospel, in general so strictly coherent and exact. There is then but one supposition left, unless we suppose St. Luke to have put together at random a number of fragments, and to have inserted them here, *creating an occasion for them* (for it amounts to this), which is equally inconceivable. And that is, that our Lord *spoke at this meal*, the occasion being the wonder of the Pharisees at His not washing before sitting down to meat,

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parts of that discourse, with which He afterwards solemnly closed His public ministry. See throughout, notes on Matt. xxiii.

37. to dine] This meal, as also that in John xxi. 12, 15, was not what we now understand by *dinner*, an afternoon meal, but the first meal of the day, the breakfast or dejeuner in the prime of the morning. We may retain *dine* (indeed we have no other fitting word) provided we remember this.

38.] The *expression* of this wonder is not stated, but it is probable that it found expression in some open way. Our Lord would hardly have so suddenly begun, *ye Pharisees*, unless something had been *said*, to which by assent they were parties. See His proceeding when *nothing was said*,—ch. vii. 39, 40. washed] literally baptised. This use of the word shews that it did not imply necessarily *immersion of the whole body*;—for it was only the hands which the Pharisees washed before meat.

39.] There is not the least improbability or incongruity in our Lord's having thus spoken *as a guest at a meal* (as some of the German Commentators maintain);—His solemn work of reproof and teaching was never suspended out of mere compliment,—nor were the intentions of the Pharisees towards Him so friendly as these invitations seem to imply. They were given mostly from deference to popular opinion, and from no love to Him;—sometimes even with a directly hostile object. See vv. 53, 54, and compare also ch. vii. 44—46. Observe also, that the *severest parts* of the discourse in Matthew (vv. 13—22, 33) were not uttered on this occasion.

Now, i. e. as instanced by your present conduct—Here is an instance of your, &c. the cup and the platter—understand, 'in the proverb'—or perhaps the application is left to be ethymologically filled up, for the next clause presupposes it. the outside and the inward part of a man, are not the outside and inside of the body—but the outside apparent conduct, and the inner unseen

B B



c Titus i. 16.

d Isa. lviii. 7.  
Dan. iv. 37.  
ch. xii. 33.

e Matt. xxiii.  
23.

f Matt. xxiii. &  
Mark xii. 38,  
39.

g Matt. xxiii.  
27.

h Ps. v. 9.

i Matt. xxiii. &

platter; but <sup>c</sup> your inward part is full of <sup>e</sup> ravening and wickedness. <sup>40</sup> Ye fools, did not he that made that which

is without make that which is within also? <sup>41</sup> <sup>d</sup> But rather give alms of such things as ye have; and, behold, all

things are clean unto you. <sup>42</sup> <sup>e</sup> But woe unto you, Pharisees, for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

<sup>43</sup> <sup>f</sup> Woe unto you, Pharisees, for ye love the uppermost seats in the synagogues, and greetings in the markets.

<sup>44</sup> <sup>g</sup> Woe unto you, [<sup>h</sup> scribes and Pharisees, hypocrites!]

<sup>h</sup> for ye are as graves which appear not, and the men that walk over them are not aware of them. <sup>45</sup> Then answered

one of the lawyers, and said unto him, Master, thus saying thou reproachest us also. <sup>46</sup> And he said, Woe unto you

also, ye lawyers, <sup>i</sup> for ye lade men with burdens grievous

<sup>g</sup> i. e. plunder.

<sup>h</sup> omit.

*motives.*

Some difficulty has been found in the parallelism of the outside of the cup and platter and your inward part. But the fact is, that the parable and its interpretation are intermixed throughout the whole, the mind of the hearer being left to find its own way in allotting each its part. <sup>40.</sup>] seems clearly to me to be a *question*, and to mean, as A. V., Did not He, who made the outside, make the inside also?—i. e. if His works have become unclean and polluted through sin, what is the use of *only partially* purging them,—not *accomplishing* the purgation?—must not the cleansing, to be good for any thing, *extend to the whole*? See, on a proposal otherwise to understand it, the note in my Greek Test.

<sup>41.</sup>] Many Commentators, from whom I am compelled entirely to differ, understand this as *ironical*—‘but ye give alms of their contents, and, behold, all things are clean (in your estimation) to you.’ But this would be altogether irrelevant to the matter in hand, which was reproof to the Pharisees for their care about outward cleanliness, when the inside was left unclean. It would also be altogether contrary to our Lord’s usual habit of speaking about giving alms, to make Him cast a slur on it, as this would do: see Mark x. 21; ch. xii. 33, where the expression is very similar to this. The command is a *rebuke* for their covetousness (see ch. xvi. 14), which follows in close connexion with ravening (*plunder*) and wickedness, ver. 39.

such things as ye have (literally,

the things inside) are the *contents* of the vessel, which vessel (ver. 39: see note above) is the men themselves: and is therefore equivalent in its meaning to that ye have of ch. xii. 33,—and the all things are clean answers to the treasure in heaven of that verse, the result of which is the “heart in heaven:” and such persons being pure in heart,—to them, as to the pure, all things are pure (Titus i. 15).

<sup>42.</sup>] But woe unto you, for ye do not this,—but make the most trifling payments, &c. The connexion, which is thus so close, is quite destroyed by the *ironical* interpretation of ver. 41. See note on Matt. xxiii. 23.

<sup>43.</sup>] Matt. xxiii. 6, 7. There doubtless was ample illustration of this at the time and place when it was spoken.

<sup>44.</sup>] See Matthew, ver. 27;—but here the point of comparison is different. There (see note) the sepulchres are whitened, that men may not pass over them unawares: and the comparison is to the outside fairness, and inside abomination. Here, the graves are not seen, and men thinking they are walking on clean ground are defiled by passing over them. Perhaps the difference of expression may have been occasioned by the greater wealth and splendour and display of the Pharisees in the metropolis, where Matt. xxiii. was spoken.

<sup>45.</sup>] This man appears to have been not a common Pharisee merely, but besides, a lawyer, whose duty it especially was to interpret the law. Perhaps he found himself involved in the censure of ver. 42; or gene-

to be borne, and ye yourselves touch not the burdens with one of your fingers. <sup>47</sup> \* Woe unto you, for ye build the sepulchres of the prophets, and your fathers killed them. <sup>48</sup> Truly ye <sup>i</sup> *bear witness that ye* allow the deeds of your fathers: for they indeed killed them, and ye build [their sepulchres]. <sup>49</sup> Therefore also said the wisdom of God, <sup>i</sup> I will send them prophets and apostles, and some of them they shall slay and persecute: <sup>50</sup> that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; <sup>51</sup> <sup>m</sup> from the blood of Abel unto <sup>n</sup> the blood of Zacharias, which perished between the altar and <sup>k</sup> the temple: <sup>i</sup> *verily* I say unto you, It shall be required of this generation. <sup>52</sup> ° Woe unto you, lawyers, for ye <sup>m</sup> *have taken away* the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered. <sup>53</sup> And <sup>n</sup> *as he said these things unto them*, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things:

<sup>i</sup> *render*, bear witness to, and.

<sup>j</sup> *omitted by some of the most ancient authorities.*

<sup>k</sup> *literally*, the house.

<sup>m</sup> *render*, took away.

<sup>i</sup> *render*, yea.

<sup>n</sup> *read*, when he was gone out.

rally among the other Pharisees. <sup>48.</sup> See on Matthew, ver. 4. <sup>47.]</sup> See on Matthew, vv. 29—32. <sup>48.]</sup> See on Matthew, vv. 34—36. We have here a remarkable variation of expression in ver. 49, the wisdom of God said is expressed by "I" in Matthew. Various explanations have been given of this. The difficulty is not the variation just noticed, so much as that *no such passage* exists in the O. T. But I have little doubt that the true explanation is this:—*the whole saying* is a reference to 2 Chron. xxiv. 18—22, and so marked a one, that I am surprised that no Commentators but Olshausen and Stier should have observed it, and they not thoroughly. That passage opens with remarks of the sacred historian on the delinquency of Judah and Jerusalem after the death of Jehoiada the priest: then ver. 19, '*He sent prophets to them, to bring them again to the Lord; and they testified against them: but they would not give ear. And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them . . . And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the*

Lord. . . . And when he died, he said, The Lord look upon it, and require it.' The words in our text are not indeed a citation, but an amplification of ver. 19 there—a paraphrase of them, giving the true sense of what the wisdom of God intended by them;—enlarging the mere historical notice which laid hold of God's purpose only by one thread let down to the earth, into the divine revelation of the whole purpose of God as the counsel of His will in heaven. In Matthew, the Lord Jesus Himself, as became the solemnity of that final and awful close of His testimony to His own who received Him not, stands forth as the doer of this work, the sender of the Prophets and Apostles. (On '*son of Barachias*,' see on Matthew, ver. 35.)

<sup>52.</sup> *ye took away the key of knowledge* ["*Ye shut up the kingdom of heaven against men*," Matthew, ver. 13, which words are the best explanation of our text:—the key of knowledge (i. e. not of, as admitting to, knowledge—but the key is the knowledge), being that right understanding of the Law and Prophets, which should shew Him to the people, of whom they testified; this the expounders of Scripture had taken away, neither themselves entering, nor permitting those to enter who were

<sup>p</sup> Mark xii. 12. <sup>54</sup> laying wait for him [<sup>o</sup>, and seeking] to <sup>p</sup> catch something out of his mouth [<sup>o</sup>, that they might accuse him].

<sup>a</sup> Matt. xvi. 6. XII. <sup>1</sup> In <sup>a</sup> the mean time, when there were gathered

<sup>Mark viii. 15.</sup>

together <sup>p</sup> an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto

<sup>b</sup> Matt. xvi. 12. his disciples first of all, <sup>b</sup> Beware ye of the leaven of the

<sup>c</sup> Matt. x. 23.  
<sup>Mark iv. 22.</sup>  
<sup>ch. viii. 17.</sup>

Pharisees, which is hypocrisy. <sup>2</sup> <sup>c</sup> For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

<sup>3</sup> Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in <sup>q</sup> closets shall be proclaimed upon the housetops.

<sup>d</sup> Isa. li. 7, 8.  
<sup>12, 13. Jer.</sup>  
<sup>i. 8. Matt.</sup>  
<sup>x. 20.</sup>  
<sup>e</sup> John xv. 14.  
<sup>15.</sup>

<sup>4</sup> <sup>d</sup> And I say unto you <sup>e</sup> my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

<sup>5</sup> But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. <sup>6</sup> Are not five sparrows sold for two farthings? and not one of them is forgotten before God. <sup>7</sup> But even the very hairs of your head are all numbered. Fear not [<sup>r</sup> therefore]: ye are of more value than many sparrows.

<sup>f</sup> Matt. x. 22.  
<sup>Mark viii. 26.</sup>  
<sup>3 Tim. ii. 12.</sup>  
<sup>1 John ii. 23.</sup>

<sup>8</sup> <sup>f</sup> <sup>a</sup> Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: <sup>9</sup> but he that <sup>t</sup> denieth me before men shall be denied before the angels of God. <sup>10</sup> And <sup>g</sup> whosoever shall speak a word against the Son of man, it shall

<sup>h</sup> Matt. xii. 31.  
<sup>32. Mark iii.</sup>  
<sup>33. 1 John</sup>  
<sup>v. 16.</sup>

<sup>o</sup> omitted by some of the most ancient authorities.

<sup>p</sup> literally, the ten thousands of the multitude.

<sup>q</sup> render, the closets.

<sup>r</sup> render, But.

<sup>s</sup> omitted by some ancient authorities.

<sup>t</sup> render, hath denied.

otherwise doing so,—and thus shutting the kingdom of heaven in men's faces.

CHAP. XII. 1—12.] WARNING AGAINST HYPOCRISY. A discourse spoken immediately or very soon after the former, and in connexion with it;—consisting for the most part of sayings repeated from other occasions, and found nearly verbatim in Matthew. It is impossible that there should be any reasonable doubt of this view, when we remember that some of them have appeared before, or appear again, in this very Gospel. While our

Lord was in the house of the Pharisee, the multitudes appear to have assembled together again. If so, in the mean time, or during which things, will mean while those related above were happening. He comes forth to them (ch. xi. 53) in the

spirit of the discourse which He has just completed, and cautions His disciples against that part of the character of the Pharisees which was most dangerous to them. The connexion of these twelve verses may be thus enunciated:—*Beware of hypocrisy* (ver. 1), *for all shall be made evident in the end* (ver. 2), *and ye are witnesses and sharers in this unfolding of the truth* (ver. 3). *In this your work, ye need not fear men; for your Father has you in His keeping* (vv. 4—7)—*and the confession of my name is a glorious thing* (ver. 8), *but the rejection of it* (ver. 9), *and especially the ascription of my works to the evil one* (ver. 10), *a fearful one. And in this confession ye shall be helped by the Holy Spirit in the hour of need* (vv. 11, 12).

be forgiven him: but unto him that <sup>u</sup>blasphemeth against the Holy Ghost it shall not be forgiven. <sup>11</sup> <sup>b</sup>And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: <sup>12</sup> for the Holy Ghost shall teach you <sup>v</sup>in the same hour what ye ought to say.

<sup>13</sup> And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

<sup>14</sup> And he said unto him, <sup>1</sup>Man, who made me a judge or a divider over you? <sup>15</sup> And he said unto them, <sup>k</sup>Take heed, and beware of <sup>w</sup>covetousness: <sup>x</sup>for a man's life consisteth not in the abundance of the things which he possesseth.

<sup>16</sup> And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: <sup>17</sup> and he <sup>y</sup>thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? <sup>18</sup> And he <sup>u</sup>render, hath blasphemed. <sup>v</sup>render, at the time itself.

<sup>w</sup>read, all covetousness.

<sup>x</sup>render, for not, because a man hath abundance, doth his life consist in the things which he possesseth.

<sup>y</sup>render, questioned.

13—15. 10.] See on Matt. xii. 31.

11, 12.] See on Matt. x. 19, 20.

13—31.] ANSWER TO ONE WHO SOUGHT A DIVISION OF HIS INHERITANCE. Peculiar to Luke. 13.] The man was evidently not a disciple, nor preparing to be one, but some hearer in the crowd, whose mind had been working in him during our Lord's last sayings about the care of Providence for His friends, and he thought this was just the care his circumstances wanted; being, as appears, oppressed by his brother in the matter of his patrimony. Possibly too he had an idea that the Messiah, or the great Rabbi to whom he was listening, was come to set all things right;—and with that feeling which we all have of the surpassing injustice of our own wrongs, broke out with this inopportune request. 14.] Man . . .

a word of solemn reproof; see Rom. ii. 1; ix. 20. The man also forms a definite subject for you to refer to, . . . 'men,' i. e. mankind in general. This question is expressed in almost the very words of the Egyptian rejecting the arbitration of Moses, Exod. ii. 14;—and may shew us the essential difference of the two offices of Moses and Christ. 15.] them, i. e. the multitude. He saw into the covetousness of the man's disposition, and made it an instructive warning for His hearers.

all covetousness] There is a meaning in all—every kind of covetousness. This kind, of which they had an example before them, was by no means one of the worst; but all kinds must be avoided. not, because a man hath abundance, doth his life (therefore) consist in the things which he possesseth. That is, no man's life consists in what he possesses; ("man shall not live by bread alone") . . . nor by his having abundance, can this be made to be the case. Man's life is of God, not of his goods, however abundant they may be. And this is the lesson conveyed by the following parable, and lying at the foundation of the still higher lesson conveyed in ver. 21:

The word life is used in the pregnant sense, emphatically his life; including time and eternity. This is self-evident from the parable and its application.

16.] Our Lord in this parable sets before us one arrived at the very height of worldly prosperity, and that by no unfair means; but, as Augustine says, "not by removing landmarks, not by robbing the poor, not by overreaching the simple." It was by God's blessing that he became thus rich, which might have been a real blessing, if he had known how to use it. 17.] "The character of a mind at ease without being at rest is admirably expressed," Bengel. I

said, This will I do : I will pull down my barns, and build greater ; and there will I bestow all <sup>m</sup> *my fruits and my goods*. <sup>19</sup> And I will say to my soul, <sup>1</sup> Soul, thou hast <sup>a</sup> *much goods* laid up for many years ; take thine ease, eat, drink, and be merry. <sup>20</sup> But God said unto him, Thou fool, this night <sup>m</sup> *thy soul shall be required of thee* : <sup>o</sup> *then* whose shall those things be, which thou hast provided ? <sup>21</sup> So is he that layeth up treasure for himself, <sup>o</sup> and is not rich toward God. <sup>22</sup> And he said unto his disciples, Therefore I say unto you, <sup>p</sup> *Take no thought* for your life, what ye shall eat ; neither for <sup>o</sup> *the* body, what ye shall put on. <sup>23</sup> <sup>o</sup> *The* life is more than <sup>f</sup> *meat*, and the body is more than <sup>g</sup> *raiment*. <sup>24</sup> Consider <sup>h</sup> *the ravens* : for they

<sup>r</sup> *render*, my produce and my good things.

<sup>a</sup> *render*, many good things.

<sup>b</sup> *render*, they require thy soul of thee.

<sup>d</sup> *render*, Take not anxious thought.

<sup>o</sup> *read*, For the.

<sup>g</sup> *render*, the raiment.

<sup>o</sup> *render*, and.

<sup>o</sup> *render*, your.

<sup>f</sup> *render*, the meat.

<sup>h</sup> *better*, the ravens, that they.

have no room where to bestow my fruits] "Thou hast barns—the bosoms of the poor, the houses of widows, the mouths of infants . . . these are the barns which will last for ever." Ambrose. 18.]

"His folly is *fourfold* :—he forgets the Giver, (*'my fruits, my goods,'*)—he greedily reserves all for *himself*,—he imagines such things to be food for his *soul*—he forgets *death*, which is every day possible." Stier. A very striking similarity is found in Ecclesiasticus xi. 18, 19, "There is that waxeth rich by his wariness and pinching, and this is the portion of his reward : whereas he saith, I have found rest, and now will eat continually of my goods : and yet he knoweth not what time shall come upon him, and that he must leave these things to others, and die." Stier thinks this a convincing proof that our Lord did occasionally refer to the Apocrypha.

20.] God said unto him,—perhaps it is meant, by some unmistakeable judgment ; but more likely, as occurring in a parable, the words are to be literally taken. By supposing merely a *divine decree* to be meant, *without personal communication*, as Grotius, Kuinoel, and Trench do, we lose the impressive part of the parable, where the man's selfishness and folly is brought into immediate contact with the solemn truth of his approaching death, which certainly our Lord intends us to contemplate. Thou fool, opposed to his *worldly prudence* ;—this night, to the

many years ;—the soul in the one case, at its ease, eating, drinking, and making merry, to the soul in the other, demanded, rendered up, judged. . . they require thy soul] Not strictly equivalent to "*Thy soul shall be required*," as A.V. ; there are those whose business it is, even the *angels*, the ministers of the divine purposes : see ch. vi. 38 and note. The merely impersonal sense may be defended : but this saying seems so solemn, as to require something more. which thou hast provided ; or, *madest ready* ; but *not for thyself*.

21.] So : so, in utter confusion, and sudden destitution of all help and provision for eternity. for himself . . . toward God . . .] The meaning of these expressions will be brought out thus : He who is rich *for himself*, laying up treasure *for himself*, is by so much robbing his real inward life, his life in and toward God, of its resources : he is laying up store for, providing for, the *flesh* ; but the *spirit*, that which God looketh into and searcheth, is stripped of all its riches. These words may also, as remarked on ch. vi. 20, shew that St. Luke does not, as supposed by some recent critics, use '*riches*' as merely *this world's wealth*, but with a deeper spiritual meaning.

22—24.] LESSONS OF TRUST IN GOD. In the closest connexion with the preceding ;—Therefore . . . since worldly riches are of so little real use, &c. : see Matt. vi. 25—33, and notes. 24.] the ravens,

neither sow nor reap; which neither have storehouse nor barn; and <sup>q</sup> God feedeth them: how much more are ye better than the fowls? <sup>25</sup> And which of you with taking thought can add to his <sup>1</sup> *stature* one cubit? <sup>26</sup> If ye then be not able to do that thing which is least, why take ye <sup>j</sup> *I thought* for the rest? <sup>27</sup> Consider the lilies how [<sup>k</sup> they grow:] <sup>kk</sup> *they toil not, they spin not*; and yet I say unto you, that <sup>1</sup> *Solomon* in all his glory was not arrayed like one of these. <sup>28</sup> If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith? <sup>29</sup> And seek not ye what ye shall eat or what ye shall drink, neither be ye <sup>m</sup> *of doubtful mind*. <sup>30</sup> For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. <sup>31</sup> But [<sup>n</sup> rather] seek ye <sup>o</sup> *the kingdom of God*; and [<sup>p</sup> all] these <sup>r</sup> things shall be added unto you. <sup>32</sup> Fear not, little flock; for <sup>s</sup> it is your Father's good pleasure to give you the kingdom. <sup>33</sup> <sup>t</sup> Sell that ye have, and give alms; <sup>u</sup> provide yourselves <sup>v</sup> *bags* which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. <sup>34</sup> For where your treasure is, there will your heart be also. <sup>35</sup> <sup>w</sup> Let your loins be

<sup>q</sup> Job xxxviii. 41, Ps. cxlvii. 9.

<sup>r</sup> Matt. vi. 33.

<sup>s</sup> Matt. xi. 26, 27.

<sup>t</sup> Matt. xix. 21.

<sup>u</sup> Acts ii. 45;

<sup>v</sup> iv. 34.

<sup>w</sup> Matt. vi. 20.

<sup>x</sup> ch. xvi. 9.

<sup>y</sup> 1 Tim. vi. 19.

<sup>z</sup> Eph. vi. 14.

<sup>1</sup> 1 Pet. i. 13.

<sup>i</sup> render, age.

<sup>j</sup> render, anxious thought.

<sup>k</sup> omitted by some ancient authorities: probably inserted from Matt. vi. 28.

<sup>kk</sup> read, they spin not, they weave not.

<sup>l</sup> render, even Solomon, as in Matt. vi. 29.

<sup>m</sup> render, in suspense.

<sup>n</sup> omit: not in the original.

<sup>o</sup> read, his kingdom.

<sup>p</sup> omit.

<sup>q</sup> render, purses, as in ch. x. 4: xxii. 35, 36.

who are elsewhere spoken of in Scripture as the objects of the divine care: see Job xxxviii. 41, Ps. cxlvii. 9. <sup>26.</sup>]

that thing which is least: this shews the truth of the interpretation age (not "*stature*") given in the note on Matthew. A cubit would not be the least of things to add to the stature, but a very large increase: whereas, as Trench observes, "a cubit would be infinitesimally small when compared to his length of life, that life being contemplated as a course, or race, which he may attempt, but ineffectually, to prolong." <sup>32—34.</sup>]

Our Lord gives to his own disciples an assurance of the Father's favour as a ground for removing all fear from them, and shews them the true riches, and how to seek them. <sup>32.</sup> little flock] Thus He sets himself forth as their Shepherd (John x.

1 ff.), and them (as in Isa. xli. 10—14) as a weak and despised people. <sup>33.</sup>]

Meyer endeavours to evade the force of this, by supposing it addressed only to the Apostles and then existing disciples. But it is said to the *little flock*, who are all the elect people of God. Sell that ye have, &c.] This is the true way of investing worldly wealth:—"He that giveth to the poor, lendeth to the Lord." See on Matt. vi. 19—21.

<sup>35—48.</sup> EXHORTATIONS TO WATCHFULNESS. The attitude and employment of the *little flock* is carried on, even to their duty of continual readiness for their Lord's coming. These verses are connected with ver. 32—"since your Father hath seen fit to give you the kingdom, be that kingdom, and preparation for it, your chief care." There are continual points of

<sup>y</sup> Matt. xxv. 1. <sup>8c.</sup> girded about, and <sup>7</sup> your lights burning; <sup>36</sup> and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

<sup>z</sup> Matt. xxiv. 44. <sup>37</sup> \* Blessed are those servants, whom <sup>r</sup> the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. <sup>38</sup> And if he shall come in the second watch, or come in the third watch, and find them so, blessed are \* those servants. <sup>39</sup> \* And this know, that if the <sup>t</sup> goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. <sup>40</sup> <sup>b</sup> Be-  
ye [<sup>tt</sup> therefore] ready also: for the Son of man cometh at an

<sup>a</sup> Matt. xxiv. 43. 1 Thess. v. 2. 3 Pet. iii. 10. Rev. iii. 3. xvi. 15.  
<sup>b</sup> Matt. xxiv. 44. xxv. 13. Mark xiii. 33. ch. xxi. 34, 35. 1 Thess. v. 6. 3 Pet. iii. 12.

<sup>r</sup> better render, their lord.

\* some of the most ancient authorities read, they.

<sup>t</sup> i. e. master.

<sup>tt</sup> omit.

similarity, in this part of the discourse, to Matt. xxiv. 42 ff., but *no more*: and the close connexion quite forbids us to imagine that the sayings have been collected merely by the Evangelist.

<sup>35</sup>] There is a slight reference to, or rather another presentation of the truth set forth in, the parable of the virgins, Matt. xxv. 1 ff. But the image here is of servants waiting for their lord to *return from the wedding*;—left at home, and bound to be in readiness to receive him. There is only a hint at the cause of his absence—He is gone to a wedding: the word used may mean almost any feast or entertainment—and the *main* thought here only is that He is away at a feast, and will return. But in the background lies the *wedding* in all its truth—not brought out here, but elsewhere, Matt. xxii. 1 ff.; xxv. 1 ff.

Let your loins be girded] See John xiii. 4. your lights] See note on Matt. xxv. 1.

<sup>36</sup>] ye yourselves, i. e. your whole conduct and demeanour.

<sup>37</sup>] See Rev. iii. 20, 21, where the same similitude is presented, and the promise carried on yet further,—to the *sharing of his Throne*. The Lord Himself, in that great day of his glory,—the marriage-supper of the Lamb,—will invert the order of human requirements (see ch. xvii. 8), and in the fulness of his grace and love will serve his brethren:—the Redeemer, his redeemed,—the Shepherd, his flock. *come forth*]

more probably is the allusion to His *coming in turn to each*. Compare the washing of the disciples' feet in John xiii. 1 ff., which was a foreshewing of this last great act of

self-abasing love.

<sup>38</sup>] Olshausen observes that the *first* watch is not named, because the marriage itself falls on it: but his view that because the *fourth* is not named, our Lord follows the ancient custom of the Jews and divides the night into three watches, is probably incorrect: it is more likely (Meyer) that the fourth is not named, because the return was not likely to be so long delayed;—for the *decorum* of the parable.

<sup>39</sup>] I am surprised that it should have been imagined that this verse has been inserted so as to break the connexion, and by a later hand. Nothing can be more exact and rigid than the connexion as it now stands. Our Lord transfers, to shew the unexpected nature of his coming, and the necessity of watchfulness, the relation between *Himself* and the *servants*, to that between the *thief* and the *master of the house*. For the purposes of this verse, *they* represent the master of the house—collectively, as put in charge with the Lord's house and household (thus the verse is intimately connected with ver. 42):—and in the further application, individually—each as the householder of his own trust, to be kept with watchfulness against that day:—*He* is represented by the thief—Rev. xvi. 15; iii. 8.

Olshausen's view, that the *master of the house* is the "*prince of this world*," is surely quite out of keeping with the main features of the parable. That *he* should be put in the place of the watching servants seems impossible: besides that the faithful steward below is this very "*master of the house*," being such in the absence of

hour when ye think not. <sup>41</sup> Then Peter said unto him, Lord, speakest thou this parable unto us, or <sup>u</sup> *even* to all?

<sup>42</sup> And the Lord said, <sup>c</sup> Who then is <sup>uu</sup> that faithful *and* wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? <sup>c</sup> Matt. xxiv. 45; xxv. 21.  
<sup>1</sup> Cor. iv. 2.

<sup>43</sup> Blessed is that servant, whom his lord when he cometh shall find so doing. <sup>44</sup> <sup>d</sup> Of a truth I say unto you, that he will make him ruler over all that he hath. <sup>45</sup> But [<sup>v</sup> *and*]

if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; <sup>46</sup> the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. <sup>47</sup> And <sup>f</sup> that servant, which knew

his lord's will, and prepared not [<sup>w</sup> *himself*], neither did according to his will, shall be beaten with many stripes. <sup>d</sup> Matt. xxiv. 47.  
<sup>f</sup> Num. xv. 20.  
Deut. xxv. 2.  
John ix. 41;  
xv. 22. Acts xvii. 30.  
James iv. 17.

<sup>48</sup> <sup>g</sup> But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto

<sup>u</sup> *render*, also.

<sup>v</sup> *not expressed in the original.*

<sup>uu</sup> *read*, that faithful, that wise.

<sup>w</sup> *omit*: see note.

his Lord, but the steward when He appears. <sup>41.]</sup> this parable; not, the two last verses, but *the whole*:—‘Who are they

that are thus to wait and watch, and to be thus honoured at the Lord's coming?’ This question coming in so suddenly and unconnectedly and remaining apparently unanswered, is among the many proofs of the originality and historic reality of this discourse. <sup>42 ff.]</sup> Our Lord does not

answer the question directly, but proceeds with His discourse, so as to furnish it with an answer;—viz. that in its highest sense it applies to his Apostles and ministers, inasmuch as to them most has been given as the *stewards*—but that its application is gradationally downwards through all those who know their Master's will, even to the lowest, whose measure both of responsibility and of reward is more limited. For the comment on vv. 42—46 see on Matt. xxiv. 45—51. Notice that unbelievers here is “*hypocrites*” in Matthew.

<sup>47, 48.]</sup> Primarily, in reference to the question in ver. 41. Those which knew represent us, the disciples: those that knew not represent all, the multitude:—but the application is not limited to this: the truth is one of universal extent. prepared not—we must not supply, “*himself*,” as A. V., but matters, according to

his will: “*prepared*,” almost in the absolute sense of ‘making ready’:—it refers back to the “*be ye ready*” of ver. 40; this readiness being not only preparing *himself*, but the matters over which he has charge, ver. 35. There is reference to Deut. xxv. 2.

But he that knew not] The case is of one (a disciple in the first reference, but then generally of all men) who bona fide is ignorant of his Lord's will. That such persons *shall be punished*, is both the sentence of the law, see Levit. v. 17—19, and an inference from the truth set forth ver. 57, and Rom. i. 19, 20, 32; ii. 14, 15,—that the *natural conscience* would have prevented the not doing. (Observe that the two classes, *not included here*, are “*he that knew and did*,” and “*he that knew not and did*,” as far as that can be said [see Rom. ii. 14];—the reference *here* being only to the *did not* in both cases, or rather to the “*did not*” in the first case and its equivalent “*did things worthy of stripes*” in the second.) But the difficulty seems to be to assign a *spiritual meaning* to the words, *shall be beaten with few stripes*. That *such will be the case*, would *a priori* be consonant to the justice of the Judge of all the earth: and we have it here declared, that it *shall be so*: but *how*, is not revealed to us. It



whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask [<sup>x</sup> *the*] more.

<sup>h</sup> ver. 51.

<sup>1</sup> Matt. x. 22.  
Mark x. 23.

<sup>k</sup> Matt. x. 24.  
ver. 49.

<sup>49</sup> <sup>h</sup> I *am* come to send fire on the earth; and <sup>2</sup> *what will I, if it be already kindled?* <sup>50</sup> But <sup>1</sup> I have a baptism to be baptized with; and how am I straitened till it be accomplished! <sup>51</sup> <sup>k</sup> Suppose ye that I am come to give peace on

<sup>x</sup> omit.

<sup>y</sup> render, came.

<sup>2</sup> render, what will I? would that it were already kindled! See note.

is in vain for the sinner to encourage himself in sin from such a declaration as this: for the very knowledge of the declaration excludes him from the exemption. "Our ears have heard the voice divine; We cannot be as they." (Christian Year.)

much is given . . . shall be much required] The second much is not the much that has been given, but a proportionable amount of result of diligence, a much which he is to render. more]

perhaps, *more than from others*: but more likely *more than had been deposited with him*, viz. that, and the interest of it;—see Matt. xxv. 15 ff.

49—53.] The connexion appears to be this:—the immense and awful difference between the faithful and unfaithful servants brings our Lord to the ground of that difference, and its necessary development in the progress of His kingdom on earth.

49. fire] It is extraordinary that the official announcement of the Baptist (ch. iii. 16)—"*He shall baptize you with the Holy Ghost and with fire*"—connected with the mention of a baptism here, —with the promise Acts i. 5, and the appearance Acts ii. 3, so strikingly expressed as "*cloven (divided)*, the very same word in the original) *tongues as of fire*"—have not kept the Commentators in general (Bleek is an exception) from falling into the blunder of imagining here that the *fire* is synonymous with, and means no more than, the *discord and division* which follow. The *fire* is, *the gift of the Holy Spirit*,—the great crowning result of the sufferings and triumph of the Lord Jesus. To follow this out in all its references belongs to another place:—see notes on Mark ix. 49, and Acts ii. 3. This fire, in its purifying and separating effects on the mass of mankind, causes the division afterwards spoken of. The construction of the latter words in this verse has been ever a matter of dispute, while the meaning is on all hands nearly agreed. The three prevalent explanations of it are: (1) That adopted in the margin, which is ap-

parently Origen's, And what will I? would that it were already kindled! This abrupt ejaculation might seem unlike the usual character of our Lord's discourses: but we have a similar question in John xii. 27, and under corresponding circumstances, of *His soul being troubled*. (2) And how I wish that it were already kindled! To this, which is adopted by Theophylact, and some distinguished moderns, the chief objection is, that the words of the original will not bear it: see in my Greek Test. (3) That of Euthymius, Beza, and the A. V., What will I, if it be already kindled? i.e. "*What more do I await in the world, seeing that it is already kindled?*" But this presents a great difficulty as regards the context; for, by ver. 50, it evidently was not kindled: and even if this were overcome, the expression, evidently a *deep one of personal anxiety* (and be it remembered who said it), would be rapid and unmeaning in the extreme. All things then being considered, I prefer the first explanation.

50.] The symbolic nature of Baptism is here to be borne in mind. Baptism is equivalent to *Death*. The figure in the Sacrament is the *drowning*, —the *burial*, in the water, of the *old man* and the *resurrection* of the *new man*: see 1 Pet. iii. 20—22, and notes. The Lord's Baptism was *His death*, in which the Body inherited from the first Adam was buried, and the new Body raised again: see Rom. vi. 1—11, but especially ver. 10. And He was straitened (the best possible rendering) till this was accomplished:—i.e. in anxiety and trouble of spirit.

The but here implies but first, i.e. before that *fire* can be shed abroad. Here we have then, as Stier expresses it, a "*beginning of the passion*" of our Lord; the first utterance of that deep anguish, which afterwards broke forth so plentifully,—but coupled at the same time with holy zeal for the great work to be accomplished.

51—53.] The work of *this fire*, as it burns onward in the world, will not be peace, but division; see Mal. iii. 2, 3,

earth? I tell you, Nay; <sup>1</sup>but rather division: <sup>52 m</sup> for <sup>1</sup> 1 Micaiah vii. 6.  
John vii. 48.  
ix. 10: x. 10.  
m Matt. x. 36. from henceforth there shall be five in one house divided; <sup>a</sup> three against two, and two against three; <sup>53</sup> <sup>[b the]</sup> father <sup>[b shall be divided]</sup> against <sup>[b the]</sup> son, and <sup>[b the]</sup> son against <sup>[b the]</sup> father; <sup>[b the]</sup> mother against the daughter, and <sup>[b the]</sup> daughter against the mother; <sup>[b the]</sup> mother in law against her daughter in law, and <sup>[b the]</sup> daughter in law against <sup>o</sup> her mother in law. <sup>54</sup> And he said also to the people, <sup>a</sup> When ye see <sup>d</sup> a cloud rise out of <sup>n</sup> Matt. xvi. 2. the west, straightway ye say, There cometh a shower; and so it is. <sup>55</sup> And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. <sup>56</sup> Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye <sup>dd</sup> do not discern this time? <sup>57</sup> Yea, and why even of yourselves judge ye not what is right? <sup>58 o</sup> • When thou goest with thine adversary to the magis- o Matt. v. 28. trate, <sup>p</sup> as thou art in the way, give diligence that thou p see Ps. xxxiii. 6. Isa. lv. 6. mayest be delivered from him; lest he hale thee to the

<sup>a</sup> render, three shall be divided.

<sup>b</sup> omit.

<sup>c</sup> render, the: or perhaps omit.

<sup>d</sup> some ancient authorities read, the.

<sup>dd</sup> or, know not how to discern. *The ancient MSS. are divided.*

<sup>e</sup> render, For when.

18; iv. 1, where we have the separating effect of this fire in its completion at the great day: see also Matt. iii. 12. On the passage itself, see notes on Matt. x. 35, 36.

**54—59.] REPROACHES FOR BLINDNESS TO THE SIGNS OF THE TIMES.** The connexion of this with the foregoing is natural and close. *From henceforth* (ver. 52), the distinction shall begin to be made;—the discord and division between those who discern *this time* (ver. 56) and those who do not. Our Lord then turns to the crowd (also. He not only said to the disciples the foregoing, but also to the crowd the following), and reproaches them (1) for their *blindness*, in not being able to discern it, as they did the signs in the natural heavens; and (2) for their *want of prudence* (vv. 57—59), in not repenting and becoming reconciled to the law of God while yet there was time. **54.]** There is a somewhat similar saying of our Lord at Matt. xvi. 2 ff., but differing both in its occasion and its substance. the cloud, —that usually rises there; see 1 Kings xviii. 44. The west, in Judæa, would be the direction of the sea. **56.]** the face of the earth—perhaps referring to other signs of rain or heat from the appearance of the hills, &c. this

time] The signs of this time were very plain;—the sceptre had departed from Judah;—the general expectation of the coming of the Messiah is testified even by profane authors;—the prophets had all spoken of Him, and the greatest of them, the Baptist, had announced His arrival.

**57.]** In what follows, our Lord takes occasion from the request about the inheritance, which had begun this discourse, to pass to infinitely more solemn matters. There is, I think, no denying that the “judging what is right” and the “thine adversary” have a reference to that request, in the ability and duty of every man to ‘judge what is right:’—but the sense of the words far outruns that reference, and treats of loftier things. ‘Why do ye not discern of yourselves your true state—that which is just—the justice of your case as before God? You are going (the course of your life is the journey) with your adversary (the just and holy law of God) before the magistrate (God Himself); therefore by the way take pains to be delivered from Him (by repentance, and faith in the Son of God, see Ps. ii. 12), lest he drag thee to the judge (who adjudges the case and inflicts the fine; that is, the Son to whom all judgment is committed), and the judge deliver thee to the

judge, and the judge deliver thee to the officer, and the officer cast thee into prison. <sup>59</sup> I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

XIII. <sup>1</sup> *There were present at that season some that told him of the Galilæans, whose blood Pilate [§ had] mingled with their sacrifices.* <sup>2</sup> And §§ Jesus answering said unto them, Suppose ye that these Galilæans were sinners above all the Galilæans, because they <sup>h</sup> suffered <sup>hh</sup> such things? <sup>3</sup> I tell you, Nay: but, except ye repent, ye shall all <sup>i</sup> likewise perish. <sup>4</sup> Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were <sup>j</sup> sinners above all <sup>j</sup> men that dwelt in Jerusalem? <sup>5</sup> I tell you, Nay: but, except ye repent, ye shall all <sup>j</sup> likewise perish. <sup>6</sup> He spake also this parable; <sup>a</sup> A certain man had

<sup>a</sup> Isa. v. 2.  
Matt. xxi. 10.

<sup>i</sup> render, There came some at that season, telling him.

§ omit. §§ read, He.

<sup>h</sup> render, have suffered.

<sup>hh</sup> or, these.

<sup>i</sup> render, perish in like manner. <sup>j</sup> literally, debtors. <sup>j</sup> read, the men.

exactor (see Matt. xiii. 41), and the exactor cast thee into prison' (ditto, ver. 42). <sup>59.</sup> See on Matt. v. 25, and, on the word mite, Mark xii. 42.

CHAP. XIII. 1—9.] ANSWER TO INTELLIGENCE OF THE MURDERED GALILÆANS, AND PARABLE THEREUPON. Peculiar to Luke.

1.] The words at that season may mean at that very time—viz. as He finished the foregoing discourse: but it is not necessary to interpret thus;—for, Matt. xii. 1; xiv. 1, the similar expression is certainly indefinite.

The opening words do not mean, as A. V., that these persons were in the crowd, and remarked to the Lord concerning these Galilæans, in consequence of what He had said ch. xii. 57:—such a finding of connexion is too fine-drawn. It is obvious that no connexion is intended between this incident and the foregoing discourse.

the Galilæans] The historical fact is otherwise unknown. The way of speaking here shews that it was well known to the writer. It must have occurred at some feast in Jerusalem, on which occasions riots often took place, and in the outer court of the temple. Such slaughters were frequent, and would not be particularly recorded by the historians. This mingling of their blood with their sacrifices seems to have been thought by the narrators evidence that they were very depraved sinners: for this was their argument, and is unconsciously that of many at this day,—‘the worse the affliction, the more deserved:’ see Gen. xlii. 21; Acts xxviii. 4.

2.] Our Lord perceives this to be their reasoning

—they did not express it, as is plain by the suppose ye . . . . He does not deny that all the Galilæans were sinners, and deserved God’s judgments, but that these were pre-eminently so.

3. in like manner]

The force of this is lost in the A. V., ‘likewise.’ It is strictly in like manner, as indeed the Jewish people did perish by the sword of the Romans.

4, 5.] Our

Lord introduces this incident as shewing that whether the hand of man or (so-called) accidents, lead to inflictions of this kind, it is in fact but one Hand which doeth it all—Amos iii. 6. There is also a transference from the Galilæans—a despised people—to the inhabitants of Jerusalem, on whom the fulness of God’s wrath was to be poured out in case of impenitence. Of the incident itself, or of the tower in Siloam (the word here meaning probably the district in which the fountain, John ix. 7, was situated,—though on the whole matter, and the situation of the fountain itself, there is considerable uncertainty), we know nothing. See also Neh. iii. 15.

debtors, i. e. sinners,—see Matt. vi. 12;—perhaps the same thought may be traced as pervading the saying, as in vv. 58, 59, of the last chapter. No such idea as that the tower was a prison for debtors is for a moment to be thought of.

See on in like manner above;—here, the similarity will be—in the ruin of your whole city. This does not render it necessary that these words should have been spoken to actual dwellers in Jerusalem: for nearly the whole nation was assembled there at the time of the siege.

6—9.] This Parable has perhaps been in-

a fig tree planted in his vineyard ; and he came and sought fruit thereon, and found none. <sup>7</sup> Then said he unto the dresser of the vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none : cut it down ; <sup>k</sup> why cumbereth it the ground ? <sup>8</sup> And he answering said unto him, <sup>1</sup> Lord, let it alone this year also, till I shall dig about it, and dung it : <sup>9</sup> and if it <sup>m</sup> bear fruit, [<sup>n</sup> well] : <sup>o</sup> and if not, [<sup>p</sup> then after that] thou shalt cut it down.

<sup>k</sup> render, why moreover.

<sup>m</sup> read, bear fruit hereafter.

<sup>o</sup> read, but.

<sup>1</sup> better, perhaps, Sir.

<sup>n</sup> not expressed in the original.

<sup>p</sup> omit.

terpreted with hardly enough reference to its own peculiar context, or to the symbolic language of Scripture in other places. Ordinarily the owner of the vineyard is explained to be the *Eternal Father* : the dresser and intercessor, the *Son of God* : the fig-tree, the *whole Jewish people* : the vineyard, the *world*. But it may be objected to this, that the owner comes to seek the fruit, which can be properly said only of Him who “came unto His own”—who is even in Matthew “the heir”—and by implication there, the *possessor of the vineyard* “when he shall come” (for that destruction He universally represents as *His* coming). The other objections will come out in the direct exposition of the Parable, which I take to be this :—The link which binds it to the foregoing is *Except ye repent . . .* ; and it is addressed rather to individuals than to the whole nation—though of course to the whole nation as made up of individuals. The vineyard is not the *world*, which would be wholly inconsistent with Scripture symbolism (for Matt. xiii. 24 the comparison is to “the kingdom of heaven”—the *Gospel dispensation*, in which the field—not the vineyard—is the whole world) ; but, as in Isa. v. 7, the *house of Israel* and the *men of Judah* (see notes on Matt. xxi. 33 ff.). The fig-tree planted in the vineyard—among the vines—(a usual thing) denotes an individual application, fixing each man’s thought upon one tree—and that one, *himself* ; just as the guest without the wedding-garment in Matt. xxii. He who had the tree planted in His vineyard (—“All things that the Father hath, are Mine”—John vi. 15), came seeking fruit, and found it not : see Matt. xxi. 19 and note. (The vine-dresser, see below.) He commands it to be cut down, as encumbering the soil (exhausting it, rendering it inactive) ; three years has He been coming and seeking fruit in this tree, and he findeth none. Then, at the intercession of the vine-dresser, He consents

(for this is implied) to spare it this year also, until it has been manured ; if that fail, the Intercessor himself has no more plea to urge—it is to be cut down.

Now *who is this Intercessor* ? First look at the matter of fact. *Who were the vine-dressers* of God’s vineyard ? They were many. Moses, the Prophets, the Baptist, the Lord Himself, the Apostles and Teachers after Him. But what *one Personality* might be set forth as pervading all these, ‘striving with man’ in them all—as being the *vine-dresser* ? Clearly it seems to me, the *Holy Spirit of God*. In the passage just alluded to, Gen. vi. 3, we can hardly but recognize the main features of our present parable ; especially when the days of Noah are compared by the Lord Himself to His own coming to vengeance. The intercessory office of the Spirit (“the Advocate,” see on John xiv. 16), pleading with man and for man, and resigning that blessed conflict when met with inveterate obduracy, is often set before us in Scripture. See the whole history of Saul ; Zech. vii. 12—14 : Prov. i. 23—32 : Isa. lxiii. 10 : Neh. ix. 20 : Rom. viii. 26, 27.

7. *three years*] I have little doubt that an *allusion* is intended to the *three years of our Lord’s ministry*. The objection to this, that the cutting down ought then to have taken place *at the end of this year*, does not apply ; for all is left indefinite in the request and the implied answer. In the individual application, *many thousands did bear fruit this very year* ; and of those who did not, who shall say *when* the Spirit ceased pleading with them, and the final sentence went forth ?

why moreover cumbereth it the ground ?] i. e. Why, besides bearing no fruit, is it impoverishing the soil—rendering the neighbouring ground useless ?

8.] i. e. till I dig holes about the root, and cast in manure, as is done to orange-trees in the south of Italy, and to hops in England.

9.] After fruit there is a breaking off, and well is to be supplied : but not without

<sup>10</sup> And he was teaching in one of the synagogues on the sabbath. <sup>11</sup> And, behold, [PP *there was*] a woman which had a spirit of infirmity eighteen years, and was bowed together, and <sup>a</sup> *could in no wise lift up herself*. <sup>12</sup> And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. <sup>13</sup> <sup>b</sup> And he laid his hands on her: and immediately she was made straight, and glorified God. <sup>14</sup> And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, <sup>c</sup> There are six days in which men ought to work: in them therefore come and be healed, and <sup>d</sup> not on the sabbath day. <sup>15</sup> The Lord then answered him, and said, <sup>e</sup> *Thou hypocrite*, <sup>f</sup> doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? <sup>16</sup> And

b Mark xvi. 18.  
Acts ix. 17.

c Exod. xx. 9.

d Matt. xii. 10.  
Mark iii. 2.  
ch. vi. 7:  
xiv. 5.  
e ch. xiv. 5.

PP not expressed in the correct text.

<sup>a</sup> render, could not lift herself upright: see note.

<sup>e</sup> read, Ye hypocrites.

reason: to fill up the sentence *did not belong to the purpose of this parable*.

hereafter] This word belongs to bear fruit, not as in A. V., to the latter clause of the verse. We must remember, that as regards the Jews in the collective sense, the sentence lingered 40 years.

THOU shalt cut it down—not, “I will cut it down;” and I find in this an additional proof of the correctness of the foregoing interpretation. It is the “lord of the vineyard” who “when He cometh, shall wretchedly destroy those wretches.” All judgment is committed to THE SON:—it is not the work of the Holy Spirit to cut down and destroy, for He is the Giver of life.

The above interpretation is partially given by Stier, who has however in my view quite missed the vine-dresser, understanding by him the husbandmen in Matt. xxi., forgetting that they are destroyed in the sequel of that parable, and that their position, that of the tenants of the vineyard, does not appear at all in this, any more than does the vine-dresser in that.

10—21.] HEALING OF A WOMAN ON THE SABBATH: DISCOURSE THEREUPON. Peculiar to Luke, except the parables, which are in Matt. xiii. 31—33; Mark iv. 31—34.

10.] Time and place alike indefinite. 11. a spirit of infirmity] Her weakness was the effect of permitted power of the evil one (ver. 16); but whether we are to find here a direct instance of possession, seems very doubtful. There is nothing in our Lord's words addressed

to her, to imply it: and in such cases He did not lay on His hands, or touch,—but only in cases of sickness or bodily infirmity.

The A. V. has here mistaken the position of the word which it renders “is no wise.” It means altogether, and belongs to the verb lift herself. 12.]

There is no reason to suppose any eminence of faith in her—though we may fairly conclude that she was there with some expectation of a cure: see ver. 14.

thou art loosed, expresses the setting free of her muscles from the power which bound them down,—and then, ver. 13, the laying on of the divine hands confers upon her strength to rise and stand upright. It would be, in such a case, one thing to be loosed from the stiffening of years,—and another to have strength at once conferred to stand upright. 14.] The ruler speaks not either to Jesus or to the woman; but covertly and cowardly, to the multitude. Stier notices the self-stultification of this speech, in making “to be healed,”—which is in fact a reception of divine grace and help, a species of “working.”

15. Ye hypocrites] The Lord saw the real thoughts of his heart, that they were false, and inconsistent with his pretended zeal, and addressed the multitude as represented by him, their leader. A man hardly could give forth a doctrine so at variance with common sense and common practice, without some by-end, with which he covered his violation of truth. That by-end here was enmity to and jealousy of Jesus. The instance chosen exactly fits



k see John vii.  
24: viii. 31;  
xiii. 29. Rom.  
ix. 31.  
l Pa. xxiii. 6.  
Ios. iv. 6.  
m Matt. xxv.  
10.

n ch. vi. 46.

o Matt. vii. 28;  
xxv. 12.

p Matt. vii. 28;  
xxv. 41. ver.  
28.

q Pa. vi. 8.  
Matt. xxv. 41.

r Matt. viii. 12;  
xiii. 43; xxiv.  
51.

s Matt. viii. 11.

t Matt. xix. 20;  
xx. 16. Mark  
x. 31.

gate: for <sup>k</sup> many, I say unto you, will seek to enter in, and shall not be able. <sup>25</sup> <sup>y</sup> <sup>1</sup> When once the master of the house is risen up, and <sup>m</sup> hath shut to the door, and ye begin to stand without, and to knock at the door, saying, <sup>n</sup> Lord, [<sup>s</sup> Lord,] open unto us; and he shall answer and say unto you, <sup>o</sup> I know you not whence ye are: <sup>26</sup> then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. <sup>27</sup> <sup>a</sup> <sup>p</sup> But he shall say, I tell you, I know [<sup>b</sup> you] not whence ye are; <sup>q</sup> depart from me, all ye <sup>o</sup> workers of iniquity. <sup>28</sup> <sup>d</sup> There shall be weeping and gnashing of teeth, <sup>r</sup> when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves <sup>t</sup> thrust out. <sup>29</sup> And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. <sup>30</sup> And, behold, there are

<sup>y</sup> render, From the time when.

<sup>s</sup> omitted by several ancient authorities. Perhaps it was inserted from Matt.

xv. 11.

<sup>a</sup> render, And.

<sup>b</sup> omit.

<sup>o</sup> render, workmen.

<sup>d</sup> render, There shall there be. The first "There" is local,—"in that place."

<sup>o</sup> render, being thrust.

scription of the broad and narrow ways is not here inserted, as probably by this time, the narrow door (or gate was a familiar image.

In what follows we must not understand, 'shall seek to enter by it, and shall not be able':—the emphasis of the command is, seek to enter at the narrow door: for many shall seek to enter (elsewhere), and shall not be able. After enter is to be supplied, in both places, into salvation, or into the Kingdom of God.

25.] A reason why this strive is so important:—because there will be a day when the gate will be shut. The figure is the usual one,—of a feast, at which the householder entertains (in this case) the members of his family. These being assembled, he rises and shuts the door, and none are afterwards admitted.

The from the time when extends to the end of ver. 25,—and the second member of the sentence begins with Then shall ye begin &c. to say The door is shut, ye begin to stand without and knock. On the spiritual import, see note on Matt. xxv. 11.

I know you not whence ye are: i. e. 'Ye are none of my family—have no relationship with me.'

26. We have eaten and drunk in thy presence] As applied to the then assembled crowd, these words refer to the miracles of feeding,—

perhaps also to His having so often sat at meat in the houses of various persons (the drinking must not be pressed as meaning any thing different from the eating:—the expression is a general one for taking a meal); as applied to Christians, to the eating and drinking whereof those miracles were anticipatory.

Both these are merely in His presence;—very different from the drinking "with you" of which He speaks Matt. xxvi. 29, and from "I will sup with him and he with me," Rev. iii. 20.

thou hast taught in our streets] Applicable directly to those to whom the words were spoken; and further, in its fuller sense, to all among whom the Gospel is preached, even till the end.

27. workmen of iniquity] This unusual expression seems to mean, persons engaged in the hire and receiving the wages of unrighteousness:—see Matt. vii. 23, where "ye that work lawlessness" (so literally) answers to it. 28, 29.] See Matt. viii. 11, 12, and notes.

The verses occur here in a different connexion: 'Ye Jews, who neglect the earnest endeavour to enter now, shall weep and gnash your teeth when ye see all the saints, Jews and Gentiles, in the Kingdom of God, and yourselves excluded' (see ch. xvi. 23).

In these two verses is the real answer to

last which shall be first, and there are first which shall be last.

<sup>31</sup> *The same day* there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod *will* kill thee. <sup>32</sup> And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I <sup>u</sup> *shall be per-* v Heb. ii. 12. fected. <sup>33</sup> Nevertheless I must <sup>i</sup> walk to day, and to

<sup>i</sup> *read and render*, In that hour.

<sup>h</sup> *render*, am.

<sup>5</sup> *render*, is minded to.

<sup>i</sup> *render*, journey.

the question of ver. 23 given:—“*they shall be MANY—but what is that to you, if you be not among them?*” <sup>30.</sup>] As the words here stand—somewhat different from those in Matt. xx. 16—they seem to be a prophetic declaration of what shall be in the course of the ingathering of these guests;—viz. that some who were the first, or among the first to believe, shall fall from their high place, and vice versa. This former has, as Stier notices, been remarkably the case with the Oriental Churches, which were the first founded and flourishing:—and, we may add, with the mother church of Jerusalem, which has declined, while her Gentile offshoots have flourished.

<sup>31—35.</sup>] WARNING OF HEROD'S ENMITY; OUR LORD'S REPLY. Peculiar to Luke:—the apostrophe in vv. 34, 35 was spoken by our Lord also on another occasion, Matt. xxiii. 37—39. <sup>31.</sup>] In

that hour is not necessarily *definite*.

These Pharisees appear to have been sent by Herod for the purpose of getting rid of Jesus out of his jurisdiction. Considering his character, it is hardly possible that he should really have wished to kill *one who was so popular*;—he refused to do so when Jesus was in his power afterwards in Jerusalem;—but, as great multitudes were now following Him about, and superstitious fears, as we know, agitated Herod, he wished to be quit of Him, and took this means of doing so. I think this view is necessary to justify the epithet applied to Herod, which certainly implies *cunning on his part*. Stier thinks the Pharisees *invented* the tale about Herod: but then how can the *epithet applied to him* be explained? I cannot for a moment believe, as he does, that our Lord saw through the lie of the Pharisees, and yet *adopted* it, meaning the fox to signify themselves. “That Jesus in a public discourse uses such an expression of the ruler of his country, is not to be judged of by the manners, and ways of speech, of our times. The

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free-spokenness of the ancient world, which we meet with especially in the Hebrew prophets, allowed such strong expressions, without any thing peculiarly offensive being found in them.” Bleek. <sup>32, 33.</sup>] The

interpretation of this answer is difficult, for two reasons—(1) that the signification of the *to day, to morrow, and the third day* is doubtful—(2) that the meaning of *I am perfected* is also doubtful.

The days mentioned are ordinarily supposed to be proverbially used; *to day*, for his present working—to *morrow*, for that between the present time and his arrival at Jerusalem—the *third day*, for that arrival, and the end of his work and course by his Death.

Against this, is (1) the positive use of the *three days*, in an affirmative sentence,—of which no instance can be brought where the proverbial meaning is implied:—(2) the verb *journey*, proceed on my mission, belonging to *all three* in ver. 33, whereas thus it only belongs to the two first.

The interpretation adopted by Meyer (and Bleek) is this:—In three days (literal days) the Lord's working of miracles in Galilee would be ended, which had excited the apprehension of Herod: and then He would leave the territory, not for fear of Herod, but because He was going to Jerusalem to die. The objection to this is, that the sense—of *ending these present works of healing*, &c. does not seem a sufficient one for *I am perfected*, which, as applied to the Lord, surely must include His Death. I own that neither of the above interpretations satisfies me,—and still less the various modifications of them which have been proposed. Nor can I suggest any less open to objection:—but merely state my conviction, (1) that the days mentioned must have some *definite fixed reference to three actual days*: (2) that *perfected* is used in the solemn sense elsewhere attached to the word: see John iv. 34, “*finish*.” v. 36, xvii. 4; Acts xx. 24; 2 Cor. xii. 9; Heb. ii. 10, v. 9, vii. 28, especially; x. 14, xi. 40, xii. 23; in all

C c



morrow, and the day following: for it cannot be that a prophet perish <sup>k</sup> out of Jerusalem. <sup>34</sup> \* O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! <sup>35</sup> Behold, <sup>y</sup> your house is left unto you [<sup>1</sup> *desolate*]: and [<sup>m</sup> *verily*] I say unto you, Ye shall not see me, until [<sup>n</sup> the time come when] ye shall say, \* Blessed is he that cometh in the name of the Lord.

<sup>x</sup> Matt. xxiii. 37.  
<sup>y</sup> Lev. xxvi. 31.  
32. Ps. lxxix.  
33. Isa. i. 7.  
Dan. ix. 27.  
Micah iii. 12.  
<sup>z</sup> Ps. cxviii. 26.  
Matt. xxi. 9.  
Mark xi. 10.  
John xii. 18.

XIV. <sup>1</sup> And it came to pass, <sup>o</sup> as he went into the house of one of the chief Pharisees to eat bread on the sabbath

<sup>k</sup> render (for perspicuity), outside of.

<sup>l</sup> omit.

<sup>m</sup> omit: not in any ancient authority.

<sup>n</sup> omitted (but perhaps because it does not occur in Matt. xxiii. 39) by many ancient authorities.

<sup>o</sup> render, when he had come.

which places it is used in the original.

If this Gospel had been a chronological calendar of our Lord's journey, the meaning would probably have been clear: but as we have none such, it is, and I believe must remain, obscure. Dr. Wordsworth's note is much to the point: "It must be remembered that Herod was ruler of Peræa as well as of Galilee: and that John the Baptist had been put to death at Machærus, where Herod had a palace, about ten miles *n.* of Jericho, and thirty *n.* of Jerusalem. St. Matt. xix. 1, and St. Mark, x. 1, 46, speak of our Lord being in Peræa, whence He passed over the river Jordan, and so came to Jericho, and thence to Bethany and Jerusalem for His Passion. Herod had put John to death not in Galilee but in Peræa; and if our Lord was now, as seems probable, in Peræa or near it, it was very likely that the Pharisees should endeavour to intimidate Him with a threat of Herod's anger." the day following means the same as "*the third day*" above.

I must journey—in the original, it is the very word in which they had addressed Him, "*Depart (journey) hence,*" ver. 31. for it cannot be . . . , a monopoly not without exceptions, for John had been put to death by Herod out of Jerusalem. But our Lord's saying is not to be so literally pressed; He states the general rule, which in His own case was to be fulfilled. There is no reference to the power of the Sanhedrim to judge and condemn false prophets (as some think), for the fact of perishing only is here in question;—and our Lord never would place himself in such a cate-

gory. <sup>34, 35.</sup>] These verses are in too close connexion with the preceding to allow of the supposition that they are inserted unchronologically, as many suppose: and their variations from those in Matthew (xxiii. 37—39) are striking and characteristic. For "*for,*" which *there* accounts for the *desolation* of the temple, then for the last time left by our Lord, *does not appear here*, but and (or but) introducing a fresh saying, *having* I believe *another meaning*: and the words "*from henceforth,*" which follow "*ye shall not see me*" *there*, marking *that moment* as the *commencement* of the dereliction, are here omitted. Surely these differences indicate an uttering of the words *prophetically*, previous to their utterance in the act of departure. Our Lord overleaps in prophetic foresight the death just set forth as certain, and speaks of the ages to come, during which the holy city should be desolate and trodden down of the Gentiles.

That the very words, *Blessed is he that cometh in the name of the Lord, were used by the multitude* at the Lord's entry into Jerusalem, I should much rather ascribe to a misunderstanding by them and the disciples of this very declaration, than for a moment suppose, as some have done, that these words found any sufficient fulfilment in that entry.

CHAP. XIV. 1—6.] HEALING OF A DROPSICAL MAN ON THE SABBATH. Peculiar to Luke. 1.] when he had come, viz. during the *journeying*, ch. xiii. 33.

one of the chief [*men of the*] Pharisees] Though the Pharisees had no official rulers as such, they had men to whom they looked up, as Hillel, Schammai,

day, that they *P* watched him. <sup>2</sup> And, behold, there was a certain man before him which had the dropsy. <sup>3</sup> And Jesus answering spake unto the lawyers and Pharisees, saying, <sup>a</sup> Is it lawful to heal on the *q* sabbath day? <sup>4</sup> And <sup>a</sup> Matt. xii. 10. they held their peace. And he took him, and healed him, and let him go; <sup>5</sup> and *r* answered them, saying, <sup>b</sup> Which of you shall have *a* <sup>b</sup> Exod. xxiii. 5. <sup>b</sup> Deut. xxii. 4. <sup>b</sup> ch. xiii. 16. an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? <sup>6</sup> And they could not answer him again to these things. <sup>7</sup> And he put forth a parable to those which were bidden, when he marked how they chose out the chief *t* rooms; saying unto them, <sup>8</sup> When thou *u* art bidden of any man to a wedding, sit not down in the highest *v* room; lest a more honourable man than thou *w* be bidden of him; <sup>9</sup> and he that bade thee and him come and say to thee,

*P* render, were watching.

*q* read, sabbath day, or not?

*r* some ancient authorities have, said unto them. See Matt. xii. 11.

*a* read, a son, or an ox.

*t* render, places.

*u* render, hast been.

*v* render, place.

*w* render, shall have been.

Gamaliel, &c. to eat bread] The Jews used to give entertainments on the Sabbath, see Neh. viii. 9—12; Tobit ii. 1. The practice latterly became an abuse,—see quotations from Augustine in my Greek Test. 2.] before him, not as a guest;

see ver. 4, and compare ch. vii. 37, and note on ver. 45. "He was standing there," says Euthymius, "not daring to ask to be healed, on account of the Sabbath, and the Pharisees; but only shewing himself, that our Lord might see him and be moved with pity, and so proceed to heal him." It does not appear, though it is certainly possible, that he was set there by the Pharisees on purpose. This was before the meal (ver. 7).

5.] There is a strict propriety in the comparison: the accident and disease are *analogous*. *son, or an ox*] This reading, which, from the weight of ancient testimony in its favour, evidently was the original, seemed incompatible with the supposed argument from the less to the greater:—*son* was therefore altered to *ass* (as in ch. xiii. 15) or *sheep*, as one of our ancient MSS. has it. But our Lord's argument is of another and a far deeper kind. The stress is on you: and the point of comparison is the ownership, and consequent tender care, of the object in question. *Those who are in your possession and care, whether belonging to your families, or your herds, are cared for, and*

*rescued from perishing: am I, (the possessor of heaven and earth,—this lies in the background) to let mine perish without care or rescue?* There may be in the words the meaning "*son, or even ox;*" but I prefer rendering them simply.

7—94.] SAYINGS OF OUR LORD AT THIS SABBATH FEAST. 7—11.] It

does not appear that the foregoing miracle gave occasion to this saying; so that it is no objection to it, that it has no connexion with it. Our Lord, as was His practice, founds His instructions on what He saw happening before Him. As Trench

remarks, it is probable this was a splendid entertainment, and the guests distinguished persons (ver. 12).

7.] chief places, i. e., see Matt. xxiii. 6, the middle place in each couch, which was the most honourable. At a large feast there would be many of these.

8.] The whole of this has, besides its plain reference, a deeper one, linked into it by the important word *wedding*, carrying with it all that meaning which it always has when relating to the Kingdom of God. Both senses are obvious, and only one remark needed;—that all that *false* humility, by which men put themselves lowest and dispraise themselves of set purpose to be placed higher, is, by the very nature of our Lord's parable, excluded: for that is not *bond fide* abasing one's self. The exaltation at the hands of

Give this man place; <sup>z</sup> *and thou begin* with shame to take the lowest <sup>7</sup> *room*. <sup>10</sup> <sup>c</sup> But when thou art bidden, go and sit down in the lowest <sup>7</sup> *room*; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have <sup>z</sup> *worship* in the presence of <sup>a</sup> *them* that sit at meat with thee. <sup>11</sup> <sup>d</sup> For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted. <sup>12</sup> Then said he also to him that bade him, When thou makest a <sup>b</sup> dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee. <sup>13</sup> But when thou makest a feast, call <sup>e</sup> the poor, the maimed, the lame, the blind: <sup>14</sup> and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

<sup>15</sup> And when one of them that sat at meat with him heard these things, he said unto him, 'Blessed is he that shall eat bread in the kingdom of God. <sup>16</sup> <sup>e</sup> Then said he unto him, A certain man made a great supper, and bade

<sup>z</sup> *render*, then shalt thou begin.

<sup>z</sup> *render*, glory.

<sup>a</sup> *read*, all them.

<sup>7</sup> *render*, place.

<sup>b</sup> *see above on ch. xi. 37.*

the Host is not to be a *purposed end* to the guests, but will follow true humility.

9. then shalt thou begin . . . ] The form of expression sets forth the reluctance and lingering with which it is done.

11.] As an example of the first clause, see Isa. xiv. 13—15; of the second, Phil. ii. 5—11. 12—14.] The composition of the company before Him seems to have given occasion for this saying of our Lord. The Pharisee his host had doubtless, with the view (of watching Him) mentioned in ver. 1, invited the principal persons of the place, and with the intention of *courting their favour*, and *getting a return*. The Lord rebukes in him this spirit;—and it has been well remarked, that the intercourse and civilities of social life among friends and neighbours are here presupposed, (inasmuch as for them there takes place a *recompence*, and they are struck off the list by this means,) with this caution,—that our means are not to be *sumptuously laid out upon them*, but upon *something far better*,—the providing for the poor and maimed and lame and blind. When we will make a sacrifice, and provide at some cost, let us not throw our money away, as we should if a recompense is made to us in this world: but give it to

the poor, i. e. lend it to the Lord; and then, as in ver. 14, there will be a recompense at the resurrection of the just, which shall not be a mere equivalent, but a rich reward.

14.] the resurrection of the just, the first resurrection, here distinctly asserted by our Lord; otherwise the words of the just would be rapid and unmeaning. See 1 Cor. xv. 22 f.; 1 Thess. iv. 16; Rev. xx. 4, 5. 15—24.]

*Parable of the Great Supper.* One of the guests takes this literally, and imagines the great feast to which the Jews looked forward to be meant. He spoke as a Jew, and probably with an idea that, as such, his admission to this feast was sure and certain.

Our Lord answers him by the parable following, which shewed him that, true as his assertion was, (and He does not deny it,) the blessedness would not be *practically* so generally acknowledged nor entered into. The Parable, whatever analogy it may bear with that in Matt. xxii. 1 ff., is *wholly different from that in many essential points*.

16.] The great supper is the kingdom of God, the feast of fat things in Isa. xxv. 6; completed in the marriage-supper of the Lamb; but fully prepared when the glad tidings of the Gospel were pro-

many: <sup>17</sup> and <sup>h</sup> sent his servant at supper time to say to them that were bidden, Come; for [<sup>e</sup>all] things are now ready. <sup>18</sup> And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. <sup>19</sup> And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. <sup>20</sup> And another said, I have married a wife, and therefore I cannot come. <sup>21</sup> So <sup>d</sup> that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. <sup>22</sup> And the servant said, Lord, it is done as thou <sup>e</sup> hast commanded, and yet there is room. <sup>23</sup> And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. <sup>24</sup> For I

<sup>e</sup> omitted by several ancient authorities.

<sup>d</sup> read, the.

<sup>e</sup> render, didst command.

claimed. bade many: these first *bidden* are the Pharisees and Scribes and the learned among the Jews. <sup>17.</sup>] The servant represents one *spirit*, one *message*: but is not necessarily, in the three cases, one and the same *person*. The three messages were delivered (1) by John the Baptist and our Lord: (2) by our Lord and the Apostles; (3) by the Apostles and those who came after. The elder prophets cannot be meant, for [<sup>e</sup>all] things are now ready was the message, representing the proclamation of John the Baptist and our Lord, "*The kingdom of heaven is at hand.*"

<sup>18—20.</sup>] with one consent; so (ch. vii. 30) they had rejected John's baptism, and (John vii. 48) the Lord himself. The saying is not to be taken strictly without exception, e.g. that of Nicodemus: but generically. So also ver. 24. The *temper* of these self-excusers is threefold; the *excuses* themselves are threefold; their *spirit* is one. The first alleges a *necessity*,—he must go and see his land: the second not so much as this, only his own plan and purpose—"I go to prove them:" the third not so much as either of these, but rudely asserts "*I cannot* (i. e. *I will not*) come." Also the *excuses* themselves are threefold. The first has his *worldly possession* ('one to his farm,' Matt. xxii. 5) to go and see: the second his purchase ('another to his merchandise,' *ibid.*) of stock to prove: the third his home engage-

ments and his lust to satisfy. *All* are detained by *worldliness*, in however varied forms. <sup>21.</sup>] The gathering of guests is still in *the city* (Matt. xxii. 7); that is, still *among the Jews*.

<sup>the streets</sup> and lanes, the broad and narrow streets: perhaps the *cities and villages* through which the Lord and his Apostles journeyed preaching. Here appear again the very persons of ver. 18; the representatives of the wretched and despised: "*the common people (great multitude),*" Mark xii. 37: not perhaps without a hint, that only those who knew themselves to be spiritually poor and maimed and halt and blind would come to the Gospel feast. <sup>22.</sup>] The palace is large, and the guest-room: "neither nature nor grace endures a vacuum," Bengel. <sup>23.</sup>] The calling of the Gentiles, *outside the city; in the country* (Matt. xxii. 9, 10).

<sup>compel them to come in</sup>] Is there not here an *allusion to Infant Baptism*? for remember they who come in are *good and bad*. (Matt. i. c.) <sup>24.</sup>] I think with Stier, that our Lord here speaks in *his own Person*: unto you will fit no circumstance in the parable; for the householder and his servant are alone: the guests are not present. He speaks, with His usual *For I say unto you, to the company present*: and half continuing the parable, half expounding it, substitutes *Himself* for the

<sup>1</sup> Matt. xxi. 43; xxi. 4. Acts xiii. 46. say unto you, <sup>1</sup> That <sup>1</sup> *none* of those men which were bidden shall taste of my supper.

<sup>25</sup> And there went great multitudes with him: and he turned, and said unto them, <sup>26</sup> <sup>k</sup> If any man come to me, <sup>1</sup> and hate not his father, and mother, and wife, and children, and brethren, and sisters, <sup>m</sup> yea, and his own life also, he cannot be my disciple. <sup>27</sup> [<sup>§</sup> *And*] <sup>n</sup> whosoever doth not bear his cross, and come after me, cannot be my disciple. <sup>28</sup> For <sup>o</sup> which of you, <sup>h</sup> *intending* to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? <sup>29</sup> Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, <sup>30</sup> saying, This man began to build, and was not able to finish. <sup>31</sup> Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

<sup>1</sup> *render*, not one.

<sup>§</sup> *omit*.

<sup>h</sup> *render*, wishing.

master of the feast, leaving it hardly doubtful who those men which were bidden are.

25—35.] DISCOURSE TO THE MULTITUDES. Our Lord is at some time further on in the journey, going forward, and speaking to the multitude on counting the cost before any man becomes his disciple.

26, 27.] See Matt. x. 37, 38, and note. The remark there made of the *strangeness* of this sound of the Cross, still applies: our Lord had not yet announced his death by crucifixion. hate not]

It is well to enquire what sense this word here bears. That no such thing as *active hatred* can be meant, is plain: our Lord himself is an example to the contrary, John xix. 25—27: the *hate* is the *general*, not *personal*, feeling of alienation in the inmost heart,—so that this world's relationships, as belonging to the *state of things in this world*, are not the *home and rest* of the heart. This is evident from the *yes*, and his own life also, which follows. Let the *hate begin here*, and little explanation will be further wanted. This addition also shews that the saying was not meant only for those times, in which more perhaps of the disruption of earthly ties was required, but *for all time*: for his own life is equally dear to every man in every age. It hardly need be observed that this *hate* is not only consistent with, but *absolutely necessary* to the very highest kind of love. It is that element in

love which makes a man a *wise and Christian friend*,—not for time only, but for eternity.

28—30.] Peculiar to Luke. *The same caution* is followed out in this parable. This is to be borne in mind, or it will be misinterpreted. The ground of the parable is, that *entire self-renunciation* is requisite, to become a disciple of Christ. This man wishes to build a tower: to raise that building (see 1 Cor. iii. 11—15), which we must rear on the one Foundation, and which shall be tried in the day of the Lord. He is advised to count the cost, to see whether he have enough thoroughly to finish it. If he begin, lay the foundation,—however seemingly well it may be done, it is *not well done*, because he has not enough to complete it; and the attempt can only lead to shame. So it is with one who would be Christ's disciple: but with this weighty difference, lying in the background of the parable—that in his case the counting the cost must *always* issue in a discovery of the utter inadequacy of his own resources, and the going out of himself for strength and means to build.

31—33.] This same lesson is even more pointedly set before us in the following parable, which, as well as the other, is frequently misunderstood. The *two kings* here are,—the *man desirous to become a disciple*, to work out his salvation,—and GOD, with whose just and holy law he is *naturally at variance*;—it is his "*adversary*," see ch. xii. 53, and note:—these

<sup>32</sup> or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. <sup>33</sup> So likewise, whosoever he be of you that <sup>1</sup>*forsaketh* not all that he hath, he cannot be my disciple. <sup>34</sup> ¶ Salt is good: <sup>a</sup> *Matt. v. 13.* but if <sup>k</sup>*the salt* have lost his savour, wherewith shall it be seasoned? <sup>35</sup> It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

XV. <sup>1</sup> *Then* <sup>a</sup>*drew near* unto him all the publicans and <sup>a</sup> *Matt. ix. 10.* sinners for to hear him. <sup>2</sup> And the Pharisees and scribes murmured, saying, This man receiveth sinners, and <sup>b</sup>*eateth* <sup>b</sup> *Acts xi. 2.* <sup>c</sup> *Gal. ii. 12.*

<sup>1</sup> *render*, biddeth not farewell to.

<sup>j</sup> *some ancient authorities read*, Salt therefore is good.

<sup>k</sup> *read*, even the. <sup>1</sup> *render*, Now there were drawing near.

two are going to engage in war; and the question for each man to sit down and ask himself is, 'Can I, with (the word may probably mean *clad in*,—*surrounded by*, all that I have, all my instrument of war) my ten thousand, stand the charge of Him who cometh against me with (the preposition is different, and may represent *only as many as He pleases to bring with Him* for the purpose, see Ps. lxxviii. 17, A.V.) twenty thousand?'—see Job xv. 24—26.

Here the inadequacy of man's resources is plainly set forth, not left, as in the former parable, to be inferred. Then, finding that he has no hope of prevailing,—while the other is yet a great way off, while there is yet time,—he sends an embassy, and sues for peace, abandoning the conflict: throwing himself upon the mere mercy and grace of God;—bidding farewell to all that he hath in both cases.

The ordinary misinterpretation of this parable is in taking the king with twenty thousand to be the ruler of this world, i. e. *Satan*—which destroys all the sense:—for with him the natural man is at peace, but the disciple of Christ at war. <sup>34</sup>, <sup>35</sup>.] For the third time, our Lord repeats the saying concerning salt:

see Matt. v. 13: Mark ix. 50, and notes. The therefore and even, here restored to the text are both valuable; the former as importing the recurrence of a saying known before, the latter as giving force to the supposition. The salt, in Scripture symbolism, is the whole life-retaining anti-septic influence of the Spirit of God:—this, working in the being *My disciple*, is good: but if even this be corrupted—if the mere appearance of this, and not the veritable salt (which is the savour), be in you—

wherewith, &c.? Such a disciple is to be cast out. Salt was not used for *land*, Ps. cvii. 34, nor for mingling with manure; it is of no use for either of those purposes, but must be utterly cast out.

CHAP. XV. PARABLES, SETTING FORTH GOD'S MERCY TO SINNERS. 1—7.]

THE LOST SHEEP. It does not appear where or when this gathering of publicans and sinners to hear Him happened,—but certainly in the progress of this same journey, and, we may well believe, consecutively on the discourses in the last chapter. This first parable had been spoken by our Lord before, Matt. xviii. 12—14: but, as Trench has remarked, with a different view: there, to bring out the preciousness of each individual little one in the eyes of the good Shepherd; here, to shew that no sheep can have strayed so widely, but He will seek it and rejoice over it when found. The second is peculiar to Luke. 1.] There were drawing near—were busied in drawing near—were continually about Him, struck perhaps with penitence,—found, by His seeking them:—having come from the huaks of a life of sin, to the bread of life;—so the three parables seem to imply.

all the publicans, a general term, admitting of course of exceptions, see ch. xiii. 33 and note. 2.] receiveth into His circle of adherents—eateth with them, allows them to sit at meat with Him;—on the journey, or at entertainments, as in Matt. ix. 10. Stier remarks (iii. 214, edn. 2) that this receiveth sinners is an important and affecting testimony, from the mouth of the enemies of our Lord, to his willingness to receive them. The peculiar word rendered murmured implies either that they did so throughout the

with them. <sup>3</sup> And he spake this parable unto them, saying,  
<sup>c</sup> <sup>4</sup> <sup>°</sup> What man of you, having an hundred sheep, if he lose  
 one of them, doth not leave the ninety and nine in the  
 wilderness, and go after that which is lost until he find it?  
<sup>5</sup> And when he hath found it, he layeth it on his shoulders,  
 rejoicing. <sup>6</sup> And when he cometh home, he calleth toge-  
 ther his friends and neighbours, saying unto them, Re-  
 joice <sup>d</sup> with me; for I have found my sheep which was  
 lost. <sup>7</sup> I say unto you, that <sup>m</sup> likewise joy shall be in  
 heaven over one sinner that repenteth, <sup>e</sup> more than over  
 ninety and nine just persons, which need no repentance.

<sup>m</sup> render, in like manner.

journey;—or rather, one to another—re-  
 spondingly. <sup>3</sup>—7.] The man having  
 the hundred sheep, is plainly *the Son of*  
*God, the Good Shepherd*. This had been  
 his prophetic description, and that *in this*  
*very connexion*,—of seeking the lost, Ezek.  
 xxxiv. 6, 11 ff. This it is which gives so  
 peculiar an interest to David as a type of  
 Christ—that he was *a shepherd*; *ibid.*  
 ver. 23. Our Lord plainly declares then  
 by this parable—and that I take to be the  
 reason why it is placed *first* (see below)—  
 that the matter in which they had found  
 fault with Him was the *very pursuit most*  
*in accordance with his divine Office of*  
*Shepherd*. <sup>4</sup>] It is the *Owner Him-*  
*self* who goes to seek, see Ezek. ver. 11—  
*God in Christ*. The hundred sheep  
 are the house of Israel, see Matt. x. 6;  
 but in the *present* application, mankind:  
 (not, '*believers in Christ*;' see on ver. 7.)

The argument is to *their self-interest*:  
 but the act on the part of the good Shep-  
 herd is, from the nature of the case, one of  
*love*; or, as Stier remarks, also human love  
 for *his own*; for in Him, Love, and His  
 glory, are one and the same thing.  
 the ninety and nine] These pass altogether  
 into the background, and are lost sight of.  
 The character of the good Shepherd is a  
 sufficient warrant for their being well  
 cared for. The wilderness is not a barren  
 place, but one abounding in pastures  
 (John vi. 10, compared with Matt. xiv.  
 15). <sup>5</sup>] Not mere self-interest,  
 but *love* comes forward here; see Isa. xl.  
 11. No blows are given for the straying—  
 no hard words: mercy to the lost one,—  
 and joy within himself,—are the Shep-  
 herd's feeling; the sheep is weary with  
 long wanderings,—He gives it rest. Matt.  
 ix. 36; xi. 28. <sup>6</sup>] In this return to  
 His house, must be understood the whole

course of seeking and finding which the  
 good Shepherd, either by Himself or His  
 agents, now pursues in each individual case,  
 even until He brings the lost sheep home  
 into heaven to Himself—not in *reality*, so  
 that it should not take place till the death  
 of the penitent—but *by anticipation*,—  
 till the *same is written in heaven*;—till  
 the sinner is penitent. This is clear from  
 the interpretation in ver. 7. The friends  
 and neighbours represent the angels (and  
 spirits of just men made perfect?).

my sheep which was lost breathes  
 a totally different thought from "*the*  
*piece (drachma) which I lost*." There is  
 pity and love in it, which, from the nature  
 of the case, the other does not admit of.  
<sup>7</sup> I say unto you] In these words  
 the Lord often introduces His revelations  
 of the unseen world of glory: see Matt.  
 xviii. 10.

On these just persons, see  
 note at Matt. ix. 12, 13. They are the  
*subjectively* righteous, and this saying  
 respects their own view of themselves. (Or  
 if it be required that the words should be  
 literally explained, seeing that these ninety-  
 nine *did not err*,—then I see no other way  
 but to suppose them, in the deeper meaning  
 of the parable, to be the *worlds that have*  
*not fallen*;—and the one that has strayed,  
 our human nature, in this our world.)  
 But we have yet to enquire, *what sort of*  
*sinner* this parable represents; for each of  
 the three acts before us a *different type*  
 of the sinner sunk in his sin. Bengel, in  
 distinguishing the three, says, "The sheep,  
 the drachma, the prodigal son,—signify  
 respectively, (1) the stupid sinner,—(2) the  
 sinner wholly unconscious of the fact and  
 of himself,—(3) the sinner conscious and of  
 purpose." This one is the *stupid* and *be-*  
*wildered* sinner, erring and straying away  
 in ignorance and self-will from his Shep-

<sup>8</sup> Either what woman having ten <sup>a</sup> pieces of silver, if she lose one <sup>a</sup> piece, doth not light a candle, and sweep the house, and seek diligently till she find it? <sup>9</sup> And when she hath found it, she calleth her <sup>o</sup> friends and her neighbours together, saying, Rejoice with me; for I have found the <sup>a</sup> piece which I [<sup>p</sup> *had*] lost. <sup>10</sup> <sup>a</sup> Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth. <sup>11</sup> And he said, A certain man had two sons: <sup>12</sup> and the younger of them said to his

<sup>a</sup> Literally, drachmas, and drachma.

<sup>o</sup> the original word is feminine.

<sup>p</sup> omit.

herd, but sought by the Shepherd, and fetched back with joy. 8—10.]

THE LOST PIECE OF MONEY. In the following wonderful parable, we have the next class of sinners set before us, sought for and found by the power and work of the Spirit in the Church of Christ. It will be seen, as we proceed, how perfectly this interpretation comes out, not as a fancy, but as the *very kernel and sense* of the parable. The woman cannot be the Church absolutely, for the Church herself is a lost sheep at first, sought and found by the Shepherd. Rather is the house here the Church—as will come out by and by, —and the woman the *indwelling Spirit*, working in it. All men belong to this Creator-Spirit; all have been *stamped with the image of God*. But the sinner lies in the dust of sin and death and corruption—“*wholly unconscious*.” Then the Spirit, lighting the candle of the Lord (Prov. xx. 27: Zeph. i. 12), searching every corner and sweeping every unseen place, *finds out* the sinner; restores him to his true value as made for God’s glory. This lighting and sweeping are to be understood of the office of the Spirit in the Church, in its various ways of seeking the sinner—by the preaching of repentance, by the Word of God read, &c. Then comes the joy again. 9.] her (female) friends and

her neighbours are invited—but there is *no return home* now—nor in the explanation, ver. 10, is there any “*in heaven*,” because the Spirit *abides in the Church*—because the *angels are present in the Church*, see 1 Cor. xi. 10:—nor is it “*shall be*” (as in ver. 7 at the return of the Redeemer then future), but *is*—the ministering spirits rejoice over every soul that is brought out of the dust of death into God’s treasure-house by the searching of the blessed Spirit. In this parable then we have set before us the sinner who is unconscious of himself and his own real

worth; who is lying, though in reality a precious coin, in the mire of this world, lost and valueless, till he is searched out by the blessed and gracious Spirit. And that such a search will be made, we are here assured. 11—12.] THE PRODIGAL SON. Peculiar to Luke. ‘If we might venture here to make comparisons, as we do among the sayings of men, this parable of the Lord would rightly be called, *the crown and pearl of all His parables*.’ Stier.

We have here the glad and welcome reception of the returning sinner (sinner under the most aggravating circumstances) in the bosom of his heavenly Father: and agreeably to the circumstances under which the discourse was spoken, the just men who murmured at the publicans and sinners are represented under the figure of the elder son:—see below. The parable certainly was spoken on the same occasion as the preceding, and relates to the same subject. Those who for the sake of upholding the patristic interpretation deny this, seem to me to have entirely missed the scope of the parable: see below. 11.] A certain man—Our

heavenly Father, the Creator and Possessor of all: *not Christ*, who ever represents Himself as a son, although frequently as a possessor or lord. <sup>two</sup> sons, *not*, in any direct or primary sense of the Parable, the Jews and the Gentiles: that there may be an ulterior application to this effect, is only owing to the parable grasping the *great central truths*, of which the Jew and Gentile were, in their relation, illustrations,—and of which such illustrations are furnished wherever such differences occur. The two parties standing in the foreground of the parabolic mirror are, the Scribes and Pharisees as the elder son, the publicans and sinners as the younger;—all, *Jews*: all, belonging to God’s family. The mystery of the admission of the Gentiles into God’s Church



father, Father, give me the portion of goods that falleth to me. And he divided unto them <sup>†</sup>his living. <sup>13</sup> And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with <sup>‡</sup>riotous living. <sup>14</sup> And when he had spent all, there arose a mighty famine in that land; and he began to be in want. <sup>15</sup> And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. <sup>16</sup> And he would fain have filled his belly with the <sup>‡</sup>husks that the swine did eat: and no man gave unto him. <sup>17</sup> <sup>¶</sup>And when he came to himself, he

<sup>¶</sup> better, profligate: see note.

<sup>‡</sup> see note.

<sup>¶</sup> render, But.

was not yet made known in any such manner as that they should be represented as of one family with the Jews;—not to mention that this interpretation fails in the very root of the parable; for in strictness the Gentile should be the *elder*, the Jew not being constituted in his superiority till 2000 years after the Creation.

The upholders of this interpretation forget that when we speak of the Jew as *elder*, and the Gentile as *younger*, it is in respect not of birth, but of *this very* return to and reception into the Father's house, which is *not to be considered yet*. The objections of these interpreters do not touch the reasons here given. The relations of elder and younger have a peculiar fitness for the characters to be filled by them, and are I believe chosen on that account; as Euthymius says, "He names the sinner the younger, as being childish in mind and easily led astray." <sup>12, 13.</sup> The part of the parable relating to the prodigal himself divides itself into three parts—1. *his sin*: 2. *his misery*: 3. *his penitence*. In these verses his *sin* is described. It consists in a desire to depart from his Father's house and control, and to set up for himself,—to live a life of what the carnal man calls *liberty*.

<sup>12.]</sup> Such a request as this is shewn by Orientalists to have been known in the East, though not among the Jews.

The firstborn had *two-thirds* of the property, see Deut. xxi. 17. The father, as implied in the parable, reserves to himself the power during his life over the portion of the firstborn, see ver. 31. The parable sets before us very strikingly the *permission of free will* to man. <sup>13.]</sup>

The images of both the preceding parables are united here:—in his *taking his journey*, we have the straying sheep; in *his state when he got into the far country*, the lost piece

of money. But in this case the search is to be carried on *within him*—we are now on *higher ground* than in those two parables. "The far-off country represents forgetfulness of God." Augustine. <sup>profligate</sup> The old English word *retchless* expresses perhaps best the meaning, which is not 'unsparing,' but *incorrigible*, past hope of reclamation. <sup>14–16.]</sup> *His misery* is set forth in these verses. He soon spends all:—there is a fine irony, as Stier remarks, in the word *spent*, as compared with *wasted* before—he *spent* his money for that which was no bread. <sup>14, a mighty famine]</sup>

This famine is the shepherd seeking his stray sheep—the woman sweeping to find the lost. The famine, in the interpretation, is to be *subjectively* taken; he begins to be in want,—to feel the emptiness of soul which precedes either utter abandonment or true penitence. <sup>15.]</sup> He sinks lower and lower—becomes the despised servant of an alien (is there here any hint at the situation of the *publicans*, who were but the servants of wealthy Romans?) who employs him in an office most vile and odious to the mind of a Jew. <sup>16, husks]</sup>

'These are not the husks or pods of some other fruit, as of peas or beans, but *themselves a fruit*, that of the *carob* [or *caruba*, found not only in the East, but in South Europe, e.g. in abundance on the Riviera between Nice and Genoa. H. A.] tree. . . . They are in shape something like a bean-pod, though larger and more curved, thence called *keration* or little horn. . . . they have a hard dark outside and a dull sweet taste. . . . the shell or pod alone is eaten.' Trench. His appetite even drove him to these for food;—*for* (this is the real sense involved in *and*) *no man gave* (ought) to him. We see him now in the depth of his misery,—the sinner reaping the consequences of his sin in utter

said, How many hired servants of my father's have bread enough and to spare, and I <sup>18</sup> *perish* with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and <sup>19</sup> *before thee*, and *am* no more worthy to be called thy son: make me as one of thy hired servants. <sup>20</sup> And he arose, and came to his father. But <sup>21</sup> when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and <sup>22</sup> kissed him. And the son said unto him, Father, I have sinned against heaven, and *in thy sight*, and *am* no more worthy to be called thy son. <sup>23</sup> But the father said to his servants, Bring forth the *best* robe, and put it on him; and put a ring on his hand, and

<sup>18</sup> *read and render, am perishing here.*

<sup>19</sup> *these two are the same expression in the original.*

<sup>20</sup> *read, I am, placing a colon before it.*

<sup>21</sup> *literally, eagerly kissed: see on Matt. xxvi. 49: Mark xiv. 45: ch. vii. 38, 45: Acts xx. 37.*

<sup>22</sup> *many ancient authorities read, Bring forth quickly.*

<sup>23</sup> *literally, first.*

shame and extremity of need. 17—20.] *His penitence.* And here we have a weighty difference between the permitted rational free will of man, and the stupid wandering on of the sheep, or the inanimate coin lying till it is picked up,—both these being however true in the case of man, *did not God seek and save the sinner*: 'the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will.' Article X. of the Church of England. 17. *when he came to himself*] See 1 Kings viii. 47. Before this, he was *beside himself*. The most dreadful torment of the lost, in fact that which constitutes their state of torment, will be this *coming to themselves*, when too late for repentance. He now recalls the peace and plenty of *his Father's house*.

*hired servants*] For he now was a *hireling*, but in how different a case!

18.] I will arise, see ver. 24, *was dead*, and is alive again; it was truly a resurrection from the dead. This resolution is a further step than his last reflection. In it he *nowhere gives up his sonship*: *this*, and the word Father, lie at the root of his penitence:—it is the thought of having sinned against (in the parable *itself*, Heaven and) Thee, which works now in him. And accordingly he does not resolve to ask to be made *one of the hired servants*, but as one of them:—still a *son*, but as an hireling. "And what is it that gives the

sinner now a sure ground of confidence, that returning to God he shall not be repelled, nor cast out? The adoption of sonship which he received in Christ Jesus at his baptism, and his faith that the gifts and calling of God are *without repentance* or recall." Trench.

20.] What he has resolved, he does: a figure not of the *usual*, but of the *proper* course of such a state of mind. *when he was yet a great way off*] Who can say whether *this itself was not a seeking*? whether his courage would have held out to the meeting?

On what follows, see especially Jer. iii. 12; James iv. 8; Gen. xli. 29; 2 Sam. xiv. 33. 21.] The intended close of his confession is not uttered;—there is no abatement of his penitence, for all his Father's touching and reassuring kindness,—but his filial confidence is sufficiently awakened to prevent the request that he might be as an *hired servant*.

22.] All these gifts belong to his reception, not as a servant, but as a son: the *first robe*, for him who came in rags,—Isa. lxi. 10; Rev. iii. 18:—but *first* must not be understood as meaning the *robe which he used to wear—his former robe*—this would not be consistent with the former part of the parable, in which he was not turned out with any disgrace, but left as a son and of his own accord: but *best*, as in the A.V.:—a robe, (yea) the first and goodliest. The ring,—a token of a

shoes on his feet: <sup>23</sup> and bring hither the fatted calf, and kill it; and let us eat, and be merry: <sup>24</sup> for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. <sup>25</sup> Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing. <sup>26</sup> And he called one of *the* servants, and asked what these things meant. <sup>27</sup> And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him <sup>a</sup> safe and sound. <sup>28</sup> And he was angry, and would not go in: <sup>a</sup> therefore came his father out, and intreated him. <sup>29</sup> And he answering said to his father, Lo, <sup>b</sup> these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I

<sup>y</sup> render, his.

<sup>a</sup> literally, in health.

<sup>a</sup> read, but his father came out.

<sup>b</sup> literally, for so many, naming some number. See Acts v. 8, where the word is the same.

distinguished and free person, see James ii. 2; Gen. xli. 42. The shoes, also the mark of a free man (for slaves went barefoot), see Zech. x. 12; Eph. vi. 15. These are the gifts of grace and holiness with which the returned penitent is clothed by his gracious Father; see Zech. iii. 4, 5.

<sup>23</sup> the fatted calf] So Judg. vi. 25. Gideon is commanded to kill *thy father's young bullock of seven years old* (rendered by the LXX *thy father's fatted calf*): some calf fatted for a particular feast or anniversary, and standing in the stall. No allusion must be thought of to the *sacrificing of Christ*:—which would be *wholly out of place* here,—and is *pre-supposed* in the whole parable. *be merry*] So ver. 6, “joy in heaven;”—*all rejoice*. Some of these are *servants* who have entered into the *joy of their Lord*: Matt. xxv. 21, 23. <sup>24</sup>] *dead*, and is alive again,—*the lost money*: lost, and is found,—*the lost sheep*: see 1 John iii. 14: Eph. ii. 5: 1 Pet. ii. 25. *began*, a contrast to the “*began*” in ver. 14.

<sup>25—28</sup>] As far as regards *the penitent*, the parable is finished:—but those who murmured at his reception, who were the proud and faultless elder son,—always in the house and serving, but not, as will appear, either over-affectionate or over-respectful,—they too must act their part, in order to complete the instruction. As regards the penitent, this part of the parable sets forth the reception he meets with from his *fellow-men*, in contrast to

that from his *father*; see Matt. xviii. 27, 30.

<sup>25</sup>] in the field—probably *working*, in the course of his “*servicing*,” as he expresses it, ver. 29. He was apparently returning at meal-time.

*musick and dancing*] This is one of those by-glances into the lesser occupations and recreations of human life, by which the Lord so often stamps his tacit approval on the joys and unbendings of men. Would these festal employments have been here mentioned by Him on so solemn and blessed an occasion, if they really were among those works of the devil which He came into the world to destroy?

<sup>28—29</sup>] Stier well remarks that this elder is now the *lost son*: he has lost all childlike filial feeling; he betrays the hypocrite within. The love and forbearance of the father are eminently shewn—the utter want of love and humility in the son strongly contrasted with them.

<sup>29</sup>] Lo, these many years do I serve thee, the very manner of speech of a Pharisee: as is the continuation. Let us ask with reference to the differences in the explanation, Could the *Jewish nation* be introduced saying, even in the falsest hypocrisy, that *they had never transgressed God's commandments*? thou never gavest me answers to the younger son's “*give me*” in ver. 12;—it is a separation of the individual son from his father, and, as there pointed out, the very root and ground of sin.

a kid, of less value than a calf. my friends—who are

might make merry with my friends : <sup>30</sup> but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. <sup>31</sup> And he said unto him, Son, thou art ever with me, and all that I have is thine. <sup>32</sup> It was meet that we should make merry, and be glad : <sup>k</sup> for this thy brother was dead, and <sup>k ver. 24</sup> is alive [<sup>o again</sup>] ; and was lost, and is found.

XVI. <sup>1</sup> And he said also unto his disciples, There was a certain rich man, which had a steward ; and the same was

<sup>o omit.</sup>

these ? this elder son also then has friends, who are not his father's friends : see Matt. xxii. 16, "*they sent out unto him their disciples with the Herodians.*"

<sup>30. this thy son</sup> The last degree of scorn and contempt,—just such as was shewn by the Pharisees towards the publicans and sinners (see ch. xviii. 11). 'I will not count such an impure person my brother.'

<sup>thy living</sup> A covert reproach of his father for having given it to him.

<sup>with harlots</sup> A charitable addition on the part of the elder brother, such as those represented by him always take care to make under similar circumstances. Even supposing it a necessary inference from the kind of life which he had been leading, it was one which nothing but the bitterest jealousy would have uttered at such a time.

<sup>thou hast killed for him the fatted calf</sup> Parallel with "*he receiveth sinners and eateth with them,*" ver. 2. 'Thou hast not only made him equal to me, but hast received him into superior favour.'

<sup>31.] thou art ever with me,</sup> as a reason why no extraordinary joy should be shewn over him ; other reasons might be assigned, and lie indeed in the background, suggested by his tone and words : but this is the soft answer to turn away wrath.

<sup>all that I have is thine,</sup> because the portion of goods which remained was his.

<sup>32. It was meet</sup> The Father still asserts the restored sonship of his returned prodigal—this thy brother. We may remark that the difficulties which have been found in the latter part of the parable, from the *uncontradicted* assertion in ver. 29, if the *Pharisees* are meant,—and the great pride and uncharitableness shewn, if *really righteous persons* are meant,—are considerably lightened by the consideration, that the contradiction of that assertion would have been *beside the purpose of the parable* ; that it was the very thing on which the Pharisees prided themselves ; that, besides, it is sufficiently contradicted in fact, by

the spirit and words of the elder son. He was breaking his Father's commandment even when he made the assertion,—and the making it is part of his hypocrisy.

The result of the Father's entreaty is left purposely uncertain (see Trench, *Parables*) : is it possible that this should have been the case, had the *Jewish nation* been meant by the elder brother ? But now, as he typifies a set of individuals who might themselves be (and many of them were) won by repentance,—it is thus broken off, to be closed by each individual for himself. For we are all in turn examples of the cases of both these brothers, containing the seeds of both evil courses in our hearts : but, thanks be to God, under that grace, which is sufficient and willing to seek and save us from both.

CHAP. XVI. 1—8.] PARABLE OF THE UNJUST STEWARD. Peculiar to Luke. No parable in the Gospels has been the subject of so much controversy as this : while, at the same time, the general stream of interpretation is well defined, and, in the main, satisfactory. It would be quite beyond the limits of this note to give any thing like a catalogue of the views respecting it : the principal ones which differ from that which I have adopted, will be noticed in the course of my remarks.

<sup>1.] he said also</sup>—a continuation, I believe, of the foregoing :—certainly closely connected in subject with it, as is the second parable in this chapter also : see below. <sup>unto his disciples,</sup> not to the *Twelve only*, but to the *multitude of the disciples* ; and more immediately perhaps to the *Publicans*, whose reception by Him had been the occasion of this discourse. I say this because I believe them to hold a place, though not a principal or an exclusive one, in the application of the parable which follows.

<sup>There was a certain rich man . . .</sup> The history of this parable is, in itself, purely *worldly*. The master is a son of this world, as well as his

accused unto him that he <sup>d</sup> *had wasted* his goods. <sup>2</sup> And he called him, and said unto him, <sup>e</sup> *How is it that I hear this of thee? <sup>f</sup>give an account of thy stewardship; for thou <sup>g</sup>mayest be no longer steward.* <sup>3</sup> Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I

<sup>d</sup> *render*, was wasting—literally, scattering.

<sup>e</sup> *see note.*

<sup>f</sup> *render*, give up the account.

<sup>g</sup> *render*, canst.

steward: *bear this in mind*:—the whole parabolic machinery is from the standing-point of the children of this world.

In the interpretation, this rich man is the *Almighty Possessor of all things*. This is the *only tenable view*. Meyer, who supposes him to be *Mammon* (defending it by the consideration that dismissal from his service is equivalent to being received into everlasting habitations, which it is not—see below), is involved in inextricable difficulties further on. Olshausen's view, that he represents the *Devil*, the *prince of this world*, will be found equally untenable. Schleiermacher's, that the *Romans* are intended, whose stewards the Publicans were, and that the debtors are the Jews, hardly needs refuting;—certainly not more refuting, than any consistent exposition will of itself furnish.

a steward, a general overlooker—very much what we understand by an *agent*, or 'a man of business,' or, in the larger sense, a *steward*. They were generally of old, *slaves*: but this man is a *freeman*, from vv. 3, 4. This steward represents especially the *Publicans*, but also *all the disciples*, i. e. *every man in Christ's Church*. We are all God's stewards, who commits to our trust His property:—each one's office is of larger or smaller trust and responsibility, according to the measure entrusted to him. I say, *especially the Publicans*, because the Twelve, and probably others, had *relinquished all and followed Christ*, and therefore the application of the parable to them would not be so direct: and also because I cannot but put together with this parable and consider as perhaps prompted by it or the report of it, the profession of Zaccheus, ch. xix. 8. Others have supposed the steward to represent the *Pharisees*—but then the parable should have been *addressed to them*, which it was not: and this view entirely fails in the application.

was accused unto him: it is the same word in the original which generally represents *false* or *wrongful* accusation. This it was not here, but it was

*malicious*: and the reason why the word has come so generally to signify '*wrongful accusation*,' is, that malicious charges are so frequently slanderous. The steward himself does not deny it. The charge against him was not, that he *had wasted* (A. V.), but *was wasting*, his master's goods. In this charge (spiritually) we may see the real guilt of every man who is entrusted with the goods of our Heavenly Father. We are all '*scattering his goods*.' If some one is to be found to answer to the *accusers*, the analogy of 'the Accuser of the brethren' is too striking to escape us.

2.] It makes very little difference either in admissibility of construction or of sense, whether we render, '*why do I hear this of thee?*' i. e. '*what is the ground of this report?*'—what occasion hast thou given for this being brought to me? or, '*What is this that I hear of thee?*' i. e. '*give some account of it.*' I prefer rather the former, because no opportunity of explanation *what it is*, is given him, but he is commanded to produce his books, to shew *how* it has arisen.

give up the account of thy stewardship; for (taking for granted the correctness of the report, the steward not denying it) thou wilt not be able to retain thy stewardship any longer,—in ordinary English, thou *canst not*, &c. The impossibility lies in the nature of *things*—thou art precluded from.

The interpretation of this announcement to the steward, is the *certainty*, spoken by God in every one of our consciences, that *we must give up, and give an account of, our stewardship at death*. The great truth lies in the background, that that dismissal, death itself, is the consequence of the *scattering His goods—the wages of sin*.

3.] The steward sets before himself the certainty of poverty and misery. He has not by his waste of his lord's property been laying up any store *for himself*;—that is not the point of the parable;—he has lived softly and effeminately, and cannot do an honest day's work:—dig is used for *all manual labours*. This speech, of digging

am ashamed. <sup>4</sup> I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. <sup>5</sup> So he called every one of <sup>h</sup> his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? <sup>6</sup> And he said, An hundred <sup>i</sup> measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. <sup>7</sup> Then said he to another, And how much owest thou? And he said, An hundred <sup>i</sup> measures of wheat. And he said unto him, Take thy bill, and write fourscore. <sup>8</sup> And <sup>k</sup> the lord commended <sup>l</sup> the unjust steward because he had done wisely: for the <sup>m</sup> children of this world are <sup>n</sup> in their generation wiser than <sup>a</sup> the <sup>m</sup> children of light. <sup>9</sup> And I say unto you,

<sup>a</sup> John xii. 34.  
<sup>i</sup> Eph. v. 8.  
<sup>l</sup> 1 Thess. v. 8.

<sup>h</sup> render, his own lord's.

<sup>i</sup> see note.

<sup>k</sup> render, his lord.

<sup>l</sup> literally, the steward of unrighteousness.

<sup>m</sup> render, sons.

<sup>n</sup> render, for their own.

and begging, must not be sought for in the interpretation; it belongs to the truth of the parable itself, as introducing the scheme which follows, but has no ulterior meaning.

4.] I am resolved: implying, I have just arrived at the knowledge,—an idea has just struck me,—I have a plan. they may receive me—viz. those who are about to be spoken of, the debtors. He has them in his mind.

Observe, the aim of his scheme is that they may receive him into their houses,—give him shelter. This is made use of afterwards in the interpretation, for which see on ver. 9. 5.] It is more natural to suppose that these debtors had borrowed, i. e. not yet paid for these articles of food out of the stores of the rich man, than that they were contractors to the amounts specified. of his own lord's,

—shewing the unprincipled boldness of his plan for saving himself: as we express the same when we say, 'he robbed his own father.'

6.] measures—this first time the word is *bathe*, for liquids, as the ephah for solids. See Ezek. xlv. 10, 11, 14.

Take thy bill] The steward, not yet out of office, has all the vouchers by him, and returns each debtor his own bond for him to alter the figure (not, to make another, which would imply the destruction of the old bond, not its return). sit down is graphic. quickly implies the hurry with which the furtive business is transacted. The debtors seem to be all together, that all may be implicated and none may tell of the other.

7.] measures—this second time the word is the *corus*, twelve Attic

bushels, according to Josephus. There does not appear to be any designed meaning in the variation of the amount deducted. We may easily conceive a reason, if we will, in the different circumstances of the debtors.

8.] his lord—of course, the lord of the steward. The A. V. ought to have been thus expressed, and not "the lord," and there would have been no ambiguity. He praised him, because he had acted shrewdly, cleverly for his own interest. The point brought out is not merely the shrewdness of the steward, but his lord, whose injury was wrought by this very shrewdness, praising it: for, our Saviour adds, the sons of this world, to which category both belonged—*he who conceived and he who praised the shrewdness*—are more shrewd (towards the purposes of) their own generation—for the purposes of their self-interest,—than the sons of light. But this very expression "their own generation," indicates that there is a better and a higher generation, the family of light (John xii. 36: Rom. xiii. 12: Eph. v. 8: 1 Thess. v. 5), whose interests require a higher and better wisdom and foresight. It is hardly necessary to add that the discovery of the steward's trick by the master is essential to the parable, as exemplifying the wisely and wiser.

9.] We now pass to the application at once—from the mouth of our Lord Himself. All that is dishonest and furtive in the character of the steward belonged entirely to him as a son of this world: but even in this character there was a point to praise and imitate. And

b Dan. iv. 27.  
Matt. vi. 19:  
xix. 21. ch.  
xl. 41. 1 Tim.  
vi. 17, 18, 19.  
c Matt. xxv. 21.  
ch. xix. 17.

<sup>b</sup> Make to yourselves friends of the mammon of unrighteousness; that, <sup>c</sup> *when ye fail*, they may receive you into <sup>d</sup> *everlasting habitations*. <sup>10</sup> <sup>e</sup> He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. <sup>11</sup> If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true [<sup>f</sup> *riches*]? <sup>12</sup> And if ye have not been faithful in that which is another man's, who shall give you that which is your own? <sup>13</sup> <sup>d</sup> No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and

<sup>e</sup> *read*, when it fails.

<sup>f</sup> *render*, the everlasting.

<sup>g</sup> *not expressed in the original*.

the dishonesty itself is not inserted without purpose—viz. to shew us *how little the sons of this world scruple to use it, and how natural it is to them*. Now, however, we stand on higher ground: *to the pure, all things are pure*:—in bringing up the example into the purer air which the children of light breathe, its grosser parts drop off, and the finer only remain.

Notice the emphasis, which ought always to be observed in reading, *And I say unto you*. It seems to recognize a necessary difference in the two situations:—‘although you are children of the light and the day, and can do no such furtive acts, yet I say to you’ . . . . This view will explain how we may make friends of the mammon of unrighteousness, just as we can make an example for ourselves out of the steward of unrighteousness—that which is of itself of unrighteousness—which belongs to, is part of a system of, *unrighteousness*—which is the very *root of all evils*, the result, and the aptest concretion, of that system of *mine and thine* (see ch. xv. 12) which is itself the result of sin having entered into the world. And we are to use this mammon of unrighteousness to make ourselves,—not palaces, nor barns, nor estates, nor treasures,—but *friends*; i. e. to bestow it on the poor and needy—(see ch. xii. 33, which is the most striking parallel to our text—“*when it fails*,” with “*a treasure which shall not fail*”) that when it shall fail,—they, i. e. the friends—(compare the joy in heaven ch. xv. 7, 10, and Baxter’s remark cited there by Stier—‘Is there joy in heaven at thy conversion, and will there be none at thy glorification?’) may receive you into the (or their) everlasting tabernacles. See also ch. xiv. 18, 14. God repays in their

name. They receive us there with joy, if they are gone before us: they receive us there by making us partakers of their prayers, ‘which move the Hand that moves the world,’ even during this life. Deeds then of charity and mercy are to be our spiritual shrewdness, by which we may turn to our account the *unjust mammon*,—providing ourselves with friends out of it;—and the debtors are here perhaps to be taken in their literal, not parabolic sense—we are to lighten their burdens by timely relief—the only way in which a son of light can change the hundred into fifty, or fourscore: see Isa. lviii. 6—8.

10—12.] Closely connected with the foregoing;—the ‘faithfulness in the least’ is the same as the prudence and shrewdness just spoken of;—in the case of the children of light they run up into one—who is the faithful and wise steward, ch. xii. 42;—the least is the *unrighteous mammon*, which is the same as that which is another man’s—the wealth of this present world, which is not the Christian’s own, nor his proper inheritance. The much,—the true [*riches*],—that which is your own, is the true riches of God’s inheritance: of which the earth (see Matt. v. 5) forms a part, which God (implied in the *who*?) for there will be none to give it you if you be untrue during this state of probation;—He will not be your God) shall give to you. The wealth of this world is another man’s—forfeited by sin—only put into our hands to try us, and to be rendered an account of. 12.] See note on Matt. vi. 24. The connexion here is,—that we must, while put in trust with the *unrighteous mammon*, be serving not it, but God. The saying here applies admirably to the Pharisees and Publicans:

mammon. <sup>14</sup> And the Pharisees also, \* who were covetous, <sup>• Matt. xxiii. 14.</sup> heard all these things: and they derided him. <sup>15</sup> And he said unto them, Ye are they which <sup>†</sup> justify yourselves <sup>† ch. x. 29.</sup> before men; but <sup>‡</sup> God knoweth your hearts: <sup>‡</sup> for <sup>‡</sup> that <sup>‡</sup> which is highly esteemed among men is abomination in the sight of God. <sup>16</sup> <sup>†</sup> The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. <sup>17</sup> <sup>‡</sup> And it is easier <sup>‡</sup> for heaven and earth to pass, than one <sup>‡</sup> tittle of the law to fail. <sup>18</sup> <sup>†</sup> Whosoever putteth away his wife and marrieth another, committeth adultery: and whosoever marrieth her that is put away from <sup>†</sup> her husband committeth adultery. <sup>19</sup> <sup>††</sup> There was a certain rich man, which was

<sup>†</sup> render, because.

<sup>†</sup> read, an.

<sup>‡</sup> see on Matt. v. 18.

<sup>††</sup> render, Now there.

the former were, to outward appearance, the servants of God, but inwardly served Mammon;—the latter, by profession in the service of Mammon, were, by coming to Jesus, shewing that they inwardly served God.

14—31.] BY OCCASION OF THE COVETOUS PHARISEES DERIDING HIM, OUR LORD SPEAKS THE PARABLE OF THE RICH MAN AND LAZARUS. The Pharisees were not slow in perceiving that the scope of *all these things* was to place this world's goods, and all that the covetous seek after, at a very low price. It will be observed that the sayings which follow are in reference to matters mentioned during the discourses, or arising out of the character of the Pharisees as commented on in them. 15.] See last note, end. *justify yourselves*

before man—a contrast to “*I have sinned before thee*,” ch. xv. 18: and abomination in the sight of God, to “*joy in the presence of the angels of God*,” ch. xv. 10.

16.] See Matt. xi. 12 and note. The connexion is,—“*Ye are they that justify yourselves before men; ye are no publicans and sinners,—no poor and needy,—but righteous, and increased with this world's goods. But, since John, a kingdom has been preached, into which every one, publicans and sinners too* (ch. xv. 1), *are pressing in. The true relation however of that kingdom to the law is not as ye suppose, to destroy the law* (Matt. v. 17), *but to fulfil*.” Then, as an example, our Lord reiterates the decision which He had before given on a point much controverted among the Jews—the law of adultery. But this He does, not without occasion given, and close connexion with

the circumstances, and with what had before been said. As early as Tertullian, in the third century, it was remarked, that an allusion was meant here to the adultery of Herod Antipas with his brother Philip's wife, which the Pharisees had tacitly sanctioned, thus allowing an open breach of that law which Christ came to fulfil. To this mention of Herod's crime the until John gave relevance. Still the idea must not be too lightly assumed. Bleek's remark is worth notice, that, had such an allusion been intended, the last words of the verse would have been otherwise expressed. Antipas had not married a divorced woman, but abducted a married woman from her husband. See on Matt. v. 32.

19—31.] Our Lord, in this closing parable, grasps the whole covetous and self-seeking character of the Pharisees, shews them a case in which it is carried to the utmost, by one who “*made no friends*”—with the unrighteous Mammon;—places in contrast with it a case of extreme destitution and poverty,—the very thing which the covetous most abhorred;—and then passes over into the region beyond the grave, shewing them the contrast there also,—and ending with a mysterious prophetic hint at the final rejection of the Kingdom of God and Himself by those for whom the law and prophets were insufficient to bring them to repentance. And while it does not appear that the covetousness of the Pharisees shewed itself in this particular way, our Lord here grasps the depravity by its root, which is, a godless and loveless self-seeking—saying in the heart, “*There is no God*”—and acting accordingly.

The explanation of particular points see



clothed in purple and fine linen, and fared sumptuously every day: <sup>20</sup> and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, <sup>21</sup> and desiring to be fed with <sup>a</sup> *the crumbs which* fell from the rich man's table: moreover the dogs came and licked his sores. <sup>22</sup> And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich

<sup>a</sup> *read, that which.*

below. 19.] *Now* connects this directly with what goes before; being an answer, not immediately to *any thing* said by the Pharisees, but to their *scoff* at Him;—as if He had said, '*hear now a parable.*' a certain rich man.]

Tertullian thought that *Herod* was meant, and by Lazarus *John*; and this view has been taken by others also: but surely with no probability. Our Lord might hint with stern rebuke at the present notorious crime of Herod, but can hardly be thought to have spoken thus of him. That the circumstances *will in some measure apply to these two*, is owing, as above in ch. xv., to the parable taking the *general case*, of which theirs was a particular instance. Others have thought that the rich man sets forth the Jews and the poor man the Gentiles. In my view, the very name of the poor man (see below) is a sufficient answer to this.

Observe, that this rich man is *not accused of any flagrant crimes*:—he lives, as the world would say, *as became his means and station*; he does not oppress nor spoil other men: he is simply a son of this generation, in the highest form. purple and fine linen, the Tyrian costly purple—and the fine linen (for under clothing) from Egypt.

20.] The significant name Lazarus and Eleazar, the same as Eleazar,—and meaning, *God is my help*, should have prevented the expositors from imagining this to be a *true history*.

Perhaps by this name our Lord may have intended to *fill in the character of the poor man*, which indeed must otherwise be understood to be that of one who feared God.

He was, or had been—*cast down*, i. e. was placed there on purpose to get what he could of alms.

his gate, see on Matt. xvi. 69: it was the portal, which led out of the *vestibule* into the court.

21.] It would seem that he *did* obtain this wish, and that the word *desiring*, as *would fain* in ch. xv. 16, must mean that he looked for it, willingly took it. The moreover

seems also to imply, that he *got the crumbs*: this verse relating the two

points of contrast to the rich man: his only food, the crumbs, with which he longed to fill his belly, but could not:—his only clothing, nakedness and sores, and instead of the boon companions of the rich man, none to pity him but the dogs, who licked—certainly in pity, not *increasing his pain*, as Bengel thinks,—his sores, as they do their own. Such was the state of the two in this world.

22.] The *burial* of Lazarus is not mentioned, "on account of the neglect attending the burial of beggars," as Euthymius. was carried by the angels]

In the whole of this description, the following canon of interpretation may be safely laid down:—Though it is unnatural to suppose that our Lord would in such a parable formally *reveal any new truth* respecting the state of the dead,—yet, in conforming himself to the ordinary language current on these subjects, it is impossible to suppose that He, whose essence is Truth, could have assumed as existing any thing which does not exist. It would destroy the truth of our Lord's sayings, if we could conceive Him to have used popular language which *did not point at truth*. And accordingly, where *such* language was current, we find Him not adopting, but protesting against it: see Matt. xv. 6.

The bearing of the spirits of the just into bliss by the holy angels is only analogous to their other employments: see Matt. xiii. 41: Heb. i. 14.

Abraham's bosom.] The above remark does not apply here—for this, as a form of speech among the Jews, was not even by themselves understood in its strict literal sense; and though the *purposes of the parable* require this, ver. 23, no one would think of pressing it into a truth, but all would see in it the graphic filling up of a state which in itself is strictly actual. The expression *Abraham's bosom* signified the *happy side of Hades*, where all the Fathers were conceived as resting in bliss.

No pre-eminence is signified as in John xiii. 23;—*all the blessed* are spoken of as in Abraham's bosom. See also John i. 18.

man also died, and was buried; <sup>23</sup> and in *hell* he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. <sup>24</sup> And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. <sup>25</sup> But Abraham said, Son, <sup>m</sup> remember that thou in thy lifetime <sup>m ch. vi. 24.</sup> *receivedst* thy good things, and likewise Lazarus evil things: but now he is <sup>x</sup> *comforted*, and thou art tormented. <sup>26</sup> And beside all this, between us and you there is a great gulf fixed: *so that* they which would pass from hence to

▼ *literally*, Hadēs. *It is not the final place of torment.*

▼ *render*, receivedst in full.

▼ *read*, with all the ancient authorities, comforted here.

▼ *render*, in order that.

The death of the rich man *last* should be remarked; Lazarus was taken soon from his sufferings; Dives was left longer, that he might have space to repent.

and was buried] There can be no doubt that the *funeral* is mentioned as being congruous to his station in life,—and, as Trench observes, ‘in a sublime irony,’—implying that he had all things *properly cared for*; the purple and fine linen which he wore in life, not spared at his obsequies.

23. in Hadēs] Hadēs, in Hebrew Sheōl, is the abode of *all disembodied spirits* till the resurrection; not, the place of torment,—much less *hell*, as understood commonly, in the A. V. Lazarus was also in Hadēs, but separate from Dives; one on the blissful, the other on the baleful side. It is the *gates of Hadēs*, the imprisonment of death, which shall not prevail against the Church (Matt. xvi. 18);—the Lord holds the *key of Hadēs* (Rev. i. 18):—Himself went into the same Hadēs, of which Paradise is a part.

in torments—*not eternal condemnation*;—for the judgment has not yet taken place; men can only be judged *in the body*, for the deeds done *in the body*:—but, the *certainly and anticipation of it*.

he lift up his eyes, not necessarily to a higher place, though that may be meant.

24.] “The proud man of earth is the beggar in hell,” Augustine.

On Father Abraham see Matt. iii. 9.

this flame, not subjective (i.e. confined to his own feeling) *only*, though perhaps mainly. But where lies the limit between inner and outer to the disembodied? Hardened sinners have died crying ‘Fire!’—Did the fire leave them,

when they left their bodies?

25.] The answer is solemn, calm, and fatherly;—there is no mocking, as is found in the Koran under the same circumstances; no grief, as is sometimes represented affecting the blessed spirits for the lot of the lost.

remember] Analogy gives us every reason to suppose, that in the disembodied state the whole life on earth will lie before the soul in all its thoughts, words, and deeds, like a map of the past journey before a traveller. That which he was to remember is not sufficiently expressed by ‘*receivedst*,’ A. V.:—it is analogous to the word in Matt. vi. 2, 5, 16,—and expresses the receipt in full, the exhaustion of all claim on.

Those that were good things to thee, thy good things came to an end in thy lifetime: there are no more of them.

What a weighty, precious word is this thy: were it not for it, De Wette and the like, who maintain that the only meaning of the parable is, ‘*Woe to the rich, but blessed are the poor*,’ would have found in this verse at least a specious defence for their view.

evil things,—not, his evil things,—for to him they were not so.

comforted: see ch. vi. 24.

26.] Even if it were not so,—however, and for whatsoever reason, God’s decree hath placed thee there,—thy wish is impossible.

a great gulf] In the interpretation,—the irresistible decree—then truly so, but *so such on earth*—by which the Almighty Hand hath separated us and you, in order that, not merely *so that*, none may pass it. In the graphic description, a yawning chasm impassable.

is fixed] for ever. This expression precludes all idea that the

you <sup>a</sup> cannot; neither can they pass to us, that would come from thence. <sup>27</sup> Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: <sup>28</sup> for I have five brethren; that he may testify unto them, lest they also come into this place of torment. <sup>29</sup> <sup>22</sup> Abraham saith unto him, They have Moses and the prophets; let them hear them. <sup>30</sup> And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. <sup>31</sup> And he said unto him, If they hear not Moses and the prophets, <sup>a</sup> neither will they be persuaded, though one rose from the dead.

<sup>a</sup> John xii. 16,  
11, 27.

<sup>a</sup> Matt. xviii.  
6, 7. Mark  
ix. 42. 1 Cor.  
xi. 16.

XVII. <sup>1</sup> <sup>a</sup> Then said he unto the disciples, <sup>a</sup> It is impossible but that offences will come: but woe unto him, through whom they come! <sup>2</sup> It were better for him that a millstone were hanged about his neck, and he cast into

<sup>a</sup> render, may not be able: and that they may not.

<sup>22</sup> read, But Abraham.

<sup>a</sup> render, And he said.

following verse indicates the beginning of a better mind in the rich man.

<sup>27.</sup>] This is the *believing and trembling* of James ii. 19. His eyes are now opened to the truth; and no wonder that his natural sympathies are awakened for his brethren.

That a *lost spirit* should feel and express such sympathy, is not to be wondered at; the misery of such will be very much heightened by the awakened and active state of those higher faculties and feelings which selfishness and the body kept down here.

<sup>29.</sup>] "*Faith is by hearing, and hearing by the word of Christ*," Rom. x. 17. "We are saved by faithful hearing, not by apparitions." Bengel. This verse furnishes a weighty testimony from our Lord Himself of the sufficiency *then* of the O. T. Scriptures for the salvation of the Jews. *It is not so now.*

<sup>30, 31.</sup>] Nay—not, '*they will not hear them*;' he could not tell that, and besides, it would have taken away much of the ground of the answer of Abraham:—the word deprecates leaving their salvation in *such uncertainty*, as the chance of their hearing Moses and the prophets seems to him to imply.—'*Leave it not so, when it might be at once and for ever done by sending them one from the dead.*'

Abraham's answer, besides opening to us a depth in the human heart, has a plain application to the Pharisees, to whom the parable was spoken. They would not hear Moses and the Prophets:—Christ rose from the dead, but He did not go to *them*;—this verse is not *so* worded, 'they would

have rejected Him, had He done so;—the *fact* merely is here supposed, and that in the very phrase which so often belongs to His own resurrection. They were not persuaded—did not believe, though One rose from the dead. To deny altogether this allusion, is to rest contented with merely the surface of the parable.

Observe, Abraham does not say, '*they will not repent*'—but, '*they will not believe, be persuaded*;' which is another and a deeper thing.

Luther does not seem to conclude rightly, that this *disproves* the possibility of appearances of the dead. It only says, that such appearances will not bring about *faith* in the human soul: but that they may not serve other ends in God's dealings with men, it does not assert. There is no gulf between the *earth* and *Hades*: and the very form of Abraham's answer, setting forth no impossibility in this second case, as in the former, would seem to imply its *possibility*, if requisite. We can hardly pass

over the identity of the *name* LAZARUS with that of him who *actually* was *recalled from the dead*, but whose return, far from persuading the Pharisees, was the immediate exciting cause of their crowning act of unbelief.

CHAP. XVII. 1—10.] FURTHER DISCOURSES. The discourse appears to proceed onward from the foregoing.

1.] The words were perhaps spoken owing to some *offence* which had happened;—the departure of the Pharisees in disgust, or some point in their conduct; such as the

the sea, than that he should offend one of these little ones.

<sup>3</sup> Take heed to yourselves: <sup>b</sup> If thy brother <sup>b</sup> trespass <sup>d</sup> *against thee*, <sup>c</sup> rebuke him; and if he repent, forgive <sup>e</sup> him. <sup>b</sup> *Matt. xviii. 15, 21.* <sup>e</sup> *Lev. xix. 17.*

<sup>4</sup> And if he <sup>b</sup> trespass against thee seven times in a day, and seven times [<sup>d</sup> *in a day*] turn again to thee, saying, I repent; thou shalt forgive him. <sup>5</sup> And the apostles said unto the Lord, <sup>e</sup> *Increase our faith.* <sup>d</sup> *Matt. xviii. 20; xxi. 21.*

<sup>6</sup> And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this <sup>f</sup> *sycamine* tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you. <sup>7</sup> But which of you, having a servant plowing or feeding cattle, will say unto him <sup>g</sup> by and by, when he is come from the field, Go and sit down to meat? <sup>8</sup> And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, <sup>e</sup> and serve me, till I have eaten <sup>e</sup> *ch. xii. 27.*

and drunken; and afterward thou shalt eat and drink? <sup>9</sup> Doth he thank <sup>h</sup> *that* servant because he did the things

<sup>b</sup> *render, sin.*

<sup>d</sup> *omit.*

<sup>f</sup> *render, mulberry.*

<sup>c</sup> *omit, with nearly all the oldest authorities.*

<sup>e</sup> *better, because literally, Add unto us faith.*

<sup>g</sup> *see note.*

<sup>h</sup> *read, the.*

previous chapter alluded to. <sup>2.</sup> See Matt. xviii. 6, 7, and notes. <sup>these little ones</sup> Perhaps the publicans and sinners of ch. xv. 1; perhaps also, repeated with reference to what took place, Matt. i. c. <sup>3, 4.</sup> See on Matt. xviii. 15, 21, 22.

The take heed to yourselves here is to warn them not to be too readily dismayed at offences, nor to meet them in a brother with an unforgiving spirit. <sup>rebuke him</sup> "Love begins with speaking truth," Stier:—who remarks, that in the Church, as in the world, the love of many waxing cold,—not being strong or warm enough for this rebuke,—is the cause why offences abound.

<sup>5.</sup> "Increase our faith," of the A. V., is not exact: Add unto us, i.e. give us more faith, is more literal and simpler. This is the only example in the Gospels in which the Apostles are marked out as requesting or saying anything to the Lord. They are amazed at the greatness of the faith which is to overcome offences and forgive sins as in vv. 3, 4:—and pray that more faith may be added to them. <sup>6.</sup> See on Matt. (xvii. 20) xxi. 21. On this occasion some particular tree of the sort was close at hand, and furnished the instance, just as the Mount of Transfiguration in the former of those passages, and the Mount of Olives in the latter. *The mulberry*

tree is not very common in Palestine, but still found there. It must not be confounded with the *sycamore*, ch. xix. 4, which is the Egyptian fig. See note there.

<sup>7—10.</sup> The connexion is,—Ye are servants of your Master; and therefore endurance is required of you,—faith and trust to endure out your day's work before you enter into your rest. Your Master will enter into His, but your time will not yet come; and all the service which you can meanwhile do Him, is but that which is your bounden duty to do,—seeing that your body, soul, and spirit are His. <sup>7.]</sup> by and by (literally, immediately) in the A. V. is wrongly joined with will say unto him: it corresponds to "afterward" in ver. 8, and must be joined with go and sit down. <sup>8.]</sup> till I have eaten and drunken: see ch. xii. 27, where a different assurance seems to be given. But our Lord is here speaking of what we in our state of service are to expect; there, of what, in our state of freedom, reward, and adoption, the wonders of His grace will confer on us. Here the question is of right: there, of favour.

<sup>9.]</sup> Our Lord is not laying down rules for the behaviour of an earthly master to his servants,—but (see above) is speaking of the rightful state of relation between us, and Him whose we are, and

that were commanded him? [<sup>1</sup> *I trow not.*] <sup>10</sup> So likewise ye, when ye shall have done all those things which are commanded you, say, We are 'unprofitable servants: we have done that which was our duty to do.

[Job xlii. 8:  
xxv. 7.  
Ps. xvi. 2.  
Matt. xxv. 30.  
Rom. iii. 12:  
xi. 26.  
Philom. 11.  
† Luke ix. 61.  
62. John iv.  
4.

<sup>11</sup> And it came to pass, <sup>a</sup> as he went to Jerusalem, that he <sup>j</sup> passed through the midst of Samaria and Galilee.

h Lev. xiii. 46.

<sup>12</sup> And as he <sup>k</sup> entered into a certain village, there met him ten men that were lepers, <sup>h</sup> which stood afar off: <sup>13</sup> and they lifted up their voices, and said, Jesus, Master, have mercy on us. <sup>14</sup> And when he saw them, he said unto them, <sup>1</sup> Go shew yourselves unto the priests. And it came

Lev. xiii. 2:  
xiv. 2. Matt.  
viii. 4. ch. v.  
14.

to pass, that, as they went, they were cleansed. <sup>15</sup> And one of them, when he saw that he was healed, turned back, <sup>1</sup> and with a loud voice glorified God, <sup>16</sup> and fell down on his face at his feet, giving him thanks: and he was a Samaritan. <sup>17</sup> And Jesus answering said, <sup>m</sup> Were there not

<sup>1</sup> omitted by several ancient authorities.

<sup>j</sup> render, was passing.

<sup>k</sup> render, was entering.

<sup>1</sup> render, glorifying God with a loud voice.

<sup>m</sup> render, Were not the ten cleansed?

whom we serve.

10.] This shews the sense of the parable, as applying to our own thoughts of ourselves, and the impossibility of any claim for our services to God.

In Rom. vi. 23 (see also the foregoing verses) we have the true ground on which we look for eternal life set before us:—viz. as the gift of God *whose servants we are*,—not the wages, as in the case of sin, *whose we are not*. In the case of *men* this is different; a good servant is "profitable" (Philom. 11), not *useless*. See Acts xvii. 25. The case supposed introduces an argument à fortiori, i. e. from the stronger to the weaker: '*how much more, when ye have failed in so many respects.*' 'Wretched is he, whom the Lord calls an unprofitable servant: happy, he who calls himself so.' Bengel.

Thus closes the series of discourses which began with ch. xv. 1.

11–19.] HEALING OF TEN LEPROSERS. It does not appear to what part of the last journey this is to be referred. There is no reason for supposing it to have been subsequent to what has just been related:—this is not implied. It may have been at the very beginning of the journey. From the circumstance that these lepers were a mixed company of Jews and Samaritans, the words rendered through the midst of Samaria and Galilee, probably mean 'be-

tween Samaria and Galilee,' on the frontiers of both.

This seems to be parallel with Matt. xix. 1. The journey mentioned there would lead Him between Samaria and Galilee. 13.] afar off: see Levit. xiii. 46: Num. v. 2. Their misery had broken down the national distinction, and united them in one company. On the nature of leprosy and its significance, see on Matt. viii. 2.

14.] One of our Lord's first miracles had been the healing of a leper; then He touched him and said, 'Be thou clean:' now He *sinks* as it were *the healing*, and keeps it in the background;—and why so? There may have been reasons unknown to us; but one we can plainly see, and that is, to bring out for the Church the lesson which the history yields. In their going away, in the absence of Jesus, they are healed: what need to go back and give him thanks? Here was a trial of their *love*: *faith* they had, enough to go, and enough to be cleansed: but *love* (with the one exception)—gratitude, they had not. *shew yourselves*] See note on Matt. viii. 4.

as they went] The meaning evidently is, that they had not gone far, and that the whole took place within a short time. They had not been to the priests, as some suppose. 15.] The words here set before us something immediate, and,

*ten cleansed?* but where are the nine? <sup>18</sup> There <sup>n</sup> are not found that returned to give glory to God, save this stranger. <sup>19</sup> \* And he said unto him, Arise, go thy way : <sup>k</sup> Matt. ix. 32. <sup>Mark v. 26.</sup> <sup>x. 52. ch. vii.</sup> <sup>50. viii. 48.</sup> <sup>xviii. 42.</sup> thy faith hath made thee whole.

<sup>20</sup> And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation :

<sup>21</sup> neither shall they say, Lo here! or, [<sup>nn</sup> lo] there! for, <sup>1</sup> ver. 23. behold, the kingdom of God is <sup>o</sup> <sup>m</sup> within you. <sup>22</sup> And he <sup>m</sup> John i. 26. said unto the disciples, <sup>n</sup> The days will come, when ye shall <sup>n</sup> see Matt. ix. 12. desire to see one of the days of the Son of man, and ye shall not see it. <sup>23</sup> <sup>o</sup> And they shall say to you, <sup>p</sup> See here; <sup>o</sup> Matt. xlv. <sup>22</sup> Mark xiii. <sup>21.</sup> ch. xxi. 8. or, <sup>p</sup> see there: go not after them, nor follow them. <sup>24</sup> <sup>p</sup> For <sup>p</sup> Matt. xlv. <sup>27.</sup>

<sup>n</sup> render, were not found.

<sup>nn</sup> omit : reading, Lo here or there!

<sup>o</sup> render, among you.

<sup>p</sup> it is the same word as that rendered lo in ver. 21.

I should be inclined to think, witnessed by the narrator.

<sup>18.</sup> this stranger] literally, this foreigner by birth. The Samaritans were *Gentiles*;—not a *mixed race*, as is sometimes erroneously supposed. They had a *mixed religion*, but were themselves originally from other countries: see 2 Kings xvii. 24—41. There may have been a reason for the nine Jews not returning,—that they held the ceremonial duty imposed on them to be paramount, which the Samaritan might not rate so highly. That he was going to Mount Gerizim does not appear: from his being found with Jews, he probably would act as a Jew. <sup>19.]</sup> hath made thee whole—in a higher sense than the mere cleansing of his leprosy—theirs was merely the beholding of the brazen serpent with the outward eyes,—but his, with the eye of inward faith; and this faith saved him;—not only healed his body, but his soul.

<sup>20—27.]</sup> PROPHETIC ANSWER TO THE PHARISEES. In this discourse we have several sayings which our Lord afterwards repeated in His last prophetic discourse to the four apostles on Mount Olivet; but much also which is peculiar to Luke, and most precious.

<sup>20.]</sup> The question certainly is asked by the Pharisees, as all their questions were asked, with no good end in view: to entangle our Lord, or draw from Him some direct announcement which might be matter of accusation.

with (accompanied with) anticipation, or observation. The cognate verb is used ch. xiv. 1 of the Pharisees 'watching' Jesus.

<sup>21.]</sup> Its coming shall be so gradual and unobserved, that none during its waxing onward shall be able to point here or there for a proof of its

coming,—for behold the kingdom of God is (already) among you. The misunderstanding which rendered these words '*within you*' meaning this in a spiritual sense, '*in your hearts*,' should have been prevented by reflecting that they are addressed to the *Pharisees*, in whose hearts it certainly was not. Nor could the expression in this connexion well bear this spiritual meaning *potentially*—i. e. is in its nature, within your hearts. The words are too express and emphatic for this. The kingdom of God was *begun among them*, and continues thus making its way in the world, without observation of men; so that whenever men can say 'lo here! or, lo there!'—whenever great 'revivals' or 'triumphs of the faith' can be pointed to, they stand self-condemned as *not belonging to that kingdom*. Thus we see that every such marked event in the history of the Church is by God's own hand as it were *blotted and marred*, so as not to deceive us into thinking that the kingdom has come. So it was at the Pentecostal era:—so at that of Constantine;—so at the Reformation.

The meaning 'among you,' includes of course the deeper and personal one 'within each of you,' but the two cannot be interchanged the one for the other. <sup>22.]</sup> This saying is taken up from the last verse.—'*He is among you, who is the Bridegroom,—the Son of Man*;'—during whose presence ye cannot mourn, but when He shall be taken from you, ye shall wish in vain for one of these days of His presence.

<sup>23.</sup> And they shall say to you] 'Ye shall not see one of those days;—therefore do not run after false reports of My coming.' A warning to all so-called expositors, and followers of expositors, of prophecy, who cry "see

as the lightning, <sup>q</sup> that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day. <sup>25</sup> <sup>q</sup> But first must he suffer many things, and be rejected of this generation. <sup>26</sup> <sup>r</sup> And as it was in the days of Noe, so shall it be also in the days of the Son of man. <sup>27</sup> They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. <sup>28</sup> <sup>s</sup> Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; <sup>29</sup> but <sup>t</sup> the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. <sup>30</sup> Even thus shall it be in the day when the Son of man <sup>u</sup> is revealed. <sup>31</sup> In that day, he <sup>x</sup> which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. <sup>32</sup> <sup>y</sup> Remember Lot's wife. <sup>33</sup> <sup>s</sup> Whosoever <sup>r</sup> shall seek to save his life shall lose it; and whosoever <sup>s</sup> shall lose <sup>t</sup> his life shall <sup>u</sup> preserve it. <sup>34</sup> <sup>s</sup> I tell you, in that night there shall be two men in one bed; [<sup>v</sup> *the*] one shall be taken, and the other shall be left. <sup>35</sup> Two women shall be grinding together; the one shall be taken, and the other

<sup>q</sup> our two oldest MSS. have, when it lighteneth.

<sup>r</sup> render, shall have sought.

<sup>t</sup> read, it.

<sup>s</sup> render, shall have lost.

<sup>u</sup> render, quicken.

here" and "see there," every time that war breaks out, or revolutions occur.

See on these verses, 23, 24, Matt. xxiv. 23—27 and notes. <sup>28</sup>—<sup>30</sup>.] *The events which must precede the coming:*

and (1) ver. 25, as regards *the Lord Himself*,—His sufferings and rejection, primarily by this generation,—but in implication, by the world;—and (2) vv. 26—30, which unfold this implication as regards the whole world, which shall be in its state of carelessness and sensuality at that time;—see notes on Matt. xxiv. 37—39. The example of *the days of Lot* is added here,—and thereby the sanction of the Lord of Truth given to another part of the sacred record, on which modern scepticism has laid its unhallowed hands.

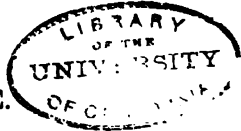
<sup>31</sup>.] refers immediately to the example of Sodom just related. In Matt. xxiv. 16—18, it finds its place by a reference to the destruction of Jerusalem, see there. <sup>32</sup>.] A solemn caution is here added, binding the warning to the exam-

ple before,—let him not return back—remember her who did. <sup>33</sup>.] See on Matt. x. 39, and ch. ix. 24. In connexion here, it leads the way to vv. 34, 35.

whosoever shall have sought, i.e. 'during his preceding life,'—shall lose it then: whosoever shall have lost it, by self-sacrifice, during this life, shall quicken it then.

shall quicken it.] "The verb in the original is an expressive word, derived from animal parturition, bringing forth to air and life what was before concealed in the womb. That day shall come as the pains of labour on a woman in travail (Matt. xxiv. 8): but to the saints of God it shall be the birth of the soul and body to life and glory everlasting." Wordsw.

<sup>34</sup>—<sup>36</sup>.] See on Matt. xxiv. 40, 41. Here, there are two references (1) to the servants of the Lord in the midst of the world out of which they shall be separated: (2) to the separation of the faithful and unfaithful among *themselves*. <sup>34</sup>.] indicates a closer relationship than



left. [v<sup>36</sup> *Two men shall be in the field; the one shall be taken, and the other left.*] <sup>37</sup> And they answered and said unto him, <sup>b</sup> Where, Lord? And he said unto them, Wheresoever the body is, <sup>w</sup> *thither will the eagles be gathered together.*

<sup>b</sup> Job xxxix. 30.  
Matt. xxiv. 28.

XVIII. <sup>1</sup> And he spake a parable unto them to this end, that <sup>x</sup> *men* ought <sup>a</sup> always to pray, and not to faint; <sup>2</sup> saying, There was in a city a judge, which feared not God, neither regarded man: <sup>3</sup> and there was a widow in that city; and she came unto him, saying, *Avenge me of mine adversary.* <sup>4</sup> And he would not for a while: but afterward he said within himself, *Though I fear not God,*

<sup>a</sup> ch. xi. 5: xxi. 28. Rom. xii. 12. Eph. vi. 18. Col. iv. 2. 1 Thess. v. 17.

<sup>v</sup> omitted in most of the ancient authorities. It was probably inserted here from Matt. xxiv. 40.

<sup>w</sup> render and read, there will also.

<sup>x</sup> read, they.

that of mere fellow-workmen, and sets forth the division of even families in that day.

27.] Where, Lord? i. e. where shall this happen? The disciples know not the universality of this which our Lord is announcing to them, and which His dark and awful saying proclaims; see note on it, Matt. xxiv. 28.

Observe, there is not a word, except so far as the greater coming includes the lesser, in all this, of the destruction of Jerusalem. The future coming of the Lord is the *only subject*: and thus it is an entirely distinct discourse from that in Matt. xxiv., or in our ch. xxi.

CHAP. XVIII. 1—8.] THE UNJUST JUDGE. This parable, though not perhaps spoken in immediate unbroken sequence after the last discourse, evidently arose out of it:—perhaps was the fruit of a conversation with the disciples about the day of His coming and the mind with which they must expect it. For observe, that in its *direct* application it is ecclesiastical; and not individual, but by a legitimate accommodation. The widow is the Church; the judge, her God and Father in heaven. The argument, as in the parable of the *steward of injustice* (so literally), so in this of the *judge of injustice* (so literally), is “*à fortiori*, from the stronger to the weaker:” ‘If such be the power of earnest entreaty, that it can win right even from a man sunk in selfishness and fearing neither God nor men, how much more will the right be done by the just and holy God in answer to the continued prayers of his elect;’ even though, when this very right is asserted in the world by the coming of the Son of Man,

He may hardly find among his people the power to believe it—though few of them will have shewn this unweariedness of entreaty which the poor widow shewed.

1. always] See 1 Thess. v. 17.

The *mind* of prayer, rather than, though of course including, the outward act, is here intended. The earnest desire of the heart, is prayer.

to faint;—to languish,—to give up through the weight of overpowering evil.

2.] See Deut.

xvi. 18 and Matt. v. 21, 22.

3.] *Avenge me* of . . . or perhaps, deliver me from—the justice of her cause being presupposed—this adversary being her oppressor on account of her defenceless situation, and she wanting a sentence from the judge to stop his practices.

4.] The point of this part of the parable is, the extortion of *right* from *such a man* by importunity. *His act* was not an act of justice, but of injustice; his very *avenging* was *injustice*, because he did it from *self-regard* and not from a *sense of duty*. He, like the steward above, was a *man of injustice*,—*belonging to, being of,* the iniquity which prevails in the world.

5.] The word rendered *weary* is a remarkable one. It properly signifies to *smite in the face*;—and proverbially (see *reff.*), to mortify or incessantly annoy. It is the same verb as that in 1 Cor. ix. 27 rendered “*keep under*.” Meyer interprets it literally—“*lest at last she should become desperate, and come and strike me in the face.*” It has been observed that the Apostles acted from this very motive when they besought the Lord to send away the Syrophenician woman,—



b ch. xi. 8. nor regard man; <sup>5b</sup> yet because this widow troubleth me, I will avenge her, lest <sup>7</sup> *by her continual coming* she <sup>a</sup> weary me. <sup>6</sup> And the Lord said, Hear what the unjust judge saith. <sup>7</sup> And <sup>c</sup> shall not God avenge his [<sup>a</sup> own] elect, which cry day and night unto him, <sup>b</sup> *though he bear long with them?* <sup>8</sup> I tell you <sup>d</sup> that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find <sup>e</sup> faith on the earth? <sup>9</sup> <sup>d</sup> *And he spake this parable unto*

<sup>e</sup> *certain which <sup>a</sup> trusted in themselves that they were righteous, and despised others:* <sup>10</sup> Two men went up into the temple to pray; the one a Pharisee, and the other a publican. <sup>11</sup> The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as <sup>e</sup> *other men are*, extortioners, unjust, adulterers, or even as this publican. <sup>12</sup> I fast

<sup>f</sup> render, coming for ever.

<sup>a</sup> see note.

<sup>a</sup> omit: not expressed in the original.

<sup>b</sup> render and read, and he is long-suffering over them.

<sup>c</sup> or, the faith.

<sup>d</sup> better, as in the original, And he spake also unto certain which trust in themselves that they are righteous and despise others, this parable.

<sup>e</sup> render, the rest of men.

'for she cried after them.' Matt. xv. 23.

6. the unjust judge] literally (see above) the judge of injustice—i. e. who was of, belonged to, the unrighteousness which is in the world.

7.] The poor widow in this case (the forsaken Church, contending with her adversary the devil, 1 Pet. v. 8) has this additional claim, in which the right of her cause consists,—that she is the Elect of God,—His Beloved.

day and night] This answers to the always in ver. 1, but is an amplification of it. and he is long-suffering over them] or, . . . . and He delays his vengeance in their case:—and He, in their case, is long-suffering, i. e. He is long-suffering to those who oppress them: which though it is merciful to the oppressors, yet may be taken in the light of a hardship to the oppressed.

8. Nevertheless . . . .] This can hardly be, as Meyer interprets it, that the painful thought suddenly occurs to the Lord, how many there will be even at His coming who will not have received Him as the Messiah: for the faith, though it includes 'faith' generally, is yet here, strictly speaking, faith in reference to the object of the parable—faith which has endured in prayer without fainting. Or the meaning may be general: the faith in Him, who is the hearer and answerer of prayer.

9—14.] THE PHARISEE AND THE PUBLICAN. This parable is spoken not to the Pharisees, for our Lord would not in their presence have chosen a Pharisee as an example; nor concerning the Pharisees, for then it would have been no parable—but to the people, and with reference to some among them (then and always), certain, who trust in themselves that they are righteous, and despise other men. The parable describes an every-day occurrence: the parabolic character is given by the concurrence and grouping of the two, and by the fact that each of these represents psychologically a class of persons. 10, 11.] The Pharisee stood (in the ordinary place) and prayed thus with himself:—such a prayer he would not dare to put up aloud. The Church has admirably fitted to this parable the declaration of thankfulness in 1 Cor. xv. 9, 10 (the two being the Epistle and Gospel for the Eleventh Sunday after Trinity), also made by a Pharisee, and also on the ground 'that he was not as other men':—but how different in its whole spirit and effect! There, in the deepest humility, he ascribes it to the grace of God that he laboured more abundantly than they all;—yet not I, but the grace of God that was with me. 12. I fast twice in the week] This was a voluntary fast, on the

twice in the week, I give tithes of all that I <sup>f</sup>*possess*.

<sup>13</sup> And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me <sup>g</sup>*a sinner*. <sup>14</sup> I tell you, this man went down to his house justified rather than the other: 'for every one that exalteth himself shall be <sup>f</sup>*abased*; and he that humbleth himself shall be exalted.

<sup>15</sup> And they brought unto him also <sup>h</sup>*infants*, that he <sup>i</sup>*would touch them*: but when his disciples saw it, they rebuked them. <sup>16</sup> But Jesus called <sup>k</sup>*them* unto him, and said, Suffer <sup>1</sup>*little children* to come unto me, and forbid

<sup>f</sup> *render, acquire.*

<sup>h</sup> *better, the (or, their) infants.*

<sup>k</sup> *render, for perspicuity, the infants.*

<sup>g</sup> *literally, the sinner.*

<sup>i</sup> *render, might.*

<sup>1</sup> *render, the little children.*

Mondays and Thursdays; the only prescribed fast in the year being the great day of atonement, see Levit. xvi. 29: Num. xix. 7. So that he is boasting of his *works of supererogation*. I give tithes of all] Here again, the law perhaps (but compare Abraham's practice, Gen. xiv. 20; and Jacob's, Gen. xxviii. 22) only required tithe of the fruit of the field and the produce of the cattle: see on Matt. xxiii. 23.

Not all that I *possess*, which is an incorrect rendering: but of all that I *acquire*;—of all my increase; see Deut. xiv. 22. His speech shows admirably what his *trusting in himself* was. <sup>13.</sup> *afar off*—far from the Pharisee;—a contrast in spirit to the other's *thanks* that he was not as other men, is furnished by the poor Publican in his humility acknowledging this by an *act*. *would not lift up so much as his eyes unto heaven*—another contrast,—for we must here suppose that the Pharisee prayed with all significance of gesture, with eyes and hands uplifted (see Matt. vi. 5). There is a slight but true difference also in the original, in the word rendered *stood* of the Pharisee—

'being put in position' (answering to 'being seated' of the other usual posture) and *standing* of the publican,—coming in merely and remaining, in no studied place or posture. *smote upon his breast*] See ch. xxiii. 48, "for sorrow of mind. Where the pain is, there is the hand." Bengal. The original is, *to me the sinner*. But probably the article is only generic, pointing him out as one of a class. It seems to me that any emphatic comparison here would somewhat detract from the solemnity and simplicity of the prayer. The definite article rather implies, not comparison

with others, but intense self-abasement: "sinner that I am." Nor are we to find any doctrinal meanings in the word *merciful* (or, *be propitiated*). *We know of one only way*, in which the prayer could be accomplished: but the words here *have no reference to that, nor could they have*.

<sup>14.</sup> The sense is, One returned home in the sight of God with his prayer answered, and that prayer had grasped the true object of prayer,—the forgiveness of sins (so that *justified* is in the usual sense of the Epistles of St. Paul, *justified before God*—see *reff.*), the other prayed not for it, and obtained it not. Therefore he who would seek justification before God must seek it by humility and not by self-righteousness. *every one that exalteth himself* has been illustrated in the demeanour of the Pharisee;—*shall be abased*, in his failure to obtain justification from God;—*he that humbleth himself*, in that of the Publican;—*shall be exalted*, in his obtaining the answer to his prayer, which was *this justification*. Thus the particular instance is bound up with the general truth.

<sup>15—17.</sup> *LITTLE CHILDREN BROUGHT TO CHRIST*. Here the narrative of St. Luke again falls in with those of St. Matthew and St. Mark, after a divergence of nearly nine chapters, see note on ch. ix. 51.—Matt. xix. 13—15: Mark x. 13—16. The *narrative* part of our text is distinct from the two; the words of our Lord are verbatim as Mark; see notes on Matthew. The place and time indicated here are the same as before, from ch. xvii. 11.

<sup>15.</sup> *also their infants*; not the people came only, but also brought their children. Or, the article may be merely generic, as

<sup>f</sup> Job xxi. 29.  
<sup>g</sup> Matt. xxi. 13.  
<sup>h</sup> ch. xiv. 11.  
<sup>i</sup> James iv. 6.  
<sup>1</sup> 1 Pet. v. 5, 6.

<sup>18</sup> <sup>1</sup> Cor. xiv. 20. <sup>1</sup> Pet. ii. 2. them not: for <sup>2</sup> of such is the kingdom of God. <sup>17</sup> Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

<sup>18</sup> And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? <sup>19</sup> And Jesus said unto him, Why callest thou me good? none is good, save one [<sup>20</sup> that is], God. <sup>20</sup> Thou knowest the commandments,

<sup>18</sup> Exod. xx. 12, <sup>19</sup> Deut. v. 16—20. Rom. xiii. 9. <sup>1</sup> Eph. vi. 2. Col. iii. 20. <sup>18</sup> Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, <sup>1</sup> Honour thy father and thy mother.

<sup>21</sup> And he said, All these have I kept from my youth up. <sup>22</sup> Now when Jesus heard [<sup>23</sup> these things], he said unto him, Yet lackest thou one thing: <sup>24</sup> sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. <sup>23</sup> And when he heard this, he was very sorrowful: for he was very rich. <sup>24</sup> And when Jesus <sup>25</sup> saw that he was very sorrowful, he said,

How hardly <sup>26</sup> shall they that have riches enter into the kingdom of God! <sup>25</sup> For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. <sup>26</sup> And they that heard it said,

<sup>1</sup> Gen. xviii. 14. Jer. xxxii. 17. ch. i. 27. Who then can be saved? <sup>27</sup> And he said, <sup>1</sup> The things which are impossible with men are possible with God.

<sup>28</sup> Then Peter said, Lo, we have left <sup>29</sup> all, and followed thee. <sup>29</sup> And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, <sup>30</sup> <sup>30</sup> who shall not receive manifold more in this present time, and in the world to come life everlasting.

<sup>31</sup> Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. <sup>32</sup> For <sup>33</sup> he shall be delivered

<sup>18</sup> Matt. xxvii. 2. ch. xxiii. 1. John xviii. 28. Acts iii. 18.

<sup>30</sup> omit. <sup>31</sup> omit. <sup>32</sup> some ancient authorities read merely, saw him.

<sup>33</sup> some ancient authorities read, do they that have riches enter.

<sup>34</sup> the most ancient authorities read, our own [possessions].

in A. V. The word used by St. Luke points out more distinctly the tender age of the children than that in Matthew and Mark.

18—30.] QUESTION OF A RICH RULER: OUR LORD'S ANSWER, AND DISCOURSE THEREUPON. Matt. xix. 16—30. Mark x. 17—31. The only addition in our narrative is that the young man was a ruler, — perhaps of the synagogue: see notes on Matthew and Mark.

31—34.] FULLER DECLARATION OF HIS SUFFERINGS AND DEATH. Matt. xx. 17—19. Mark x. 32—34. The narrative of the journey now passes to the last section of it,—the going up to Jerusalem, properly so called: that which in Matthew and Mark forms the whole journey. We know from John xi. 54 that this journey took place from Ephraim, a city near the desert. 32.] The betrayal is omitted

unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: <sup>33</sup> and they shall scourge him, and put him to death: and the third day he shall rise again. <sup>34</sup> And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

<sup>35</sup> And it came to pass, that as he was <sup>r</sup> come nigh unto Jericho, a certain blind man sat by the way side begging: <sup>36</sup> and hearing the multitude pass by, he asked what it meant. <sup>37</sup> And they told him, that Jesus of Nazareth passeth by. <sup>38</sup> And he cried, saying, Jesus, thou son of David, have mercy on me. <sup>39</sup> And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou son of David, have mercy on me. <sup>40</sup> And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, <sup>41</sup> saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight. <sup>42</sup> And Jesus said unto him, Receive thy sight: <sup>p</sup> thy faith hath <sup>p</sup> saved thee. <sup>43</sup> And immediately he received his sight, and followed him, <sup>q</sup> glorifying God: and all the people, when they saw it, gave praise unto God.

XIX. <sup>1</sup> And <sup>t</sup> Jesus entered and passed through Jericho.

<sup>2</sup> And behold, [<sup>u</sup> there was] a man named Zacchæus,

<sup>r</sup> render, coming.

<sup>s</sup> or, made thee whole: it is the same word as in Matt. ix. 22: Mark v. 34; x. 52: chap. xvii. 19. <sup>t</sup> render, he. <sup>u</sup> not in the original.

here, which is unaccountable if St. Luke saw St. Matthew's account, as also the omission of the *crucifying*, this being the first announcement of it; see a similar omission in ch. ix. 45. <sup>34.</sup> Peculiar to Luke.

none of these things—i. e. neither the Sufferings nor the Resurrection. All was as yet hidden from them, and it seems not to have been till very shortly before the event itself that they had any real expectation of its happening.

<sup>35—43.</sup> HEALING OF A BLIND MAN AT THE ENTRANCE INTO JERICO. Matt. ix. 29—34. Mark x. 46—52, where see notes.

I have on Matthew spoken of the discrepancy of his narrative from the two others. The supposition that they were two miracles is perfectly monstrous; and would at once destroy the credit of St. Matthew as a truthful narrator. If further proof of their identity were wanting to any one, we might find it in the

fact that so many expressions are common to Mark and Luke: compare the wording of the two accounts. In Matthew of course they are in the plural, as he has two blind men. <sup>39.</sup> they which

went before: in Matthew, "*the multitude*;" in Mark, "*many*." <sup>43.</sup> Peculiar (except followed him, which all three relate) to St. Luke;—his usual way of terminating such narrations, as it certainly was the result of such a miracle—see ch. xiii. 17; ix. 43; v. 26. He, of the three evangelists, takes most notice of the glory given to God on account of the miraculous acts of the Lord Jesus.

CHAP. XIX. 1—10.] ZACCHÆUS THE PUBLICAN. Peculiar to St. Luke, and indicating that though in the main his narrative is coincident with, yet it is wholly independent of those of St. Matthew and St. Mark. <sup>3.</sup> Zacchæus signifies in

Hebrew, 'pure;' the name occurs in Ezra

¶ which was the chief among the publicans, and he was rich. <sup>3</sup> And he sought to see Jesus who he was; and could not for the ¶ *press*, because he was little of stature. <sup>4</sup> And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way. <sup>5</sup> And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchæus, make haste, and come down; for to day I must abide at thy house. <sup>6</sup> And he made haste, and came down, and received him joyfully. <sup>7</sup> And when they saw it, they all murmured, saying, <sup>a</sup> That he was gone to be guest with a man that is a sinner. <sup>8</sup> And Zacchæus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by <sup>b</sup> false accusation, <sup>c</sup> I restore him fourfold. <sup>9</sup> And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a <sup>d</sup> son of Abraham. <sup>10</sup> ¶ For the Son of man is come to seek

<sup>a</sup> Matt. ix. 11.  
ch. v. 20.

<sup>b</sup> ch. iii. 14.  
<sup>c</sup> Exod. xxii. 1.  
1 Sam. xii. 8.  
2 Sam. xii. 6.

<sup>d</sup> ch. xlii. 16.  
<sup>e</sup> [Matt. xviii.  
11.]

¶ *literally*, and he was.

¶ *render*, multitude.

ii. 9: Neh. vii. 14. He was not a Gentile, as Tertullian supposed, but a Jew, see ver. 9. chief among the publicans] Probably an administrator of the revenue derived from *balsam*, which was produced in abundance in the neighbourhood.

4. a sycamore tree] not what we know by that name, but the Egyptian fig, a tree like the mulberry in appearance, size, and foliage, but belonging generically to the fig-trees. It grows to a great size and height. See on ch. xvii. 6. 5.] The

*probability* is, that our Lord's supernatural knowledge of man (see John i. 48—50) is intended to be understood as the means of his knowing Zacchæus: but the narrative does not absolutely exclude the supposition of a personal knowledge of Zacchæus on the part of some around Him. But of what possible import can such a question be, when the narrative plainly shews us that Jesus saw into his *heart*? Cannot He who knows the thoughts, call by the name also? abide, probably over the night. See John i. 40. I must—perhaps it is my purpose, or even more, there is necessity that I should; for especially in these last days of our Lord's ministry, every event is fixed and determined by a divine plan. 7.] The murmurers are Jews who were accompanying Him to Jerusalem, on the road to which Zacchæus's house lay (see ver. 1).

with a man that is a sinner] His profession in life, and perhaps an unprincipled exercise of his

power in it, had earned him this name with his fellow-countrymen. Compare his confession in the next verse. 8.] This

need not have taken place *in the morning*; much more probably it was immediately on our Lord's entrance into the house, while the multitude were yet murmuring in the court, and in their presence. Our Lord's answer, *This day is salvation come to this house*, looks as if He were just entering the house, not just leaving it; and the *day* meant must be the same with that in ver. 5. stood and said has

something formal and pre-determined about it: he stood forward, with some effort and resolve: see on ch. xviii. 11 ff., where the word used of the Pharisee is the same.

the half of my goods I give to the poor] See note on ch. xvi. 9. Zacchæus may well have heard of that parable from one of his publican acquaintances, or perhaps repentance may have led him at once to this act of self-denial. There is no

*uncertainty* in if I have taken any thing: the expression is equivalent to, whatever I have unfairly exacted from any man. See note on ch. iii. 14. 9.] The announcement is made to *him*, though not in

the second person. salvation] in the stronger sense, bringing with it all its blessings. is a son of Abraham:

though despised by the multitude, has his rights as a Jew, and has availed himself of them by receiving his Lord in faith and humility. 10.] For, the greater

and to save that which was lost. <sup>11</sup> And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because <sup>†</sup> they thought that the kingdom of God should immediately appear. <sup>12</sup> He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. <sup>13</sup> And he called <sup>‡</sup> his ten servants, and delivered them ten <sup>‡</sup> pounds, and said unto them, Occupy till I come. <sup>14</sup> <sup>§</sup> But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. <sup>15</sup> And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know <sup>‡</sup> how much every man had gained by trading. <sup>16</sup> Then came

<sup>‡</sup> render, his own.

<sup>‡</sup> literally, minæ.

<sup>‡</sup> read and render, what business they had carried on.

sinner he may have been, the more does he come under the description of those (sheep) whom the good Shepherd came to seek and save (Matt. xv. 24).

11—27.] PARABLE OF THE MINÆ, OR POUNDS. Peculiar to Luke. By the introductory words, the parable must have been spoken in the house of Zaccheus, i. e. perhaps in the open room looking into the court, where probably many of the multitude were assembled. A parable very similar in some points to this was spoken by our Lord in His last great prophetic discourse, Matt. xxv. 14—30. Many modern Commentators maintain that the two parables represent one and the same: if so, we must at once give up, not only the pretensions to historical accuracy on the part of our Gospels (see ver. 11), but all idea that they furnish us with the words of our Lord any where: for the whole structure and incidents of the two are essentially different. If oral tradition thus varied before the Gospels were written, in the report of our Lord's spoken words, how can we know that He spoke any thing which they relate? If the Evangelists themselves altered, arranged, and accommodated those discourses, not only is the above the case, but their honesty is likewise impugned. Besides, we shall here find the parable, in its very root and point of comparison, individual and distinct. Compare throughout the notes on Matthew. 11.] The distance of Jericho from Jerusalem was 150 stadia = 16 English miles and 6 furlongs. that the kingdom of God should immediately appear] They imagined that the present

journey to Jerusalem, undertaken as it had been with such publicity, and accompanied with such wonderful miracles, was for the purpose of revealing and establishing the Messiah's kingdom. 12.] The ground-

work of this part of the parable seems to have been derived from the history of Archelaus, son of Herod the Great. The kings of the Herodian family made journeys to Rome, to receive their "Kingdom." On Archelaus's doing so, the Jews sent after him a protest, which however was not listened to by Augustus. The situation was appropriate; for at Jericho was the royal palace which Archelaus had built with great magnificence. 13. ten]

See on Matt. xxv. 1. The giving the *mina* to each, is a totally different thing from giving to one *five*, to another *two*, and to a third *one* talent. The sums given are here all the same, and all very small. The (Attic) mina is  $\frac{1}{60}$  of a talent, and equal to about £3 of our money. In Matthew the man gives his *whole property* to his servants; here he makes trial of them with these small sums ("a very little," see ver. 17).

14.] The nobleman, son of a king, literally, one high born, is the Lord Jesus; the kingdom is that over his own citizens, the Jews. They sent a message after Him; their cry went up to Heaven, in the persecutions of his servants, &c.; we will not have this man to reign over us. The parable has a double import: suited both to the disciples (*his own servants*), and the multitude (*his citizens*). 15.] what business they had carried on: not, 'what they had gained.' 16—23.] See on Matthew. It is observable here, however, how exactly

the first, saying, Lord, thy <sup>a</sup> pound hath gained ten <sup>b</sup> pounds. <sup>17</sup> And he said unto him, Well, thou good servant: because thou hast been <sup>b</sup> faithful in a very little, have thou authority over ten cities. <sup>18</sup> And the second came, saying, Lord, thy <sup>a</sup> pound hath <sup>c</sup> gained five <sup>b</sup> pounds. <sup>19</sup> And he said likewise to him, Be thou also over five cities. <sup>20</sup> And <sup>d</sup> another came, saying, Lord, behold, *here is* thy <sup>a</sup> pound, which I have kept laid up in a napkin: <sup>21</sup> <sup>1</sup> for I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. <sup>22</sup> And he saith unto him, <sup>e</sup> Out of thine own mouth will I judge thee, thou wicked servant. <sup>1</sup> Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: <sup>23</sup> wherefore then gavest not thou my money into the bank, that at my coming I might have required <sup>c</sup> mine own with usury? <sup>24</sup> And he said unto them that stood by, Take from him the <sup>a</sup> pound, and give it to him that hath ten <sup>b</sup> pounds. <sup>25</sup> And they said unto him, Lord, he hath ten pounds. <sup>26</sup> [<sup>f</sup> For] I say unto you, <sup>m</sup> That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away [<sup>g</sup> from him]. <sup>27</sup> But ~~§§~~ those mine enemies, which would not that I should reign over them, bring hither, and slay them before me. <sup>28</sup> And when he had thus spoken, he went before, ascending up to Jerusalem. <sup>29</sup> And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples,

<sup>a</sup> literally, mina.

<sup>b</sup> literally, minæ.

<sup>c</sup> render, made. *It is not the same word as in ver. 16.*

<sup>d</sup> read, the other.

<sup>e</sup> render, it.

<sup>f</sup> omitted by the most ancient authorities. *Probably inserted from Matt. xxv. 29.*

<sup>g</sup> omitted by many ancient authorities.

~~§§~~ read, these.

and minutely in keeping is every circumstance. *Thy pound hath gained ten pounds*; the humility with which this is stated, where no account of *each man's own ability* is taken as in Matthew, and then the proportion of the reward,—ten cities,—so according to the nature of what the Prince went to receive, and the occasion of his return. It has been shewn by rabbinical citations that the Jews used the *napkin*, or *handkerchief*, for wrapping and keeping their money in. <sup>25.</sup> is parenthetical, spoken by the *standers-by* in

*the parable*, in surprise at such a decision: then in ver. 26, the king answers them.

<sup>27.</sup>] This command brings out both comings of the Lord,—at the destruction of Jerusalem, and at the end of the world: for we must not forget that even now '*He is gone to receive a Kingdom and return:*' 'we see not yet all things put under His feet.'

<sup>28.</sup>] Not immediately after saying these things;—see on ver. 5: unless they were said in the morning on his departure.

<sup>29</sup>—<sup>38.</sup>] TRIUMPHAL ENTRY INTO

30 saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither. 31 And if any man ask you, why do ye loose him? thus shall ye say [<sup>h</sup> unto him], <sup>i</sup> Because the Lord hath need of him. 32 And they that were sent went their way, and found even as he had said unto them. 33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? 34 And they said, <sup>j</sup> The Lord hath need of him. 35 And they brought him to Jesus: <sup>n</sup> and they cast their garments upon the colt, and they set Jesus thereon. <sup>o</sup> And as he went, they spread their clothes in the way. 37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; <sup>38</sup> saying, <sup>o</sup> Blessed <sup>k</sup> be the King that cometh in the name of the Lord: <sup>p</sup> peace in heaven, and glory in the highest. 39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. 40 And he answered and said unto them, I tell you that, if these <sup>l</sup> should hold their peace, <sup>q</sup> the stones <sup>m</sup> would immediately cry out. 41 And when he was come near, he beheld the city, and <sup>r</sup> wept over it, <sup>42</sup> saying, If thou hadst

<sup>h</sup> omitted by many ancient authorities.

<sup>i</sup> or, that: see on ver. 34.

<sup>j</sup> literally, that the Lord: see on ver. 31.

<sup>k</sup> or, is: not expressed in the original.

<sup>l</sup> render, shall.

<sup>m</sup> read, will.

JERUSALEM. Matt. xxi. 1—9. Mark xi. 1—10. John xii. 12—19, where see notes.

37. the whole multitude of the disciples] In the widest sense; it is equivalent to "*the multitudes*," Matthew. The "*mighty work*," which dwelt mostly on their minds, was the raising of Lazarus, John xii. 17, 18:—but as this perhaps was not known to St. Luke, we must understand him to mean, *all that they had seen during their journey with Him*.

38.] in heaven is equivalent to in the highest, and was probably added by them to fill out the parallelism.

39, 40.] THE PHARISEES MURMUR: OUR LORD'S REPLY. Peculiar to Luke.

39.] These Pharisees could hardly in any sense be disciples of Jesus. Their spirit was just that of modern Socinianism: the prophetic expressions used, and the lofty epithets applied to Him, who was

merely in their view a teacher (so is the word rendered "*master*"), offended them.

40.] A proverbial expression—but probably not without reference to Habakkuk ii. 11.

41—44.] OUR LORD WEEPS OVER JERUSALEM. Peculiar (in this form) to Luke.

41.] Our Lord stood on the lower part of the Mount of Olives, whence the view of the city even now is very striking. What a history of divine Love and human ingratitude lay before him!

When He grieved, it was for the hardness of men's hearts: when He wept, in Bethany and here, it was over the fruits of sin.

42.] "Those who lament," says Euthymius in reference to the unfinished form of this sentence, "are in the habit of breaking off their sayings, by reason of the vehemence of their affection." Perhaps in the actual words spoken by the

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known, even thou, [<sup>n</sup> at least] in this [<sup>o</sup> thy] day, the things which belong unto [<sup>n</sup> thy] peace . . . but now they are hid from thine eyes. <sup>43</sup> For the days shall come upon thee, that thine enemies shall <sup>a</sup> cast a trench about thee, and compass thee round, and keep thee in on every side, <sup>44</sup> and <sup>a</sup> shall lay thee even with the ground, and thy children within thee; and <sup>u</sup> they shall not leave in thee one stone upon another; <sup>v</sup> because thou knewest not the time of thy visitation. <sup>45</sup> <sup>w</sup> And he went into the temple, and began to cast out them that sold [<sup>o</sup> therein] [<sup>p</sup> and them that bought]; <sup>46</sup> saying unto them, <sup>x</sup> It is written, <sup>y</sup> *My house is the house of prayer*: but <sup>y</sup> ye have made it a den of thieves. <sup>47</sup> And he taught daily in the temple. But <sup>z</sup> the chief priests and the scribes and the chief of the people sought to destroy him, <sup>48</sup> and could not find what they might do: for all the people <sup>r</sup> were very attentive to hear him.

XX. <sup>1</sup> And it came to pass, that on one of <sup>a</sup> those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him with the elders, <sup>2</sup> and spake unto him, saying, Tell us <sup>a</sup> by

<sup>n</sup> omitted by several of the oldest MSS.

<sup>o</sup> omitted by many ancient authorities.

<sup>p</sup> omit, with many ancient authorities, and the express testimony of Origen.

<sup>q</sup> read, And my house shall be.

<sup>r</sup> literally, hung on him in hearing him. See Acts xvi. 14.

<sup>s</sup> render, the.

Lord there may have been an allusion to the name *Jerusalem*, which itself imports the *seeing of peace*. even thou] or thou also, as well as these My disciples. <sup>43.</sup>

For contains the awful reason which there was for the fervent wish just expressed: it was the Lord's desire, because . . . a trench] Literally, a mound with palisades. Josephus gives an account of its being built. When the Jews destroyed this, Titus built a wall round them,—see Isa. xix. 2, 3, 4,—to which our Lord here tacitly refers. <sup>44.</sup> The verb rendered *shall lay thee even with the ground* is used in two meanings:—shall level thy buildings to the foundation, and dash thy children against the ground.

thy children] Not infants merely; the meaning is general. shall not leave in thee one stone upon another] See Matt. xxiv. 2 and note there.

because thou knewest not. . . .] Not, 'because of thy sins and rebellions';—those might be all blotted out, hadst thou known,

recognized, the time of thy visiting by Me. visitation is a word of ambiguous meaning, either for good or for evil. It brings at once here before us the *coming seeking fruit*, ch. xiii. 7—and the *returning of the Lord of the vineyard*, ch. xx. 16. It is however the first or favourable meaning of *visitation*, that is here prominent.

<sup>45, 46.</sup> CLEANSING OF THE TEMPLE. See on Matt. xxi. 12, 13: Mark xi. 15—17.

<sup>47, 48.</sup> A general description of His employment during these last days, the particulars of which follow. It is rightly however placed at the end of a chapter, for it forms a close to the long section wherein the last journey to Jerusalem has been described.

CHAP. XX. 1—8.] HIS AUTHORITY QUESTIONED. HIS REPLY. Matt. xxi. 23—27. Mark xi. 27—33, where see notes. (The *history of the fig-tree* is not in our text.) 1.] the days, viz. of this His

what authority doest thou these things? or who is he that gave thee this authority? <sup>3</sup> And he answered and said unto them, I will also ask you one thing; and answer me: <sup>4</sup> The baptism of John, was it from heaven, or of men? <sup>5</sup> And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why [<sup>t</sup> then] believed ye him not? <sup>6</sup> But [<sup>u</sup> and] if we say, Of men; all the people will stone us: <sup>b</sup> for they be persuaded that John was a prophet. <sup>7</sup> And they answered, that they could not tell whence it was. <sup>8</sup> And Jesus said unto them, Neither tell I you by what authority I do these things. <sup>9</sup> Then began he to speak to the people this parable; <sup>c</sup> A [<sup>t</sup> certain] man planted a vineyard, and let it forth to husbandmen, and <sup>v</sup> went into a far country for a long time. <sup>10</sup> And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty. <sup>11</sup> And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty. <sup>12</sup> And again he sent a third: and they wounded him also, and cast him out. <sup>13</sup> Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him [<sup>w</sup> when they see him]. <sup>14</sup> But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: [<sup>x</sup> come,] let us kill him, that the inheritance may be our's. <sup>15</sup> So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them? <sup>16</sup> He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, <sup>y</sup> God forbid. <sup>17</sup> And he beheld them, and said, What is

<sup>b</sup> Matt. xiv. 5.  
ch. vii. 26.

<sup>c</sup> Matt. xxi. 33.  
Mark xii. 1.

<sup>t</sup> omit.

<sup>u</sup> not in the original.

<sup>v</sup> the original has only, left the country.

<sup>w</sup> omitted by many ancient authorities, but perhaps as not being expressed in Matthew and Mark.

<sup>x</sup> omit.

<sup>y</sup> literally, Let it not be.

being in Jerusalem. <sup>2.]</sup> or—that is, “to speak more definitely.”

<sup>9—19.]</sup> PARABLE OF THE VINEYARD LET OUT TO HUSBANDMEN. Matt. xxi. 33—46. Mark xii. 1—12. See notes on Matthew for the sense; and for comparison of the reports, on Mark. <sup>9.]</sup> The parable was spoken to the people—but (ver. 19) at, with reference to, against the

chief priests and scribes. Bengel suggests that He addressed it to the people, to guard against interruption on the part of the chief priests. <sup>14. when the husbandmen saw him]</sup> This is taken up from when they see him of the verse before, and is emphatic—On the contrary, when they saw him . . . <sup>17.]</sup> The then infers the negation of Let it not be—“How then,

d Ps. cxviii. 22. this then that is written, <sup>d</sup> The stone which the builders rejected, the same is become the head of the corner? <sup>18</sup> Whosoever <sup>e</sup> shall fall upon that stone shall be broken; <sup>e</sup> Dan. ii. 34, 35. but <sup>e</sup> on whomsoever it shall fall, it will grind him to powder. <sup>19</sup> And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

<sup>20</sup> And they watched him, and sent forth <sup>a</sup> spies, which should feign themselves just men, that they might take hold <sup>b</sup> of his words, that so they might deliver him unto <sup>c</sup> the power and authority of the governor. <sup>21</sup> And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly: <sup>22</sup> Is it lawful for us to give tribute unto Cæsar, or no? <sup>23</sup> But he perceived their craftiness, and said unto them, [<sup>cc</sup> Why tempt ye me?]

<sup>24</sup> Shew me a <sup>d</sup> penny. Whose image and superscription hath it? They answered and said, Cæsar's. <sup>25</sup> And he said unto them, Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's. <sup>26</sup> And they could not take hold <sup>e</sup> of his words before the people: and they marvelled at his answer, and held their peace.

f Acts xxiii. 6. <sup>27</sup> Then came to him certain of the Sadducees, <sup>f</sup> which deny that there is any resurrection; and they asked him, <sup>g</sup> Deut. xiv. 5. <sup>28</sup> saying, Master, <sup>g</sup> Moses wrote unto us, If any man's brother die, having a wife, and he <sup>f</sup> die without children, that his brother should take his wife, and raise up seed unto his brother. <sup>29</sup> There were therefore seven brethren:

<sup>a</sup> render, hath fallen.

<sup>a</sup> see note.

<sup>b</sup> render, of him by a word.

<sup>c</sup> render, the ruling power, and unto the authority.

<sup>cc</sup> omit.

<sup>d</sup> render, denarius.

<sup>e</sup> read, of the saying.

<sup>f</sup> read, be.

supposing your wish to be fulfilled, could this which is written come to pass?"

19. and they feared the people] The copula, and, introduces the state of mind in which this their attempt was made: and they did so in fear of the people.

20—26.] REPLY CONCERNING THE LAWFULNESS OF TRIBUTE TO CÆSAR. Matt. xxii. 15—22. Mark xii. 13—17, where see notes as before. 20.] Spies:

literally, men suborned, instructed and arranged for that purpose. that they might . . . ] they, not the spies, but the

chief priests. The A.V., in rendering his words, has mistaken the construction of the clause. It is, that they might lay hold of him by some saying; "*catch him by a word*," as St. Mark. unto the ruling (Roman) power (genus), unto the authority of the governor (species). The form of the sentence in the original renders the separation of the two necessary.

27—40.] REPLY TO THE SADDUCEES RESPECTING THE RESURRECTION. Matt. xxii. 23—33; Mark xii. 18—27, and notes.

29.] therefore: i. e. well then—

and the first took a wife, and died without children.  
<sup>30</sup> And the second [<sup>g</sup> took her to wife, and he died childless.] <sup>31</sup> and the third took her; and in like manner the seven also [<sup>h</sup>: and they] left no children, and died.  
<sup>32</sup> Last of all the woman died also. <sup>33</sup> Therefore in the resurrection whose wife of them <sup>i</sup> is she? for <sup>j</sup> seven had her to wife. <sup>34</sup> And Jesus [<sup>h</sup> answering] said unto them, The <sup>k</sup> children of this world marry, and are given in marriage: <sup>35</sup> but they which <sup>l</sup> shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: <sup>36</sup> <sup>m</sup> neither can they die any more: for <sup>h</sup> they are equal unto the <sup>n</sup> angels; and are <sup>n</sup> the children of God, <sup>i</sup> being <sup>n</sup> the children of the resurrection. <sup>37</sup> Now that the dead are raised, <sup>k</sup> even Moses shewed <sup>o</sup> at the bush, <sup>p</sup> when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. <sup>38</sup> <sup>q</sup> For he is not a God of the dead, but of the living: <sup>i</sup> for all live unto him. <sup>39</sup> Then certain of the scribes answering said, Master, thou hast well said. <sup>40</sup> <sup>q</sup> And after that they durst not ask him any question at all.

<sup>g</sup> omitted by many ancient authorities.

<sup>i</sup> read and render, doth the woman become?

<sup>j</sup> render, the seven.

<sup>l</sup> render, have been.

<sup>n</sup> render, sons.

<sup>p</sup> render, how.

<sup>h</sup> omit.

<sup>k</sup> literally, sons.

<sup>m</sup> render, for neither.

<sup>o</sup> render, in the history concerning the bush.

<sup>q</sup> render, But.

<sup>q</sup> read, For.

'as an example of this law, . . .'

<sup>34, 35.</sup> Peculiar to Luke, and important. For this present state of men, marriage is an ordained and natural thing; but in "that world," which is by the context the state of the first resurrection (nothing being said of the rest of the dead, though the bare fact might be predicated of them also), they who are found worthy to obtain that state of life and the resurrection from the dead, are no longer under the ordinance of marriage: for neither can they any more die; i. e. they will have no need of a succession and renewal, which is the main purpose of marriage. <sup>36.</sup> The fact, that they are equal unto the angels, is alleged, not as shewing them to be without passions or lusts, but as setting forth their immortality. sons of God is here used, not in its ethical sense, as applied to believers in this world,—but its metaphysical sense, as denoting the essential state of the blessed after the resurrection:—"they are, by their resurrection,

essentially partakers of the divine nature, and so cannot die.' When Meyer says that the Lord only speaks of the risen, and has not here in His view the 'quick' at the time of His coming, it must be remembered that the 'change' which shall pass on them (1 Cor. xv. 51—54) shall put them into precisely the same immortality as the risen (compare *ibid.* ver. 42). <sup>37.</sup> even Moses, i. e. that very Moses, whom you allege as showing by inference the contrary. <sup>38.</sup> On all live unto him see on Matt. vv. 31—33: but we have in this argument even a further generalization than in Matthew and Mark. There, it is a covenant relation on which the matter rests: here, a life of all, living and dead, in the sight of God,—so that none are annihilated,—but in the regard of Him who inhabiteth Eternity, the being of all is a living one, in all its changes. <sup>39, 40.</sup> Peculiar to Luke;—implied however in Matthew ver. 34, and Mark ver. 28.

<sup>41</sup> And he said unto them, How say they that Christ is David's son? <sup>42</sup> and David himself saith in the book of Psalms, <sup>m</sup> The LORD said unto my Lord, Sit thou on my right hand, <sup>43</sup> till I make thine enemies thy footstool. <sup>44</sup> David therefore calleth him Lord, how is he then his son?

<sup>45</sup> Then in the audience of all the people he said unto <sup>n</sup> *his disciples*, <sup>46</sup> <sup>n</sup> Beware of the scribes, which desire to walk in long robes, and <sup>o</sup> love greetings in the markets, and the highest seats in the synagogues, and the chief <sup>p</sup> rooms at feasts; <sup>47</sup> which devour widows' houses, and for a <sup>t</sup> *shew* make long prayers: the same shall receive greater damnation.

XXI. <sup>1</sup> And he looked up, and saw <sup>u</sup> *the rich men* casting their gifts into the treasury. <sup>2</sup> And he saw also a certain poor widow casting in thither <sup>v</sup> two mites. <sup>3</sup> And <sup>a s</sup> Cor. viii. 13. he said, Of a truth I say unto you, <sup>a</sup> that this poor widow hath cast in more than they all: <sup>4</sup> for all these have of their abundance cast in unto the offerings [<sup>w</sup> of God]: but she of her penury hath cast in all the living that she had. <sup>5</sup> And as some spake of the temple, how it was adorned

<sup>r</sup> read, them.

<sup>s</sup> render, places.

<sup>t</sup> render, pretence, as in *Matt. xxvii. 14, Mark xii. 40, where the original word is the same as here.*

<sup>u</sup> render, rich men who were casting.

<sup>v</sup> see note.

<sup>w</sup> omitted by some ancient authorities.

41—44.] QUESTION RESPECTING CHRIST AND DAVID. *Matt. xxii. 41—46; Mark xii. 35—37, where see notes.* St. Luke omits the question of the lawyer, which occurred *immediately* on the gathering together of the Pharisees after the last incident. This question of our Lord seems to have followed close on that, which (and not that in vv. 27 ff. here) was their *last* to Him, *Mark xii. 34.* 41.] unto them, i. e. the Scribes. The same thing is signified by "*How say the Scribes?*" in *Mark.* In *Matthew* the question is addressed to the Pharisees. I mention these things as marks of the independence of the accounts. The underlying *fact* is, the Lord addressed the Pharisees and Scribes on a view which they (the Scribes, the Pharisees agreeing) entertained about the Messiah. Hence the three accounts diverge. 42.] On in the book of Psalms, Wordsw. says, "added here as conveying information necessary to Gentile readers." This might be well, did the words occur in the Evan-

gelist's narrative: but surely not, when they are in a discourse of our Lord. If His words were so loosely reported as this, where is any dependence on the accuracy of the Evangelists?

45—47.] DENUNCIATION OF THE SCRIBES. *Matt. xxiii. 6, 7. Mark xii. 38—40, with which latter our text almost verbally agrees: see notes there.* 45.] This particular, in the audience of all the people, is only in *Luke.*

CHAP. XXI. 1—4.] THE WIDOW'S MITES. *Mark xii. 41—44, where see notes.*

1. looked up] Our Lord as yet has been surrounded with His disciples (see ch. xx. 45), and speaking to them and the multitude. He now lifts up His eyes, and sees at a distance, &c.

5—36.] PROPHECY OF HIS COMING, AND OF THE TIMES OF THE END. *Matt. xxiv. 1—51 (xxv. 1—46). Mark xiii. 1—37.* See notes on both, but especially on *Matthew.* Meyer says truly, that there is no trace in *Luke* of the dis-

with goodly stones and <sup>z</sup> gifts, he said, <sup>6</sup> [<sup>y</sup> *As for*] these things which ye behold, the days will come, in the which <sup>b</sup> there shall not be left one stone upon another, that shall <sup>b</sup> not be thrown down. <sup>7</sup> And they asked him, saying, Master, but when shall these things be? and what <sup>z</sup> sign *will there be* when these things <sup>a</sup> shall come to pass? <sup>8</sup> And he said, <sup>c</sup> Take heed that ye be not deceived: for <sup>c</sup> many shall come in my name, saying, I am [<sup>b</sup> *Christ*]; and, The time draweth near: go ye not [<sup>e</sup> *therefore*] after them. <sup>9</sup> But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end *is* not <sup>d</sup> by and by. <sup>10</sup> Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: <sup>11</sup> and great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. <sup>12</sup> <sup>d</sup> But before all <sup>e</sup> these, they shall lay their hands on you, <sup>d</sup> and persecute you, delivering you up to the synagogues,

<sup>z</sup> render, offerings.

<sup>z</sup> render, will be the sign.

<sup>b</sup> not expressed in the original. Better perhaps, I am he.

<sup>c</sup> omit.

<sup>e</sup> better, these things.

<sup>y</sup> not expressed in the original.

<sup>a</sup> render, are about to.

<sup>d</sup> i.e. immediately.

course being delivered on *the Mount of Olives*—but he adds, that it belongs to the discourses in *the temple*, which begin ch. xx. 1, and that therefore St. Luke alone mentions the *offerings*. He seems to have overlooked the *break* at ver. 7, corresponding to the change of scene. All three speak of the *opening incident* as happening while He was departing from the temple; and St. Matthew and St. Mark, of the enquiry being made *afterwards*, on the Mount of Olives,—i. e. in the evening, when he had retired thither (ver. 37). 5.] The offerings were many and precious. Tacitus calls it “a temple of immense opulence:” and Josephus gives an account of the gilding, and golden vines (presented by Herod the Great) with bunches of grapes as large as a man, &c. in the temple. 7.] That St. Luke’s account alone gives us no trace of a different scene or a different auditory, is a proof of its independence of the others: for how could any rational writer have omitted so interesting a matter of accurate detail, if he had been aware of it? but when] Their question begins with “*but*,” on account of what our Lord had said, ver. 8. 8.] The time

draweth near, i. e. the *time of the Kingdom*. They are the words, not of our Lord, but of the many just mentioned: see on Matthew, verses 4, 5. 10.] Then said he unto them perhaps implies a break in the discourse, which the other reports do not notice. 12.] Why the words *before all these things* should have made any difficulty, I am at a loss to imagine. The prophecies of vv. 7, 8 in Matthew,—ver. 8 in Mark,—and vv. 10, 11 here, are a parenthetical warning of what shall happen *before the end*. And then having stated, that these things shall be the *very beginning of the actual pangs themselves* (see note on Matthew), the prophetic chronology is resumed from “the end is not yet,” in all three accounts; here, by distinct statement, *But before all these things*: in Mark by implication, “*But take ye heed to yourselves*,” by which “*but*” the following words are thrown back to the “*Take heed*” before:—in Matthew, by the gathering up of the parenthetical announcements as “all these things,” and thus casting them off, as the “*beginning of pangs*” belonging to the “*end*,” before the discourse proceeds with the “*then*” taken

\* Acts iv. 8: v. 18; xii. 6; xvi. 24.  
 f Acts xiv. 22.  
 g 1 Pet. ii. 12.  
 h Phil. i. 5.  
 i Thess. i. 5.  
 j Matt. x. 19.  
 k Acts vi. 10.  
 l Micah vii. 6.  
 m Acts vii. 59; xii. 2.  
 n Matt. x. 22.  
 o Matt. x. 20.  
 p Dan. ix. 26, 27; Zech. xi. i.  
 and \* into prisons, <sup>f</sup> being brought before kings and rulers  
 for my name's sake. <sup>13</sup> And <sup>h</sup> it shall turn to you for a  
 testimony. <sup>14</sup> <sup>i</sup> Settle it therefore in your hearts, not to  
 meditate before what ye shall answer: <sup>15</sup> for I will give  
 you a mouth and wisdom, <sup>k</sup> which all your adversaries  
 shall not be able to gainsay nor resist. <sup>16</sup> <sup>l</sup> And ye shall be  
<sup>f</sup> betrayed <sup>g</sup> both by parents, and brethren, and kinsfolks,  
 and friends; and <sup>m</sup> some of you shall they <sup>h</sup> cause to be  
 put to death. <sup>17</sup> And <sup>n</sup> ye shall be hated of all men for my  
 name's sake. <sup>18</sup> <sup>o</sup> <sup>i</sup> But there shall not an hair of your  
 head perish. <sup>19</sup> In your patience <sup>k</sup> possess ye your souls.  
<sup>20</sup> And when ye shall see Jerusalem <sup>l</sup> compassed with  
 armies, then know that the desolation thereof is nigh.  
<sup>21</sup> Then let them which are in Judæa flee to the moun-  
 tains; and let them which are in the midst of it depart  
 out; and let not them that are in the <sup>m</sup> countries enter  
 thereinto. <sup>22</sup> For these be the days of vengeance, that <sup>p</sup> all  
 things which are written may be fulfilled. <sup>23</sup> [<sup>n</sup> But] woe  
 unto them that are with child, and to them that give suck,  
 in those days: for there shall be great distress <sup>an</sup> in the  
 land, and wrath <sup>o</sup> upon this people, <sup>24</sup> and they shall fall

<sup>f</sup> better, as the same word in ver. 12, delivered up.

<sup>g</sup> render, even.

<sup>h</sup> render, put to death. See on Mark xiii. 12.

<sup>i</sup> render, And.

<sup>k</sup> read and render, ye shall acquire.

<sup>l</sup> render, being compassed.

<sup>m</sup> render, fields.

<sup>n</sup> omit.

<sup>an</sup> render, on the earth.

<sup>o</sup> render, for.

up from ver. 6. The whole difficulty has arisen from not rightly apprehending the force of the word *pangs* as the death-throes of the end. <sup>13.</sup> for a testimony, viz. of your faithfulness, and (Mark) against them. <sup>15.</sup> Luke only. Gainsay corresponds to mouth, resist to wisdom. <sup>16.</sup> even by . . . 'not only by strangers,' Bengel. some of you—i. e. of the Apostles. One of the four who heard this discourse was put to death, Acts xii. 2. <sup>18.</sup> Not literally, but really true; not corporally, but in that real and only life which the disciple of Christ possesses. <sup>19.</sup> In your patience (i. e. by your endurance of all these things) ye shall acquire (not, possess, which is an ungrammatical rendering) your souls: this endurance being God's appointed way, in and by which your salvation is to be put in your possession. acquire, as "*find*," Matt. xvi. 25—"save," ch. ix. 24. <sup>20.</sup> being com-

passed graphically sets forth the scene now before them, as it should then appear. On the variation of expression from Matthew and Mark, see note on Matthew, ver. 15. <sup>21.</sup> of it belongs to the "*of it*" (*thereof*) of ver. 20, and signifies not "*of Judæa*," but "*of Jerusalem*." the fields—not "*the countries*," or "*the provinces*." It is in the original the same word as our Lord uses in John iv. 35, where He commands His disciples to lift up their eyes on the fields. <sup>22.</sup> vengeance; from this being the same word in the Greek, it is a hint perhaps at ch. xviii. 8. The latter part of the verse alludes probably to the prophecy of Daniel, which St. Luke has omitted, but referred to in "*the desolation thereof*," ver. 20. <sup>23.</sup> on the earth, general—for this people, particular. The distress on all the earth is not so distinctly the result of the divine anger, as that which shall befall this nation. <sup>24.</sup> A most

by the edge of the sword, and shall be led away captive into all *nations*: and Jerusalem *shall be trodden down* <sup>1</sup> of the *nations*, <sup>2</sup> until the times of the *nations* be fulfilled. <sup>25</sup> <sup>1</sup> And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, <sup>3</sup> *with perplexity; the sea and the waves roaring*; <sup>26</sup> men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. <sup>27</sup> And then shall they see the Son of man <sup>4</sup> coming in a cloud with power and great glory. <sup>28</sup> And when these things begin to come to pass, then look up, and lift up your heads; for <sup>5</sup> your redemption draweth nigh. <sup>29</sup> And he spake to them a parable; Behold the fig tree, and all the trees; <sup>30</sup> when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. <sup>31</sup> So likewise ye, when ye see these things <sup>6</sup> come to pass, know ye that the kingdom of God is nigh at hand. <sup>32</sup> Verily I say unto you, this generation shall not pass away, till all be fulfilled. <sup>33</sup> Heaven and earth shall pass away: but my words shall not pass away. <sup>34</sup> And <sup>7</sup> take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you <sup>8</sup> unawares. <sup>35</sup> For <sup>9</sup> as a snare shall it come on all them that <sup>10</sup> dwell on the face of the

<sup>1</sup> render, the nations.

<sup>4</sup> render, shall remain trodden down.

<sup>2</sup> i. e. by.

<sup>6</sup> literally, nations.

<sup>3</sup> render, in despair at the roaring of the sea and the waves.

<sup>5</sup> render, coming.

<sup>8</sup> many ancient authorities read, unawares as a snare. For it shall come on all them . . .

<sup>10</sup> literally, sit.

important addition, serving to fix the meaning of the other two Evangelists,—see notes there,—and carrying on the prophetic announcements past our own times, even close to the days of the end.

they, viz. *this people*. shall remain trodden down—see Rev. xi. 2.—The present state of Jerusalem. The construction of the verb in the original is unusual, and is made use of to signify a state of duration,—a condition which shall continue. The times of the Gentiles

are the end of the *Gentile dispensation*,—just as the time of Jerusalem was the end, fulfilment, of the *Jewish dispensa-*

*tion*;—the great rejection of the Lord by the *Gentile world*, answering to its type, His rejection by the Jews, being finished, the time shall come, of which the destruction of Jerusalem was a type. Times has the same meaning as time: no essential difference is to be insisted on. It is plural, because the Gentiles (nations) are plural: each Gentile people having in turn its time. <sup>25, 26.</sup> The greater part of these signs are peculiar to Luke.

<sup>28.</sup> your redemption, i. e. the completion of it by My appearing.

<sup>34—36.</sup> Peculiar to Luke. <sup>34.</sup> yourselves and you are emphatic, recalling

<sup>1</sup> Dan. ix. 27: xii. 7. Rom. xi. 25.  
<sup>2</sup> 1 Pet. iii. 10, 12.

<sup>4</sup> Rev. i. 7: xiv. 14.

<sup>5</sup> Rom. viii. 19, 23.

<sup>6</sup> Rom. xiii. 12.  
<sup>7</sup> 1 Thess. v. 6.  
<sup>8</sup> 1 Pet. iv. 7.

<sup>9</sup> 1 Thess. v. 2.  
<sup>10</sup> 1 Pet. iii. 10.  
Rev. iii. 3: xvi. 15.



<sup>w</sup> ch. xviii. 1. whole earth. <sup>36</sup> Watch ye <sup>x</sup> *therefore*, and <sup>v</sup> pray always, that ye may <sup>xx</sup> be accounted worthy to escape all these things that <sup>y</sup> *shall* come to pass, and <sup>z</sup> *to stand* before the Son of man.

<sup>37</sup> And <sup>a</sup> *in the day time* he was teaching in the temple; <sup>y</sup> ch. xxii. 52. and <sup>y</sup> <sup>a</sup> *at night* he went out, and abode in the mount that is called the mount of Olives. <sup>38</sup> And all the people came early in the <sup>b</sup> *morning* to him in the temple, for to hear him.

XXII. <sup>1</sup> Now the feast of unleavened bread drew nigh, which is called the Passover. <sup>2</sup> And <sup>a</sup> the chief priests and scribes sought how they might kill him; for they feared the people. <sup>3</sup> <sup>e</sup> *Then entered Satan* into Judas surnamed Iscariot, being of the number of the twelve. <sup>4</sup> And he went his way, and communed with the chief priests and captains, how he might <sup>d</sup> *betray him* unto them. <sup>5</sup> And <sup>b</sup> Zech. xi. 12. they were glad, and <sup>b</sup> *covenanted* to give him money. <sup>6</sup> And he promised, and sought opportunity to <sup>d</sup> *betray him*

<sup>x</sup> *read*, But watch ye.

<sup>xx</sup> *many ancient authorities*, for "be accounted worthy," *read*, be able.

<sup>y</sup> *render*, are about to.

<sup>z</sup> *literally*, to be set.

<sup>a</sup> *literally*, during the days . . . during the nights.

<sup>b</sup> *better*, mornings: *see above*.

<sup>c</sup> *better*, And Satan entered. "Then" *is not temporal*.

<sup>d</sup> *render*, deliver him up.

the thoughts to *themselves*, after the recounting of these outward signs.

36.] There is meaning in sit; on them who are sitting *securely*.

36.] to be set, i. e., *by the angels*—*see* Matthew, ver. 31—before the glorified Son of Man.

37, 38.] Peculiar to Luke. These verses close the scene of our Lord's discourses in Jerusalem which began ch. ix. 1. It does not appear, that St. Luke believed our Lord to have taught *after this* in the temple. Nothing is said to imply it—a general closing formula like this applies to what *has been* related.

38.] St. Luke relates nothing of any visits to *Bethany*. He has the name, incidentally only, in ch. xix. 29 and ch. xxiv. 50, where *see note*.

On the whole question regarding the history of the woman taken in adultery, which some of our MSS. insert here, compare notes, John viii. 1 ff. This certainly would seem a more appropriate place for it, than that which it now holds.

CHAP. XXII. 1, 2.] CONSPIRACY OF THE JEWISH AUTHORITIES TO KILL

JESUS. Matt. xxvi. 1—5. Mark xiv. 1, 2. The account of St. Matthew is the fullest;—*see notes* there. The words here give us a mere compendium of what took place.

3—6.] COMPACT OF JUDAS WITH THEM TO BETRAY HIM. Matt. xxvi. 14—16. Mark xiv. 10, 11. Our account is strikingly peculiar and independent of the others. The expression *Satan entered into Judas* is found in John xiii. 27,—and certainly in *its proper place*. Satan had not yet *entered into Judas*,—only (John xiii. 2) put it into his heart to betray our Lord. 4.] and captains is peculiar to Luke: the others have merely *the chief priests*. On the office, *see* Acts iv. 1.

The Levitical guard of the temple would be consulted, because, it had been of late especially in *the temple* that our Lord had become obnoxious to them (*see* ver. 53 and ch. xxi. 37, 38). The words *covenanted* and *promised* here seem clearly to imply that the money was *not now paid*, but *afterwards*, when the treachery was accomplished;—*see note* on Matt. xxvi. 15.

unto them \*in the absence of the multitude. <sup>7</sup> *Then came the day of unleavened bread*, when the passover must be killed. <sup>8</sup> And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. <sup>9</sup> And they said unto him, Where wilt thou that we prepare? <sup>10</sup> And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. <sup>11</sup> And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples? <sup>12</sup> And he shall shew you a large upper room § furnished: there make ready. <sup>13</sup> And they went, and found as he had said unto them: and they made ready the passover. <sup>14</sup> And when the hour was come, he sat down, and the [twelve] apostles with him. <sup>15</sup> And he said unto them, With desire I have desired to eat this passover with you before I suffer: <sup>16</sup> for I say unto you, I will not [<sup>i</sup> any more] eat

\* or, without tumult.

† better (see on ver. 3), Now the day of unleavened bread came.

§ i.e. spread for the feast.

h omitted by some of the oldest authorities.

i omit, with the most ancient authorities. See Mark xiv. 25.

The concluding words of the verse may bear either the meaning in the text or that in the margin.

7—14.] PREPARATION FOR CELEBRATING THE PASSOVER. Matt. xxvi. 17—19. Mark xiv. 12—16. Our account is the fullest of the three, related however nearly to St. Mark's. By *came* we must of course understand that the day *was come*, not, as some would interpret it, *was at hand*.—On this whole subject see notes on Matt. xxvi. 17, and John xviii. 28. *when the passover must be killed* literally, sacrificed, i. e. the legal time of the Passover being sacrificed. So the narrators in the three Gospels evidently intend. 8.]

It was a solemn message, and for it were chosen the two chief Apostles. In the report of St. Matthew, the suggestion is represented as coming from the disciples themselves. 9.] The question, *Where wilt thou?* was asked, but only in reply to the command of our Lord. 10.]

There can, I think, be no question that this direction was given in super-human foresight, just as that in ch. xix. 30:—see also 1 Sam. x. 2—8, and Matt. xvii. 27. This person carrying water would probably be a *slave*, and the time, towards evening, the usual hour of fetching in water.

11.] The "*goodman of the house*" was a man of some wealth, and could not be identical with the water-carrier (see notes on Matthew). The Greek word rendered *guestchamber* is not here, as in ch. ii. 7, an *inn*, but a room set apart at this season of the feast, by residents in Jerusalem, in which parties coming from the country might eat the Passover. The question therefore would be well understood;—and the room being spread, and as Mark adds, "*prepared*," would be no matter of surprise. 14.] The hour was evening; see above on ver. 10, and Matt. xxvi. 20.

15—18.] Peculiar to Luke. The desire of our Lord to eat this His last Passover may be explained from ch. xii. 50: not merely from his depth of love for His disciples, though this formed an element in it,—see John xiii. 1 sq. The *for* in ver. 16 gives us the leading reason. This is the only instance in the Gospels, of the absolute use of *suffer*, as in the Creed, "*He suffered*." We have several times "*suffer many things*," ch. ix. 22; xvii. 25; Matt. xvi. 21 al.; "*suffer these things*," ch. xxiv. 26, and "*thus to suffer*," ditto ver. 46. 16.] The full meaning of this declaration is to be sought in the words

ch. xiv. 15.  
Rev. xiv. 9.

*J thereof*, ° until it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: 18 for I say unto you, I will not <sup>k</sup> drink of the fruit of the vine, until the kingdom of God shall come. 19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, d 1 Cor. xi. 24. This is my body which is given for you: ° this do <sup>l</sup> in remembrance of me. 20 Likewise also the cup after

e 1 Cor. x. 16.

f Ps. xli. 9.

g Acts ii. 28:  
iv. 28.

supper, saying, ° This cup is the new testament in my blood, which is shed for you. 21 'But, behold, the hand of him that betrayeth me is with me on the table. 22 <sup>h</sup> And truly the Son of man goeth <sup>g</sup> as it was determined: but woe unto that man by whom he is betrayed! 23 And they began to enquire among themselves, which of them it was

*J read, it.*

<sup>l</sup> the Vatican MS. has, as a remembrance.

<sup>k</sup> read, [henceforth] drink.

<sup>h</sup> read, Because.

this *passover*. It was that particular Passover, not merely the Passover generally,—though of course that also,—that was to receive its fulfilment in the kingdom of God. And to this fulfilment our Lord alludes again in ver. 30. It is to this marriage supper of the Lamb, that the parable Matt. xxii. 1—14 in its ultimate application refers: nor can we help thinking on the faithless Apostle at this very supper, in verses 11—13 there:—see notes on that place.

17.] Some suppose that it here implied that our Lord *did not drink of the cup Himself*. But surely this cannot be so. The two members of the speech are strictly parallel: and if He desired to eat the Passover with them, He would also *drink of the cup*, which formed a usual part of the ceremonial. This seems to me to be implied in "*He took the cup*," where the original has a different word from that used by all *afterwards*, when He did not partake of the bread and wine. This most important addition in our narrative, amounts, I believe, to a solemn declaration of the *fulfilment of the Passover rite*, in both its usual divisions,—the eating the flesh of the lamb, and drinking the cup of thanksgiving. Henceforward, He who fulfilled the Law for man will no more eat and drink of it. I remark this, in order further to observe that *this division of the cup* is not only not *identical with*, but has *no reference to*, the subsequent one in ver. 20. That was the *institution of a new rite*;—this the *abrogation of an old one*, now fulfilled, or about to be so, in the person of the true Lamb of God.

This is generally supposed to have been the

first cup in the Passover-meal, with which the whole was introduced. On the possible connexion of this speech of our Lord with the celebration of the Passover at this particular time, see note on Matt. xxvi. 17 (p. 183, col. 2). After these verses, in order of time, follows the *washing of the disciple's feet* in John xiii. 1—20, referred to in our ver. 27.

19, 20.] INSTITUTION OF THE LORD'S SUPPER. Matt. xxvi. 26—29. Mark xiv. 22—24. 1 Cor. xi. 23—25. See notes on Matthew. 20.] Here follows, in Matthew ver. 29, Mark ver. 25, a second declaration, respecting *not drinking any more of this fruit of the vine*.

21—23.] ANNOUNCEMENT OF A BETRAYER. See notes on Matt. xvi. 20—25. I would not venture absolutely to maintain that this announcement is *identical* with that one; but I own the arguments of Stier and others to prove them distinct, fail to convince me. The expression *But, behold*, bears marks of verbal accuracy, and inclines us to believe that this announcement was made *after the institution of the cup*, as here related. 'Notwithstanding this My declaration of love, in giving My Body and Blood for you, there is one here present who shall betray Me.'

on the table] viz. in dipping into the dish with the Lord. 22. goeth] A somewhat similar expression to this occurs ch. xiii. 33, "*I must walk* (the Greek word is the same) *to day and to morrow*;" but that is used of our Lord's ministerial progress; this of His progress through suffering to glory.

that <sup>m</sup> should do this thing. <sup>24</sup> <sup>b</sup> And there was also a strife <sup>b</sup> Mark ix. 24.  
among them, which of them should be accounted the <sup>ch. ix. 46.</sup>  
greatest. <sup>25</sup> <sup>1</sup> And he said unto them, The kings of the <sup>1</sup> Matt. xx. 25.  
Gentiles exercise lordship over them; and they that <sup>Mark i. 42.</sup>  
exercise authority upon them are called benefactors.  
<sup>26</sup> <sup>k</sup> But ye shall not be so; <sup>1</sup> but he that is greatest among <sup>k</sup> Matt. xx. 26.  
you, let him be as the younger; and he that is chief, as he <sup>1</sup> Pet. v. 3.  
that doth <sup>a</sup> serve. <sup>27</sup> <sup>m</sup> For whether is greater, he that <sup>m</sup> ch. ix. 42.  
sitteth at meat, or he that <sup>a</sup> serveth? is not he that sitteth  
at meat? but I am <sup>a</sup> among you as he that <sup>a</sup> serveth. <sup>a</sup> Matt. xx. 28.  
<sup>28</sup> Ye are they which have continued with me in <sup>o</sup> my <sup>John xiii. 18,</sup>  
temptations. <sup>29</sup> And <sup>p</sup> I appoint unto you a kingdom, as <sup>p</sup> Matt. xxiv. 47.  
my Father hath appointed unto me; <sup>30</sup> that <sup>q</sup> ye may eat <sup>q</sup> ch. xii. 33.  
and drink at my table in my kingdom, <sup>r</sup> and sit on thrones <sup>r</sup> Cor. i. 7.  
judging the twelve tribes of Israel. <sup>31</sup> [<sup>p</sup> And the Lord <sup>p</sup> Tim. ii. 12.  
said,] Simon, Simon, behold, <sup>s</sup> Satan hath <sup>s</sup> Matt. viii. 11.  
<sup>q</sup> desired to have <sup>q</sup> ch. xiv. 16.  
<sup>r</sup> Pa. xix. 9.  
<sup>s</sup> Pa. xlix. 14.  
<sup>t</sup> Matt. xix. 28.  
<sup>u</sup> Cor. vi. 3.  
<sup>v</sup> Rev. iii. 21.  
<sup>w</sup> 1 Pet. v. 8.

<sup>m</sup> literally, was about to do. <sup>a</sup> literally, minister, and ministereth.

<sup>o</sup> literally, in the midst of you.

<sup>p</sup> omitted by some of the most ancient authorities. <sup>q</sup> render, prevailed.

24—30.] DISPUTE FOR PRE-EMINENCE. OUR LORD'S REPLY. Without attempting to decide the question whether this incident is strictly narrated in order of time, or identical with one of those strifes on this point related Matt. xviii. 1, xx. 20, I will offer one or two remarks on it as it here stands. (1) Its having happened at this time is not altogether unaccountable. They had been just enquiring among themselves (ver. 23), *who among them should do this thing*. May it not reasonably be supposed, that some of them (Judas at least) would be anxiously employed in *self-justification*, and that this would lead, in some part of the table to a dispute of the kind here introduced? The natural effect of the Lord's rebuke would be to give rise to a different spirit among them, and the question, "*Lord, is it I?*" may have been the offspring of this better mind;—but see note on Matthew vv. 20—25. (2) It is surprising to find the very declaration of our Lord on the former strife related in this Gospel (ch. ix. 46—48), repeated as having been made *at this Paschal meal*,—by John, xiii. 20. May not this lead us to suppose that there has been a transposition of some of the circumstances regarding these various contentions among the Apostles, and that these words occurring in John may possibly point to a *strife of this kind*? (3) The "*I am in the midst of you as he that ministereth*"

is too clear an allusion to the *washing of their feet by the Lord*, to have escaped even those Commentators who are slow to discern such hints. The appeal, if it had taken place, is natural and intelligible; but not otherwise. (4) The diction is repeatedly allusive to their *then* employment: "*sitting at meat*"—"eat and drink"—"*in my Kingdom*"—all these have reference to things present, or words spoken, during that meal.—I therefore infer that the strife *did happen at this time, in the order related here*. <sup>25.</sup> See on Matt.

xx. 25. The expression here *they that exercise authority upon (over) them* are called benefactors, also seems to be connected with what had just taken place. '*Among them, the benefactors* are those who *exercise authority*—but among you, I, your benefactor (see vv. 19, 20), *do not so*, but am in the midst of you as your servant.' Ptolemy Euergetes (the benefactor) at once occurs to us;—numerous other examples are given by Wetstein.

27.] Compare John xiii. 13—17. <sup>28.</sup> These words could hardly have been spoken except on this occasion, when "*the matter concerning me hath an end*," ver. 37. <sup>29, 30.</sup> See above, and note on Matt. xix. 23, see also Rev. ii. 27. <sup>30.</sup> at my table: see above, ver. 21, and note on ver. 16.

31—34.] APPEAL TO PETER: HIS CONFIDENCE, AND OUR LORD'S REPLY. (See Matt. xxvi. 30—35: Mark xvi. 26—31:

<sup>t</sup> Amos ix. 9. <sup>u</sup> John xvii. 9.  
<sup>v</sup> Ps. ii. 13.  
<sup>w</sup> John xxi. 15, 16, 17.

“you, that he may ‘sift you as wheat:’ <sup>32</sup> but “I have prayed for thee, that thy faith fail not:” and when thou art converted, strengthen thy brethren. <sup>33</sup> And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. <sup>34</sup> And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. <sup>35</sup> “And he said unto them, When I sent you without purse, and scrip, and

<sup>w</sup> Matt. x. 9.  
<sup>ch. ix. 3: x.</sup>  
<sup>4</sup>

“see note: render perhaps, for perspicuity, you [all].

“render, hast turned again.

John xiii. 36—38.) The speech appears to proceed continuously. There are marks, in these words of our Lord, of close connexion with what has gone before. *His* way, which the Father appointed to Him, is to *His Kingdom*—but it is through temptations. To these, who have been with Him in these trials, He appoints a kingdom,—but *His* way to it must be *their* way: and here is the temptation,—the sifting as wheat.

The sudden address to Simon may perhaps have been occasioned by some remark of his,—or, which I think more probable, may have been made in consequence of some part taken by him in the preceding strife for precedence. Such sudden and earnest addresses spring forth from deep love and concern awakened for another.

31.] not only ‘hath desired to have you,’ A. V., but hath obtained you;—‘his desire is granted.’

you, all of you: not Simon alone, as sometimes understood, even by preachers, from the A. V. only. This must include Judas, though it does not follow that he was present; the sifting separated the chaff from the wheat, which chaff he was, see Amos ix. 9.

32. but I have prayed for thee] As Peter was the foremost (the rest are here addressed through him), so he was in the greatest danger. It must not be supposed that our Lord’s prayer was not heard, because Peter’s faith *did* fail, in his denial; this word fall here implies a total extinction, which Peter’s faith *did* not suffer.

Though the you all included Judas, he is not included in the prayer; see John xvii. 6—12. We may notice here, that our Lord speaks of the total failure of even an Apostle’s faith, as possible.

when thou hast turned again] There can, I think, be little doubt that this word is here used in the general N. T. sense, of returning as a penitent after sin, turning to God,—and not in the almost expletive meaning which it has in such passages as Joel ii. 14; Acts vii. 42.

strengthen (or confirm)] The use of this

word, and the cognate substantive, *thrice* by St. Peter in his two epistles, 1 Pet. v. 10; 2 Pet. i. 12; iii. 17, and in the first passage in a connexion with the mention of *Satan’s temptations*, is remarkable.

33, 34.] Whether these words are in close connexion with the preceding, may I think be doubted. They may represent the same reply of our Lord as we have recorded in John xiii. 38. One thing seems clear, without any attempt at minutely harmonizing: that two announcements were made by our Lord to Peter of his future denial, occasioned by two very different professions of his: One,—during the last meal, i. e. before going out, and occasioned by Peter’s professed readiness to go to prison and to death (“to lay down his life”) for and with the Lord:—the other,—on the way to the Mount of Olives, after the declaration that all should be offended, and occasioned by Peter’s profession that though all should be offended, yet would not he. Nothing is more natural or common than the repetition, by the warm-hearted and ardent, of professions like these, in spite of warning;—and when De Wette calls such an interpretation ‘a mere shift in difficulty,’ all that we can say is, to disclaim any wish to clear up difficulties, except by going into their depths, and examining them honestly and diligently. If the above view be correct, I conceive that the account in John of this profession and our Lord’s answer, being in strict coherence, and arising out of the subject of conversation, must be taken as the exact one: and St. Luke must be supposed to have inserted them here without being aware of the intermediate remarks which led to them.

This is the only place in the Gospels where our Lord addresses Peter by the name Peter. And it is remarkable, as occurring in the very place where He forewarns him of his approaching denial of Himself.

35—38.] FOREWARNING OF PERILS AT HAND. Peculiar to Luke. The mean-

shoes, lacked ye any thing? And they said, Nothing.

<sup>36</sup> Then said he unto them, But now, he that hath a purse, let him take it, and likewise <sup>t</sup>his scrip: and <sup>u</sup>he that hath no sword, let him sell his garment, and buy one. <sup>37</sup> For I say unto you, that this that is written must [<sup>uu</sup>yet] be accomplished in me, <sup>x</sup> And he was reckoned among the transgressors: for the <sup>v</sup>things concerning me have an end.

<sup>38</sup> And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

<sup>t</sup> render, a.

<sup>u</sup> render (see note), he that hath none, let him sell his garment, and buy a sword.

<sup>uu</sup> omit.

<sup>v</sup> most ancient authorities read, the matter concerning me hath.

ing of our Lord in this much-controverted passage appears to be, *to forewarn the Apostles of the outward dangers which will await them henceforward in their mission*:—unlike the time when He sent them forth without earthly appliances, upheld by His special Providence, they must now make use of common resources for sustenance, yea, and even of the sword itself for defence. This they misunderstand, and point to the two swords which they have,—for which they are rebuked (see below). <sup>35.]</sup> See ch. ix. 8; x. 4; also Matt. x. 9.

<sup>36.]</sup> take was the very word used in the prohibition before. There is a question how this sentence, which is elliptical in the original, should be filled up. Very many authorities make a sword understood after “hath not” (as in A. V.);—but the simpler construction and better sense is to place hath not in contrast with hath, He that hath a purse, &c., and he that hath none, let him, &c. Thus the sense will be complete,—for he who has a purse, can buy a sword, without selling his garment. The ‘sword of the Spirit’ (Olshausen and others) is wholly out of the question in interpreting this command. The saying is both a description to them of their altered situation with reference to the world without, and a declaration that self-defence and self-provision would henceforward be necessary. It forms a *decisive testimony, from the mouth of the Lord Himself, against the views of the Quakers and some other sects on these points*. But it does not warrant aggression by Christians, nor, as some R. Catholics, spreading the Gospel by the sword.

<sup>37.]</sup> The connexion is this: ‘your situation among men will be one of neglect and even of danger;—for I

myself (see Matt. x. 24, 25) am about to be reckoned among transgressors.’

By the very form of the expression it is evident, that the sword alluded to could have no reference to that night’s danger, or the defending Him from it.

the matter concerning me hath an end] The prophecy cited closes the section of Isaiah, which eminently predicts the Lord’s sufferings (ch. lii. 13—liii. 12).

hath an end does not merely mean ‘must be fulfilled,’ which would be an assertion without any special reference here—but are coming to the completion of their accomplishment. So “it is finished,” John xix. 30.

<sup>38.]</sup> Two of them were armed,—either from excess of zeal to defend Him, excited by His announcement of His sufferings during this feast,—or, perhaps because they had brought their weapons from Galilee as protection by the way. The road from Jericho to Jerusalem (see ch. x. 30) was much infested with robbers;—and it was the custom for the priests, and even for the quiet and ascetic Essenes, to carry weapons when travelling. Chrysostom gives a curious explanation of the two swords,—that it was probable they had knives to cut up the Paschal lamb. This certainly agrees with the number of the disciples sent to get ready the Passover: but it has nothing else to recommend it. They exhibit their swords, misunderstanding His words, and supposing them to apply to that night. Our Lord breaks off the matter with It is enough,—not ‘they are sufficient;’—but, It is well,—we are sufficiently provided—‘it was not to this that My words referred.’ The rebuke is parallel with, though milder than, the one in Mark viii. 17,—as the misunderstanding was somewhat similar.

<sup>y</sup> ch. xxi. 27. <sup>39</sup> And he came out, and <sup>y</sup> went, as he was wont, to the mount of Olives; and his disciples also followed him.

<sup>z</sup> Matt. vi. 13. ver. 46. <sup>40</sup> <sup>z</sup> And when he was at the place, he said unto them, Pray that ye enter not into temptation. <sup>41</sup> And he was withdrawn from them about a stone's cast, and kneeled down and prayed, <sup>42</sup> saying, Father, if thou be <sup>w</sup> willing, remove this cup from me: nevertheless <sup>a</sup> not my will, but thine, be done.

<sup>a</sup> John v. 30: vi. 28. <sup>b</sup> Matt. iv. 11. <sup>43</sup> [<sup>x</sup> And there appeared <sup>b</sup> an angel unto him from heaven, strengthening him. <sup>44</sup> <sup>c</sup> And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.] <sup>45</sup> And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, <sup>46</sup> and said unto them, Why sleep ye? rise and <sup>d</sup> pray, lest ye enter into temptation.

<sup>d</sup> ver. 40.

<sup>w</sup> render, willing to remove.

<sup>x</sup> verses 43, 44 are omitted in some of our oldest MSS., but contained in others, and in the most ancient versions. See the testimonies of the Fathers in my Gr. Test.

39—46.] CHRIST'S AGONY AT THE MOUNT OF OLIVES. Matt. xvi. 36—46. Mark xiv. 32—42. John xviii. 1. For all comment on the general narrative, see notes on Matthew. Our account is compendious, combines the three prayers of our Lord into one, and makes no mention of the Three Apostles being taken apart from the rest. On the other hand it inserts the very important additional details of vv. 43, 44, besides the particularity of ver. 41, "about a stone's cast."

42.] The sentence is broken off at me . . . If Thou be willing;—let it be so. The A.V. is not a correct reading in grammar.

43.] With the early and weighty evidence cited in my Gr. Test. in favour of verses 43, 44, it is impossible that they should have been an apocryphal insertion. The passage was perhaps expunged by the orthodox, who imagined they found in it an inconsistency with the divine nature of our Lord. We have reason to be thankful, that orthodoxy has been better understood since. The strengthening by means of the angel is *physical*—and the appearance likewise. It is strange how Olshausen can have so far deceived himself as to imagine that appeared unto him can imply a merely inward and spiritual accession of strength from above. It is strange likewise that the analogy of the ministration of angels in the Lord's former temptation should not have occurred to those modern Commentators who have objected

to this circumstance as improbable.

This strengthening probably took place between the first and the second prayer;—and the effect of it is, that He prayed more earnestly, ver. 44, and arrived at the entire resignation expressed in the second and third prayer of St. Matthew's narrative.

44.] The intention of the Evangelist seems clearly to be, to convey the idea that the sweat was (not fell like, but was) like drops of blood;—i. e. coloured with blood,—for so I understand the as it were, as just distinguishing the drops highly coloured with blood, from pure blood. Aristotle, speaking of certain morbid states of the blood, says, "when the blood is watery, grievous disease ensues: for it becomes serous and milky, to such an extent that some have been known to perspire a bloody sweat." To suppose that it only fell like drops of blood (why not drops of any thing else? and drops of blood from what, and where?) is to nullify the force of the sentence.

We must not forget, in asking on what testimony this rests, that the marks of such drops would be visible after the termination of the agony. An interesting example of a sweat of blood under circumstances of strong terror, accompanied by loss of speech, is cited in the Medical Gazette for December, 1848. It occurred in the case of certain Norwegian sailors in a tremendous storm. 45.] for sorrow—the effect of anxiety and watching. The

<sup>47</sup> And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. <sup>48</sup> But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? <sup>49</sup> When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? <sup>50</sup> And one of them smote the servant of the high priest, and cut off his right ear. <sup>51</sup> And Jesus answered and said, Suffer ye thus far. And he touched his ear and healed him. <sup>52</sup> Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves? <sup>53</sup> When I was daily with you in the temple, ye stretched forth no hands against me: \* but this <sup>John xii. 31; xiii. 30.</sup> is your hour, and the power of darkness.

<sup>54</sup> Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off. <sup>55</sup> And when they had kindled a fire in the midst of the

words *may possibly* express an inference of the Evangelist: but I would rather understand them as exactly describing the cause of their sleeping.

47—53.] BETRAYAL AND APPREHENSION OF JESUS. Matt. xxvi. 47—56. Mark xiv. 43—52. John xviii. 2—11. Our narrative is here distinguished even more than before by minute and striking details (see on the whole the notes to Matthew). The first of these is the address to Judas, ver. 48, calling the traitor by name, and setting before him the whole magnitude of his crime in the very words in which the treason had lately (Matthew, ver. 45: Mark, ver. 41) and so often (Matt. xxvi. 2; xx. 18; xvii. 22) been announced. Another is in

ver. 49, where the disciples, seeing what would follow, ask, Lord, shall we smite with the sword? which question refers to, and is the filling up of their misunderstanding of our Lord in ver. 38. Again ver. 51 is peculiar to Luke.

51.] Suffer ye thus far I understand as addressed, not to the disciples, but to the multitude, or rather to *those who were holding Him*;—His hands were held,—and He says, Suffer, permit me, thus far: i. e. to touch the ear of the wounded person. If this interpretation be correct, it furnishes an additional token of the truthfulness of our narrative; for the previous laying hold of Jesus has not been mentioned here, but in Matthew (ver. 50) and Mark (ver. 46).

53.] There is an

important addition here to the other reports of our Lord's speech;—but this is your hour, and the power of darkness. It stands here instead of the declaration that *this was done that the Scriptures might be fulfilled* (Matthew, ver. 56: Mark, ver. 49). The inner sense of those words is indeed implied here—but we cannot venture to say that our report is of the same saying.

Our Lord here distinguishes between the power exercised over Him by *men*, and that by *the Evil One*:—but so as to make the *power* which rules over *them* to be that of darkness—while His own assertion of this shews that all was by the determinate counsel and foreknowledge of God. In the word *darkness* there is also an allusion to the time—midnight. Compare with this declaration of the power of darkness over Him, the declaration, in ch. iv. 13, that the devil left Him "*for a season*."

54.] Matt. xxvi. 57. Mark xiv. 53. John xviii. 13. Our narrative leaves it undecided *who this high priest was*, inasmuch as, ch. iii. 2, *Annas and Caiaphas* are mentioned as high priests. From St. John we find that it was *Annas*; who having questioned Jesus, sent Him bound to Caiaphas, before whom His trial took place. St. Luke omits this trial altogether—or perhaps gives the substance of it in the account (vv. 66—71) of the morning assembly of the Sanhedrim. See notes on Matthew.

55—62.] PETER'S THREE DENIALS OF



hall, and were set down together, Peter sat down among them. <sup>56</sup> But a certain maid beheld him as he sat by *ⁱ* the fire, and earnestly looked upon him, and said, This man was also with him. <sup>57</sup> And he denied [<sup>a</sup> him], saying, Woman, I know him not. <sup>58</sup> And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. <sup>59</sup> And about the space of one hour after another confidently affirmed, saying, Of a truth this <sup>a</sup> fellow also was with him: for he is a Galilean. <sup>60</sup> And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. <sup>61</sup> And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock <sup>aa</sup> crow, thou shalt deny me thrice. <sup>62</sup> And Peter went out, and wept bitterly.

<sup>63</sup> And the men that held <sup>b</sup> Jesus mocked him, and smote him. <sup>64</sup> And when they had blindfolded him, they [<sup>c</sup> struck him on the face, and] asked him, saying, Prophecy, who is it that smote thee? <sup>65</sup> And many other things blasphemously spake they against him.

<sup>f</sup> Acts iv. 26.  
<sup>g</sup> see Acts XIII.  
5.

<sup>66</sup> And as soon as it was day, <sup>d</sup> *ⁱ* the elders of the people and *ⁱ* literally, the light. So also Mark xiv. 54: but see note here.

<sup>a</sup> omitted by some ancient authorities. <sup>a</sup> better, man: not expressed in the original. <sup>aa</sup> read, crow this day. <sup>b</sup> read, him.

<sup>c</sup> omitted by many ancient authorities. <sup>d</sup> render, the assembly of the elders of the people, chief priests and scribes: see note.

JESUS. Matt. xxvi. 69—75. Mark xiv. 66—72. John xviii. 17, 18, 25—27. See throughout, table and notes in Matthew.

<sup>66.</sup>] The word light here seems to be used as accounting for the words *beholding him*: not so in Mark xiv. 54, where it is merely "*he warmed himself at the light.*"

<sup>58.</sup> another (masculine)] In Matthew it is feminine,—in Mark, the maid.

<sup>61.</sup>] See extract from Robinson's notes on Matthew, ver. 69. If, as there supposed, the trial was going on in *an open chamber looking on the court*, the look might well have been given from a considerable distance. We need not enquire, how our Lord could hear what was going on round the fire in the court, as some Commentators have done. But even were such an enquiry necessary, I see no difficulty in answering it. The anathemas of Peter, spoken to *those who stood by* with vehemence, and the crowing of the cock,—were not these audible? But our Lord needed not these to attract His attention.

<sup>63—65.</sup>] HE IS MOCKED. St. Luke does not, as some Commentators say, place this mocking *before the trial* in Caiaphas's house, but in the same place as Matthew, vv. 67, 68, and Mark ver. 65, viz. *after* what happened there. The trial he *omits altogether*, having found no report of it. How those who take this view of St. Luke's arrangement can yet suppose him to have had Matthew and Mark before him while writing, I am wholly at a loss to conceive.

<sup>66—71.</sup>] HEARING BEFORE THE COUNCIL. (Probably) Matt. xxvii. 1. Mark xiv. 1. It seems probable that St. Luke here gives us an account of a *second and formal judgment held in the morning*. The similarity of the things said at the two hearings may be accounted for by remembering that they were both more or less formal processes in legal courts, one the precognition, the other the decision, at which the things said before would be likely to be nearly repeated. <sup>68.</sup> as soon as it was day] Some trace of a meet-

the chief priests and the scribes came together, and led him into their council, saying, <sup>67</sup> *Art thou the Christ? tell us.* And he said unto them, If I tell you, ye will not believe: <sup>68</sup> and if I [<sup>68</sup> *also*] ask you, ye will not answer me [<sup>68</sup> *nor let me go*]. <sup>69</sup> *Hereafter* shall the Son of man sit on the right hand of the power of God. <sup>70</sup> Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. <sup>71</sup> And they said, What need we any further witness? for we ourselves have heard of his own mouth.

XXIII. <sup>1</sup> And the whole multitude of them arose, and led him unto Pilate. <sup>2</sup> And they began to accuse him, saying, We found this <sup>a</sup> fellow <sup>a</sup> perverting <sup>1</sup> the nation, and <sup>b</sup> forbidding to give tribute to Cæsar, saying that he

<sup>a</sup> Heb. i. 3.  
<sup>b</sup> Matt. xiii. 1.

<sup>a</sup> Acts xvii. 7.  
<sup>b</sup> see Matt. xvii. 27.  
xxiii. 21.

render, If thou art the Christ, tell us.

<sup>68</sup> omit.

<sup>1</sup> omitted by some ancient authorities.

<sup>2</sup> read and render, But from this time: or, But henceforth.

<sup>a</sup> not expressed in the original. Better, man.

<sup>1</sup> read, with almost all the most ancient authorities, our.

ing of the Sanhedrim after daylight I believe our Evangelist to have found, see Matt. xxvii. 1—and to have therefore related as then happening, the following account of what really took place at the former meeting.

<sup>67.</sup> First, before this enquiry, took place the “*witness*” referred to in ver. 71; and the person who said this was the high priest, and with an adjuration, Matthew, ver. 63. The rendering in the margin is the most natural and correct: If thou art (not if thou be) the Christ, tell us. The others, ‘Tell us whether thou be the Christ;’ and, ‘Art thou the Christ? tell us,’ are forced and unusual renderings of the original.

<sup>68.</sup> I believe these words to have been said as a formal protest on the part of our Lord against the spirit and tendency of the question asked Him, before He gives an answer to it: and as such, they form an original and most valuable feature in the report.—‘It is with no view to examine and believe, that you ask this question: nor, were I to attempt to educe from your own mouths my innocence, would you answer Me [or release Me]. I am well aware of the intention of this question: BUT (Matthew, ver. 64) the time is come for the confession to be made:—Henceforth &c. <sup>69.</sup> On henceforth, see notes on Matthew.

The words “*sit on the right hand of power*” are common to all Three: only St. Luke adds “*of God*.”

<sup>70.</sup> We find here, and it is worth observing, the Son of God used as synonymous with the Son of Man sitting on the right hand of the power of God, i.e. with the glorified Messiah. On Ye say that I am . . . . see note on Matthew, ver. 64.

<sup>71.</sup> How would it have been possible that these words should have been said, if no “*witness*” had been brought forward at this examination, and if the very same question had been asked at the termination of the former one?

CHAP. XXIII. 1–5.] HE IS ACCUSED BEFORE PILATE. Matt. xxvii. 2, 11–14. Mark xv. 1–5. John xviii. 28–38. Our account, not entering at length into the words said, gives a particular and original narrative of the things transacted at this interview.

<sup>2.</sup> This charge was intended to represent the result of their previous judgment, we found;—whereas, in fact, no such matter had been before them: but they falsely allege it before Pilate, knowing that it was the point on which his judgment was likely to be most severe. The words themselves which they use are not so false, as the spirit, and impression which they convey. The forbidding to give tribute to Cæsar was, however, false entirely (see ch. xx. 22 ff.); and is just one of those instances where those who are determined to effect their purpose by falsehood, do so, in spite of the fact having been precisely the contrary to

c 1 Thm. vi. 12. himself is Christ a King. <sup>3</sup> And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it. <sup>4</sup> Then said Pilate to the chief priests and to the <sup>j</sup> people, <sup>4</sup> I find no fault in this man. <sup>5</sup> And they were the more fierce, saying, He stirreth up the people, teaching throughout all <sup>k</sup> Jewry, beginning from Galilee to this place. <sup>6</sup> When Pilate heard [<sup>1</sup> of Galilee], he asked whether the man were a Galilæan. <sup>7</sup> And as soon as he knew that he belonged unto <sup>o</sup> Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. <sup>8</sup> And when <sup>f</sup> Herod saw Jesus, he was exceeding glad: for <sup>g</sup> he was desirous to see him of a long season, because <sup>6</sup> he had heard [<sup>m</sup> many things] of him; and he hoped to have seen some miracle done by him. <sup>9</sup> Then he questioned with him in many words; but he answered him nothing. <sup>10</sup> And the

<sup>j</sup> render, multitudes.

<sup>k</sup> in the original, Judæa.

<sup>1</sup> omitted by some ancient authorities.

<sup>m</sup> omitted by many most ancient authorities.

that which they assert. 3.] This question is related in all four Gospels. But in John the answer is widely different from the distinct affirmation in the other three, amounting perhaps to it in substance—at all events affirming that He was ‘a King’—which was the form of their charge. I believe therefore that the Three give merely the general import of the Lord's answer, which St. John relates in full. It is hardly possible, if Jesus had affirmed the fact so strongly and barely as the Three relate it, that Pilate should have made the avowal in ver. 4—which St. John completely explains. 4.] The preceding question had been asked *within* the prætorium—a fact which our Narrator does not adduce,—representing the whole as a continuous conversation in presence of the Jews; see John, ver. 88. We may remark (and on this see Matthew, ver. 18: Mark, ver. 10) that Pilate must have known well that a man who had really done that, whereof Jesus was accused, would be *no such object of hatred to the Sanhedrim*. This knowledge was doubtless accompanied (as the above-cited verses imply) with a previous acquaintance with some of the sayings and doings of Jesus, from which Pilate had probably formed his own opinion that He was *no such King* as His foes would represent Him. This is now confirmed by His own words (as related by St. John); and Pilate wishes to dismiss

Him, finding no fault in Him. 5.]

Possibly they thought of the matter mentioned ch. xiii. 1, in introducing Galilee into their charge. The opening words may mean, they strengthened, redoubled, the charge—or perhaps, they became urgent, they were the more fierce, as in text.

6—12.] HE IS SENT TO HEROD, AND BY HIM RETURNED TO PILATE. Peculiar to Luke; see remarks on ver. 12. Pilate, conscious that he must either do the duty of an upright judge and offend the Jews, or sacrifice his duty to his popularity, first attempts to get rid of the matter altogether by sending his prisoner to Herod, on occasion of this word *Galilee*. This was Herod Antipas, tetrarch of Galilee and Peræa (see ch. iii. 1 and note on Matt. xiv. 1), who had come up to keep the feast.

7. he sent] or remitted him, to Herod. Grotius observes that this was the regular practice among the Romans, to remit a criminal to the ruler or judge of the district in which his crime was alleged to have been committed. 8, 9.] The reason of our Lord's silence is sufficiently shewn, in the account of Herod's feelings at seeing Him. He would not use His discourses or His miracles for liberating Himself from death, any more than He did for ostentation, or to gratify the curiosity of men. 10.] The accusations, of *worldly kingship* and of *blasphemy*, would probably be here united, as Herod was a Jew, and

chief priests and scribes stood and vehemently accused him. <sup>11</sup> <sup>a</sup> And Herod with his men of war set him at <sup>b</sup> *Isa. lxxx. 2.* nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. <sup>12</sup> And the same day <sup>1</sup> Pilate and Herod were made friends together: for before <sup>1</sup> *Acts iv. 27.* they were at enmity between themselves.

<sup>13</sup> And Pilate, when he had called together the chief priests and the rulers and the people, <sup>14</sup> said unto them, <sup>k</sup> *vv. 1, 2.* Ye have brought this man unto me, as one that per-  
verteth the people: and, behold, <sup>1</sup> I, having examined him <sup>1</sup> *ver. 4.* before you, have found no fault in this man touching those things whereof ye accuse him: <sup>15</sup> no, nor yet Herod: for <sup>m</sup> *I sent you to him;* and, lo, nothing worthy of death is done <sup>nn</sup> *unto him.* <sup>16</sup> I will therefore chastise him, and release him. <sup>17</sup> [<sup>o</sup> For of necessity he must release one unto them at the feast.] <sup>18</sup> And <sup>m</sup> they cried out all at <sup>m</sup> *Acts iii. 14.*

<sup>n</sup> *several of our early MSS. have,* He sent him to us.

<sup>nn</sup> *render, by him.* <sup>o</sup> *omitted by most of the ancient authorities, but contained in some most ancient versions.*

able to appreciate the latter. <sup>11.]</sup> his men of war are the *body-guard in attendance upon Herod.* a gorgeous robe] Various interpretations:—either *purple*, as befitting a king,—and why should this not be the very “scarlet robe” afterwards used by Pilate’s soldiers (Matt. xxvii. 28; “purple robe,” John xix. 2)?—or *white*, as the word rendered “bright” is understood by some (but see note), Acts x. 30.

<sup>12.]</sup> The cause of the quarrel is uncertain: apparently something concerning Herod’s power of jurisdiction, which was conceded by Pilate in this sending Jesus to him, and again waived by Herod in sending Him back again. From chap. xiii. 1, Pilate appears to have encroached on that jurisdiction. The remarks of some Commentators about their *uniting in enmity against Christ*, are quite beside the purpose. The present feeling of Pilate was any thing but hostile to the person of Christ: and Herod, by his treatment of Him, shews that he thought Him beneath his judicial notice. This remission of Jesus to Herod seems not to have been in the possession of either of the other three Evangelists. It is worthy of notice that they all relate the mocking by the soldiers of Pilate, which St. Luke omits, whereas he gives it as taking place before Herod. This is one of the very few cases where the nature of the history shews that *both* happened. Let the student ask himself,

How could St. John, if he composed his Gospel with that of St. Luke before him, have here given us a narrative in which so important a fact as this is not only not related, but absolutely *cannot find any place of insertion*? Its *real place* is after John ver. 38;—but obviously nothing was further from the mind of that Evangelist, for he represents Pilate as speaking continuously.

<sup>13—25.]</sup> FURTHER HEARING BEFORE PILATE, WHO STRIVES TO RELEASE HIM, BUT ULTIMATELY YIELDS TO THE JEWS. Matt. xxvii. 15—26. Mark xv. 6—15. John xviii. 39, 40. Our account, while entirely distinct in *form* from the others, is in *substance* nearly allied to them. In a few points it approaches John very nearly, compare ver. 18 with John ver. 40, also ver. 17 with John ver. 39. The second declaration of our Lord’s innocence by Pilate is in St. John’s account united with the first, ver. 38. In the three first Gospels, as asserted in our ver. 14, the questioning takes place in the presence of the Jews: not so, however, in John (see xviii. 28).

<sup>15.]</sup> Not as A. V., *is done unto him*, but *is done by him*: meaning, such is the issue of Herod’s judgment: I assume that he has thus decided.

<sup>16.]</sup> Here, as Bengel observes, Pilate begins to shew culpable weakness in yielding to the Jews. If there be no fault in Him, why should He be *corrected at all*?—the Jews perceive their advantage, and *from*

once, saying, Away with this man, and release unto us Barabbas: <sup>19</sup> who for a certain sedition made in the city, and for murder, was cast into prison. <sup>20</sup> Pilate therefore, willing to release Jesus, spake again to them. <sup>21</sup> But they cried, saying, Crucify him, crucify him. <sup>22</sup> And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. <sup>23</sup> And they were <sup>P</sup> instant with loud voices, requiring that he might be crucified. And the voices of them [<sup>PP</sup> and of the chief priests] prevailed. <sup>24</sup> And <sup>n</sup> Pilate gave sentence that it should be as they required. <sup>25</sup> And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will. <sup>26</sup> And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. <sup>27</sup> And there followed him a great company of <sup>q</sup> people, and of women, which [<sup>r</sup> also] bewailed and lamented him. <sup>28</sup> But Jesus turning unto them said, Daughters of Jerusalem,

<sup>n</sup> Exod. xiii. 2.

<sup>o</sup> Heb. xii. 2.

<sup>P</sup> i.e. urgent.

<sup>q</sup> render, the people.

<sup>PP</sup> omitted in some of our earliest MSS.

<sup>r</sup> omit.

*this moment follow it up.* <sup>25.</sup> him that for sedition and murder was cast into prison] The description is inserted for the sake of contrast;—see Acts iii. 14. St. Luke omits the scourging and mocking of Jesus. It is *just possible* that he might have omitted the mocking, because he had related a similar incident before Herod; but how shall we say this of the scourging, if he had seen any narratives which contained it? If St. Luke had had any materials wherewith to fill up the break between verses 25 and 26, I have no doubt he would have done so.

<sup>26—33.</sup> HE IS LED FORTH TO CRUCIFIXION. Matt. xxvii. 31—34. Mark xv. 20—23. John xix. 16, 17. Our account is an original one—containing the affecting narrative, vv. 27—32, peculiar to itself.

<sup>26.</sup> coming out of the country] See on Mark. after Jesus is peculiar to Luke, and a note of accuracy.

<sup>27.</sup> These were not the women who had followed Him from Galilee, but the ordinary crowd collected in the streets on such occasions, and consisting, as is usually the case (and especially at an execution), *principally of women*. Their weeping appears to have

been of that kind of well-meant sympathy which is excited by an affecting sight, such as that of any innocent person delivered to so cruel a death. This description need not of course exclude many who may have wept from deeper and more personal motives, as having heard Him teach, or received some benefit of healing from Him, or the like.

<sup>28.</sup> turning unto them—after He was relieved from the burden of the cross. This word comes from an eyewitness.

for me—His future course was not one to be bewailed—see especially on this saying, Heb. xii. 2,—“*who for the joy set before Him endured the cross, despising the shame.*” Nor again were His sacred sufferings a mere popular tragedy for street-bewailing; the sinners should weep for *themselves*, not for Him.

for yourselves, and for your children . . .

—see Matthew ver. 26, where the people called down the vengeance of His blood on themselves “*and upon our children.*” *Many of those who now bewailed Him perished in the siege of Jerusalem.* Those who now were young wives, would not be more than sixty when (A.D. 70) the city was taken. But to *their children* more especially belonged the miseries of which the Lord here

children. <sup>29</sup> For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. <sup>30</sup> Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. <sup>31</sup> For if they do these things <sup>in a green tree</sup>, what <sup>shall</sup> be done <sup>in the dry?</sup> <sup>32</sup> And there were also two other [v.] malefactors [v.] led with him to be put to death. <sup>33</sup> And when they were come to the place, which is called <sup>Calvary</sup>, there they crucified him, and the malefactors, one on the right hand, and the other on the left. <sup>34</sup> [x] Then said Jesus, Father,

<sup>r</sup> render, to the green tree.

<sup>t</sup> render, must.

<sup>u</sup> render, to the dry. <sup>v</sup> delete the commas: see note. <sup>w</sup> render, a skull.

<sup>x</sup> omitted by the Vatican MS., and by the original corrector of the Sinaitic MS.

speaks. <sup>29.</sup> the days are coming] Between this and then, would be time for *that effectual weeping*, which might save both themselves and their children;—see Acts ii. 37, 38,—but of which few availed themselves. These few are remarkably hinted at in the change to the third person, which excludes them—they shall say, i.e. not ‘*men in general*,’ nor ‘*My enemies*,’ but ‘the impenitent among you,—those who weep merely tears of idle sympathy for Me, and none of repentance for themselves;—those who are in *Jerusalem* and its misery, which My disciples will not be.’ On the saying itself, compare the whole of Hosea ix., especially vv. 12—16.

<sup>30.</sup>] This is cited from the next chapter of Hosea (x. 8). It was partially and primarily accomplished, when multitudes of the Jews towards the end of the siege sought to escape death by hiding themselves in the subterranean passages and sewers under the city, as related by Josephus: who adds that more than two thousand were found dead in these hiding-places, besides those who were detected there and killed. . . . But the words are too solemn, and too often used in a more awful connexion, for a further meaning to escape our notice: see Isa. ii. 10, 19, 21, and Rev. vi. 16, where is the striking expression “*from the wrath of the Lamb*”—of Him who now was the victim about to be offered. And the whole warning—as every other respecting the destruction of Jerusalem—looks through the type to the antitype, the great day of His wrath. Now, the days are coming—then “the great day of His wrath is come,” Rev. vi. 17.

It is interesting to see how often David, who had passed so long in hiding among the rocks of the wilderness from Saul, calls the Lord *his Rock* (see Ps. xviii.

2, 46; xlii. 9, &c.). They who have this defence, will not need to call on the rocks to hide them.

<sup>31.</sup>] This verse—the solemn close of our Lord’s teaching on earth—compares His own sufferings with that awful judgment which shall in the end overtake sinners, the unrepentant human kind—the *dry tree*. These things—were a judgment on sin;—He bore our sins;—He,—the vine, the *green tree*, the fruit-bearing tree,—of Whom His people are the branches,—if He, if they in Him and in themselves, are so treated, so tried with sufferings, *what shall become of them who are cast forth as a branch and are withered?* Read 1 Peter iv. 12—18;—ver. 18 is a paraphrase of our text. Theophylact’s comment is excellent: “If they do these things to Me, fruitful and ever-flourishing and immortal from my Godhead, what will happen to you, unfruitful, and void of all life-giving righteousness?”—The explanations which make the *green tree* mean the young, and the *dry*, the old,—or the *green tree* mean the women comparatively innocent, the *dry*, the guilty, at the destruction of Jerusalem,—seem to me unworthy of the place which the words hold, though the latter agrees with the symbolism of Ezek. xx. 47, compared with xxi. 4.

<sup>32.</sup>] Since the publication of the first edition of this work, the additional evidence of the Sinaitic MS. has made it appear that we ought to read the text simply, *two other malefactors*: not, as I maintained before, “*two others, malefactors*.”

<sup>33—49.</sup>] THE CRUCIFIXION, MOCKING, LAST WORDS, AND DEATH OF JESUS. Matt. xxvii. 35—50. Mark xv. 24—37. John xix. 18—30; with however some particulars inserted which appear later in the other gospels. <sup>34.</sup>] Spoken ap-

Math. xxiv.  
19. ch. xxi.  
32.

Isa. ii. 19.  
Hos. x. 8.  
Rev. vi. 16:  
Is. 6.  
Prov. xi. 31.  
Jer. xxv. 39.  
Ezek. xx. 47.  
1 Pet. iv. 17.  
Isa. liii. 12.

† Matt. v. 44.  
A. its vii. 60.  
1 Cor. iv. 12.  
1a.  
u Acts iii. 17.  
v Ps. xxii. 17.  
Zech. xii. 10.

‘forgive them; for <sup>xx</sup> they know not what they <sup>xx</sup> do.] And they parted his raiment, and cast lots. <sup>35</sup> And <sup>v</sup> the people stood beholding. And the rulers also [<sup>y</sup> with them] decided him, saying, He saved others; let him save himself, if he be <sup>u</sup> *Christ, the chosen of God*. <sup>36</sup> And the soldiers also mocked him, coming to him, and offering him vinegar, <sup>37</sup> and saying, If thou be the king of the Jews, save

<sup>xx</sup> or, are doing.

<sup>y</sup> omit.

<sup>u</sup> the reading is uncertain. The best of our most ancient authorities have, the Christ of God, the chosen: see note.

parently during the act of the crucifixion, or immediately that the crosses were set up. Now, first, in the fullest sense, from the wounds in His Hands and Feet, is His Blood shed, for the forgiveness of sins (Matt. xxvi. 28), and He inaugurates His intercessional office by a prayer for His murderers—“forgive them.” This also is a fulfilment of Scripture, Isa. liii. 12,—where the contents of our verses 33, 34 are remarkably pointed out. His teaching ended at ver. 31. His *High Priesthood* is now begun. His first three sayings on the Cross are for others: see ver. 43: John xix. 26, 27. Father]

He is the Son of God, and He speaks in the fulness of this covenant relation,—“I knew that Thou always hearest Me!”—it is not merely a prayer—but the prayer of the Great Intercessor, which is always heard. Notice that even on the Cross, there is no alienation, no wrath of condemnation, between the Father and the Son.

forgive them] Who are here intended? Doubtless, first and directly, the four soldiers, whose work it had been to crucify Him. The words they know not what they are doing point directly at this: and it is surely a mistake to suppose that they wanted no forgiveness, because they were merely doing their duty. Stier remarks, “This is only a misleading fallacy, for they were sinners even as others, and their obedient and unsuspecting performance of their duty was not without a sinful pleasure in doing it, or at all events formed part of their entire standing as sinners, included in that sin of the world, to which the Lord here ascribes His Crucifixion.” But not only to them, but to them as the representatives of that sin of the world, does this prayer apply. The persons pointed at by they are all mankind,—the Jewish nation, as the next moving agent in His death,—but all of us,—inasmuch as for our sins He was bruised.

for they know not what they do, primarily, as before, spoken of the soldiers,—then of the

council, who delivered Him up, see John xi. 49, “ye know nothing,”—then of all, whose sin is from lack of knowledge of the truth, of what sin is, and what it has done,—even the crucifixion of the Lord. But certainly from this intercession is excluded that one sin—strikingly brought out by the passage thus cited as committed by him who said it, viz. Caiaphas,—and hinted at again by our Lord, John xix. 11—and perhaps also by the awful answer Matt. xxvi. 64,—‘thou saidst it’—viz. in prophecy, John xi. 49; see also Matt. xxvi. 25,—and on the sin alluded to, Matt. xii. 31: 1 John v. 16. Observe that between the two members of this prayer lies the work of the Spirit leading to repentance—the prayer that they may have their eyes opened, and know what they have done: which is the necessary subjective condition of forgiveness of sins, see 2 Tim. ii. 25, 26. 35.] The insults of the people are by no means excluded, even if the words with them be omitted: nay they are implied, by the and . . . also which follows in the next verse. To find a discrepancy with Matthew and Mark here, is surely unfair:—the people’s standing looking on, does not describe their mind towards Jesus: St. Luke reports no more than he had before him: and the inference may be drawn that those whom he has related to have cried out an hour ago, ‘Crucify him,’—would not have stood by in silence.

On ver. 48, see note there. the rulers are the chief priests and members of the Sanhedrim, Matthew, ver. 41. The concluding words may be rendered either (see the reading in the margin) the Christ of God, His elect one,—or, the elect Christ of God. I prefer the former: but either way, the Christ of God must be taken together. 36.] A different incident from that related in Matthew, ver. 48; Mark, ver. 36; John, vv. 28, 29. It was about the time of the mid-day meal of the soldiers,—and they in mockery offered Him their posca or sour wine, to drink with

thyself. <sup>38</sup> And a superscription also was written over him [<sup>a</sup> in letters of Greek, and Latin, and Hebrew], This is the King of the Jews.

<sup>39</sup> And one of the malefactors which were hanged railed on him, saying, <sup>b</sup> *If thou be Christ, save thyself and us.*

<sup>40</sup> But the other answering rebuked him, saying, <sup>c</sup> *Dost not thou fear God, seeing thou art in the same condemnation?*

<sup>41</sup> And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. <sup>42</sup> And

<sup>d</sup> *he said unto Jesus, Lord, remember me when thou comest into thy kingdom.* <sup>43</sup> And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in

<sup>a</sup> omitted by some of the most ancient authorities.

<sup>b</sup> the most ancient authorities have, Art not thou the Christ?

<sup>c</sup> render, Dost thou also not.

<sup>d</sup> the most ancient authorities read, he said, Jesus, remember me. . .

<sup>e</sup> render, in.

them.

<sup>38.</sup> See on Matthew, ver. 37. over him, on the projecting upright beam of the cross. <sup>39—43.</sup>

Peculiar to Luke. St. Matthew and St. Mark have merely a general and less precise report of the same incident.

All were now mocking; the soldiers, the rulers, the mob:—and the evil-minded thief, perhaps out of bravado before the crowd, puts in his scoff also. <sup>40.</sup> Bengel supports the notion that this penitent thief was a *Gentile*. But surely this is an unwarranted assumption. What should a *Gentile* know of Paradise, or of the kingdom of the Messiah as about to come?

The silence of the penitent is broken by the use of the other compromising him in the scoff. also alludes to the multitude—*Dost thou too not fear God?* (as thou oughtest to do) seeing that . . .

<sup>41.</sup> we] He classes himself with the other in condemnation, but not in his prayer afterwards. amiss] literally unseemly. This is a remarkable testimony to the innocence of Jesus from one who was probably executed for his share in those very tumults which He was accused of having excited. <sup>42.</sup> The

thief had heard of the announcements which Jesus had made,—or at all events of the popular rumour concerning his Kingdom. His faith lays hold on the truth that this is the King of the Jews in a higher and immortal sense. There is nothing so astounding in this man's faith *dogmatically* considered, as has been thought; he merely joins the common belief of the Jews of a Messianic King-

dom, in which the ancient Fathers were to rise, &c.,—with the conviction, that *Jesus is the Messiah*. What is *really* astounding, is the *power* and *strength* of that faith, which, amidst shame and pain and mockery, could thus lift itself to the apprehension of the *Crucified* as this King. This thief would fill a conspicuous place in a list of the triumphs of faith supplementary to Heb. xi.

<sup>in thy kingdom</sup> The A. V., following the Latin Vulgate (so also Luther), renders this "*into thy kingdom*," which is a sad mistake, as it destroys the force of the expression. It is *in thy kingdom*—with thy kingdom, so "*shall come in His glory*," Matt. xxv. 31, which we (A. V.) have translated rightly. The above mistake entirely loses the solemn sense of comest—making it merely '*comest into*,' just as we say to "*come into*" an estate: whereas it is the chief word in the clause, and "*in Thy kingdom*" its qualification, at thy coming in thy kingdom.

It will be seen that there is no necessity for supposing the man to have been a *disciple*, as some have done.

It is remarkable how, in three following sayings, the Lord appears as Prophet, Priest, and King: as *Prophet*, to the daughters of Jerusalem;—as *Priest*, interceding for forgiveness;—as *King*, acknowledged by the penitent thief, and answering his prayer.

<sup>43.</sup> Verily I say unto thee. . . .] The Lord surpasses his prayer in the answer; the *verily I say unto thee*, to day, is the reply to the uncertain "*when (whensoever)*" of the thief. To day] i. e.



paradise. <sup>44</sup> And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

<sup>45</sup> And the sun was darkened, and the veil of the temple was rent in the midst. <sup>46</sup> And when Jesus had cried with

W Pa. XXXI. 5. a loud voice, he said, "Father, into thy hands I <sup>f</sup> com-  
<sup>f</sup> better, deliver up.

this day: *before the close of this natural day.* The attempt to join it with I say unto thee ("I say unto thee this day"), considering that it not only violates common sense, but destroys the force of our Lord's promise, is surely something worse than silly; see below. shalt thou be

with me can bear no other meaning than the ordinary sense of the words, 'I shall be in Paradise, and thou with Me.'

in paradise] On these words rests the whole explanation of the saying. *What is this PARADISE?* The word is used of the garden of Eden by the LXX, Gen. ii. 8, &c., and subsequently became, in the Jewish theology, the name for that part of Hades, the abode of the dead, where the souls of the righteous await the resurrection. It was also the name for a supernal or heavenly abode, see 2 Cor. xii. 4: Rev. ii. 7, which are the only other places in which it occurs in the New Testament. The former of these is, I believe, here primarily to be understood;—but only as *introductory, and that immediately, to the latter.* By the death of Christ only was Paradise first opened, in the *true sense of the word.* He Himself, when speaking of Lazarus (ch. xvi. 22), does not place him in Paradise, but in Abraham's bosom—in that place which the Jews called Paradise, but by an anticipation which our Lord did not sanction. I believe the matter to have been thus. Our Lord spoke to the thief so as He knew the thief would understand Him; but He spoke with a fuller and more blessed meaning than he could understand then. For that day, on that very evening, was 'Paradise' truly 'regained':—opened by the death of Christ. We know (1 Pet. iii. 18, 19, where see note; iv. 6) that our Lord went down into the depths of death,—announced His triumph—(for His death was His triumph) to the imprisoned spirits,—and in that moment—for change of state, to the disembodied, is possibly all that change of place implies—they perhaps were in the Paradise of God,—in the blessed heavenly place, implied by the word, 2 Cor. xii. That this is not *fulness* of glory as yet, is evident;—for the glorified body is not yet joined to their spirits,—they are not yet perfect (Heb. xi. 40);

but it is a degree of bliss compared to which their former degree was but as imprisonment.

This work of the Lord I believe to have been accomplished on the instant of His death, and the penitent to have followed Him at his death—which took place some little time after—into the Paradise of God. That our Lord returned to take His glorified Body, was in accordance with His design, and He became thereby the *firstfruits of the holy dead*, who shall like Him put on the body of the resurrection, and be translated from disembodied and imperfect bliss in the Paradise of God, to the perfection of glorified humanity in His glory, and with Him, *not in Paradise, but at God's right hand.*

44—48.] Our account is very short and epitomising—containing however, peculiar to itself, the last word of our Lord on the cross.

The impression conveyed by this account, if we had no other, would be that the veil was rent before the death of Jesus:—but the more detailed account of St. Matthew corrects this.

45.] The words the sun was darkened are probably added to give solemnity to the preceding, assigning its reason. It can hardly be, as Meyer, that the earth was darkened till the ninth hour, and then the sun became dark also.

46.] The use of with a loud voice shews that *this was the cry* to which St. Matthew and St. Mark allude. The words uttered are from the LXX, varying however from the common reading "I will commend," and giving the verb in the present, which is also the rendering of the Hebrew.

These words have in them an important and deep meaning. They accompany that, which in our Lord's case was strictly speaking the act of death. It was His own act—not 'feeling the approach of death,' as some, not apprehending the matter, have commented; but a *determinate delivering up of His spirit to the Father.*—"He delivered up His spirit," John: see John x. 18—"no man taketh it from Me, but I lay it down of Myself." None of the Evangelists say 'He died': although that expression is ever after used of His death stated as one great fact:—but it is, "*yielded up His spirit,*" Matthew; "*breathed His last,*"

mend my spirit; and having said thus, he *gave up the ghost*. <sup>47</sup> Now when the centurion saw what was done, he glorified God, saying, Certainly <sup>h</sup> *this was a righteous man*. <sup>48</sup> And all the <sup>i</sup> *people* that came together to that sight, beholding the things which <sup>k</sup> *were done*, smote their breasts, and returned. <sup>49</sup> \* And all his acquaintance, and the <sup>x</sup> *Pa. xxviii. 11.* women that <sup>l</sup> followed him from Galilee, stood afar off, beholding these things.

<sup>50</sup> And, behold, there was a man named Joseph, a counsellor; and he was a good man and a just: <sup>51</sup> the same had not consented to the counsel and deed of them; he was of Arimathæa, a city of the Jews: <sup>y</sup> who [<sup>m</sup> *also* <sup>y</sup> *ch. ii. 22, 23.* himself] waited for the kingdom of God. <sup>52</sup> This man went unto Pilate, and begged the body of Jesus. <sup>53</sup> And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. <sup>54</sup> And <sup>n</sup> *that day was* the preparation, and the sabbath <sup>o</sup> drew on. <sup>55</sup> And the women also,

<sup>g</sup> *render*, breathed his last. See on Mark xv. 37.

<sup>h</sup> *render*, this man was righteous. <sup>i</sup> *render*, multitudes.

<sup>k</sup> *better*, came to pass. <sup>l</sup> *render*, had followed.

<sup>m</sup> *omit*.

<sup>n</sup> *read and render*, it was the day of.

<sup>o</sup> *literally*, was dawning: see note.

Mark, Luke; "*delivered up His spirit*," John. The spirit here is the *Personality*—the human soul informed by the Spirit, in union:—not separated, so that His soul went to Hades, and His spirit to the Father, as Olshausen thinks. Both are delivered into the hand of the Father; by Whom quickened, He worked His great victory over death and Hell. See again 1 Pet. iii. 18, 19 and notes, and Rom. viii. 10, 11.

The latter part of the verse in Pa. xxxi. '*for Thou hast redeemed me, O Lord, thou God of truth*,' is not applicable here. The whole Psalm is not strictly prophetic, but is applied by the Lord to Himself. 47—49.] Our account,

as well as that of St. Mark, ascribes the impression made on the centurion to that which took place at the death of Jesus, —i. e. "*that He thus breathed His last*." Something in the manner and words convinced him that this man was the Son of God; which expression he used doubtless with reference to what he had before heard, but especially to the words just uttered—"Father, into Thy hands I commend my spirit." St. Luke has not expressed the words exactly the same:—but the A. V. has wrongly and ungrammatically rendered

what he relates the Centurion to have said, and made '*a righteous man*' (St. Luke), stand in the place of '*the Son of God*' (St. Mark);—whereas the words only give the *general sense* of the persuasion of the centurion. Truly, *this man was innocent*:—and if innocent (nay, more, just, truthful), He was the *Son of God*, for He had asserted it. 49.] Peculiar to Luke.

the things which came to pass are the darkness and other prodigies, after which we have no more *railery*:—men's tempers are changed, and we here see the result.

smote their breasts . . . a sign of self-accusation, at least for the time,—which is renewed on the preaching of Peter, Acts ii. 37. 49.] See on Matthew and Mark.

50—56.] BURIAL OF THE BODY OF JESUS BY JOSEPH OF ARIMATHÆA. Matt. xxvii. 57—61. Mark xv. 42—47. John xix. 38—42: see notes on Matthew.

51. the same had not consented . . . ] Peculiar to Luke. The meaning is, he had absented himself, and taken no part in their (the council's) determination against Jesus. 54.] preparation—

'the day before the sabbath,'—which now drew on (was dawning);—a *natural* word,

<sup>z</sup> *ch. viii. 2.* <sup>z</sup> which *P* came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. <sup>56</sup> And they returned, and prepared spices and ointments; and <sup>zz</sup> *Exod. xx. 10.* rested the sabbath day <sup>zz</sup> according to the commandment.

XXIV. <sup>1</sup> Now upon the first day of the week, <sup>q</sup> very early in the morning, they came unto the sepulchre, <sup>a</sup> *ch. xxiii. 56.* <sup>a</sup> bringing the spices which they had prepared [<sup>r</sup>, and certain others with them]. <sup>2</sup> And they found the stone rolled away from the sepulchre. <sup>3</sup> <sup>b</sup> And they entered in, and found not the body of the Lord Jesus. <sup>4</sup> And it came to pass, as they were much perplexed thereabout, <sup>c</sup> behold, two men <sup>a</sup> stood by them in shining garments: <sup>5</sup> and as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? <sup>6</sup> He is not here, but is risen: <sup>4</sup> remember how he spake unto you when he was yet in Galilee, <sup>7</sup> saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. <sup>e</sup> *John ii. 22.* <sup>8</sup> And <sup>e</sup> they remembered his words, <sup>9</sup> and returned from

<sup>P</sup> render, had come.

<sup>r</sup> omit.

<sup>q</sup> literally, at deep (i.e. dusk) dawn.

<sup>s</sup> render, came upon them.

used of the *conventional* (Jewish) day beginning at sunset. There is no reference to the lighting of candles in the evening or on the sabbath. Lightfoot has shown that such use of the word was common among the Jews, who called the evening (the beginning) of a day, 'light.'

55.] Only Mary Magdalene and Mary, the mother of Joseph ('the other Mary,' Matthew),—Mark. 56.] They bought their spices &c. in the short time before sunset.

CHAP XXIV. 1—12.] THE WOMEN COMING TO THE SEPULCHRE LEARN THAT HE IS RISEN, AND ANNOUNCE IT TO THE APOSTLES, BUT ARE DISBELIEVED. Matt. xxviii. 1—10. Mark xvi. 1—8. John. xx. 1—10: see notes on Matthew. 1.]

at deep dawn, i.e. just beginning to dawn: "while it was yet dark" John, "as it began to dawn toward the first day of the week" Matthew, and "very early" Mark; but not "when the sun had risen" Mark also: see notes there.

they came—the same women as those afterwards mentioned (ver. 10) who told the Apostles the intelligence. The reference is to ch. xxiii. 55.

spices, which (ch. xxiii. 56) they had made ready before the sabbath; in Mark xvi. 1, had bought the evening before, "when the sabbath was past."

2.] This agrees with the more detailed account in Mark:—and, as regards the majority of the women, may also with that in Matthew:—but not as regards the two Maries.

4.] The narrative does not, as the A. V. ("stood by them"), determine the position of the angels. It says merely that they came upon them, or that they appeared to them; the same Greek word is used in ch. ii. 9. On the two angels here, see note on Mark ver. 5; to which I will just add, that the Harmonistic view, as represented by Greswell, strangely enough puts together the angel in Matthew, and the angel in Mark, and makes the two angels in Luke: see Acts i. 10.

men—to all appearance; the Evangelist does not mean that they were such, as clearly appears from what follows.

5.] They call the Lord simply the living, —Him who liveth, as addressed to the women; but Olshausen's view of a deeper meaning in the words should be borne in mind; for, as Origen truly observes, "Life, in its highest sense, is His alone."

6, 7.] See ch. ix. 22; xviii. 32. The mention of Galilee is remarkable, as occurring in the angelic speeches in Matthew and Mark in quite another connexion. Here it is said to the women, as being from Galilee, see ch. xxiii. 55—and meaning,

the sepulchre, and told all these things unto the eleven, and to all the rest. <sup>10</sup> It was Mary Magdalene, and <sup>†</sup> Joanna, and Mary [<sup>†</sup> *the mother*] of James, and other <sup>ch. viii. 2.</sup> women that were with them, which told these things unto the apostles. <sup>11</sup> <sup>‡</sup> And <sup>‡‡</sup> *their* words seemed to them as idle <sup>ver. 20.</sup> tales, and they believed them not. <sup>12</sup> <sup>‡</sup> Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and <sup>‡</sup> departed, *wondering in himself* at that which was come to pass.

<sup>13</sup> And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs. <sup>14</sup> And they talked together of all these things which had happened. <sup>15</sup> And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. <sup>16</sup> But their

<sup>†</sup> *not expressed in the original.*

<sup>‡‡</sup> *read, these.*

<sup>‡</sup> *render, But Peter arose.* <sup>‡</sup> *render, went away home, wondering at.*

'when he was yet with you.'

9.] See note on Mark ver. 8. 10.] It seems as if the testimony of one of the disciples who went to Emmaus had been the ground of the whole former part—perhaps of the whole—of this chapter. We find consequently this account exactly agreeing with his report afterwards, vv. 23, 24.

Joanna was the wife of Chuza, Herod's steward, ch. viii. 2.

13.] This verse cannot well have been interpolated from John xx., for the only reason for the insertion would be, to tally with ver. 24, and in that case it certainly would not mention *Peter alone*. That Cleopas says, ver. 24, certain of them that were with us went, &c. must not be pressed too much, although it does certainly look as if he knew of more than one (see note there). The similarity in diction to John xx. 5, 10—(*"stooping down he beheld the linen clothes laid by themselves,"* and *"went away home,"* being common to the two passages) indicates a common origin, and, if I mistake not, one distinct from the rest of the narrative in this chapter.

13—35.] JESUS APPEARS TO TWO OF THE DISCIPLES AT EMMAUS. Peculiar to Luke:—the incident (but from another source) is alluded to in the fragmentary addition to Mark xvi. (ver. 12.) 13.] of them, not of the *Apostles*—the last mentioned were "*the eleven, and all the rest,*" ver. 9: see also ver. 22, "*of us*" ("*of our company*"). One of them ver. 18, was called Kleopas (equivalent to Kleopatros, probably a different name

from Clopas, John xix. 25: see note on Matt. x. 3). Who the other was, is idle to conjecture. Origen, in several places, calls him Simon; apparently from having understood "*saying*" in ver. 34 to refer to the two from Emmaus, and referring "*hath appeared unto Simon*" to the present appearance. Epiphanius says it was Nathanael; Theophylact, St. Luke himself. This may shew what such reports are worth. Wieseler believes the two to have been, James the son of Alphæus or Clopas or Cleopas (but see above) journeying *with his father*, and the appearance on the road to Emmaus to be the same as "*was seen of James,*" 1 Cor. xv. 7. Our narrative seems to have been from the report of Cleopas.

EMMAUS] Josephus also mentions this Emmaus as sixty furlongs from Jerusalem. There were two other places of the same name: (1) a town afterwards called Nicopolis, twenty-two Roman miles from Jerusalem, where Judas Macabæus defeated the Syrian general Gorgias: see 1 Macc. iii. 40—57. (2) Another Emmaus is mentioned by Josephus as being *in front of the sea of Tiberias*: and he adds, that Emmaus means, that there were warm springs there. This was the case also with the other places of the name. Our Emmaus is now called Cubeibi (?).

15.] Jesus himself, of whom they had been speaking, drew near to them. But this expression forbids the supposition that He was here, *strictly speaking, in another form*, as we find it less precisely expressed in Mark xvi. 12. The reason why they

eyes were holden that they should not know him. <sup>17</sup> And he said unto them, What manner of <sup>¶</sup> *communications* are these that ye have one <sup>²</sup> *to* another, as ye walk, <sup>¶</sup> and are sad? <sup>18</sup> And [<sup>¶¶</sup> *the*] one of them, whose name was Cleopas, answering said unto him, <sup>²</sup> *Art thou only a stranger* in Jerusalem, and hast not known the things which are come to pass there in these days? <sup>19</sup> And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, <sup>h</sup> which was a prophet <sup>1</sup> mighty in deed and word before God and all the people; <sup>20</sup> <sup>h</sup> and how the chief priests and our rulers delivered him to be condemned to death, and [<sup>²</sup> *have*] crucified him. <sup>21</sup> But we <sup>h</sup> trusted that it had been he which should have <sup>²</sup> *redeemed* Israel: and beside all this, to day is the third day since these things were done. <sup>22</sup> Yea, and certain women also of our

<sup>h</sup> Matt. xxi. 11.  
ch. vii. 16.  
John iii. 31.  
iv. 19: vi. 14.  
Acts ii. 22.  
<sup>1</sup> Acts vii. 22.  
<sup>h</sup> ch. xxiii. 1.  
Acts xiii. 27,  
28.

<sup>a</sup> ch. i. 68: ii.  
28. Acts i. 8.

<sup>¶</sup> *render*, disputes.

<sup>²</sup> *render*, with.

<sup>¶</sup> *the reading is doubtful.* The Vatican MS. has, And they stood looking sad.

<sup>¶¶</sup> *omit.*

<sup>²</sup> *render*, Dost thou sojourn alone.

<sup>a</sup> *omit.*

<sup>h</sup> *literally*, hoped.

did not know Him was (ver. 16), that *their eyes were supernaturally influenced, so that they could not*;—see also ver. 31. No change took place in Him—nor apparently in *them*, beyond a power upon them, which prevented the recognition just so much as to delay it till aroused by the well-known action and manner of His breaking the bread. The *cause* of this was the will of the Lord himself, who would not be seen by them till the time when He saw fit. *drew near*—from *behind*: see ver. 18, where they take Him for an inhabitant of Jerusalem.

17.] He had apparently been walking with them some little time before this was said. The term used by our Lord implies that they had been disputing with some earnestness: but there is no *blame* implied in the word. Possibly, though both were sad, they may have taken *different views*:—and in the answer of Cleopas we have that of the one who was most disposed to abandon all hope. 18.] They took Him (but we must not think of a *peculiar dialect* as giving that impression) for one who had been at Jerusalem at the feast:—and asked, *Dost thou lodge (sojourn) alone at Jerusalem?* 19–24.] Stier well remarks, that the Lord here gives us an instructive example how far, in the wisdom of love, we may carry *disimulation, without speaking untruth*. (See the citation

from Jer. Taylor below, on ver. 29.) He does not assert, that He was one of the strangers at this feast at Jerusalem, nor does He deny that He knew what had been done there in those days, but He puts the question by, with *What things?*

19. *they said unto him*] Either, one spoke and the other assented; or perhaps each spoke, sometimes one and sometimes the other;—only we must not break up these verses, and allot an imagined portion to each. They contain the substance of what was said, as the reporter of the incident afterwards put it together.

*which was a prophet* . . . : see a similar general description of Him to the Jewish people, Acts ii. 22. They had repeatedly acknowledged Him as a Prophet: see especially Matt. xxi. 11, 46. The phrase "*mighty in words and in deeds*" occurs of Moses, Acts vii. 22.

20.] The how follows on the *hast not known*, ver. 18. *our rulers*] Therefore the two disciples were *Jews*, not Grecian converts, as some have supposed. *delivered him*, to Pilate.

21.] *hoped* is a word of weakened trust, and shrinking from the avowal that they 'believed' this. *redeemed*—in the theocratic sense—including both the spiritual and political kingdom: see ch. i. 68, 69, 74, 75, and compare Acts i. 6. *to day is the third day*] *literally*, he is now in the third

company <sup>b</sup> made us astonished, which were early at the sepulchre; <sup>23</sup> and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. <sup>24</sup> And <sup>c</sup> certain of them <sup>o ver. 12.</sup> which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not. <sup>25</sup> Then he said unto them, O <sup>e</sup> fools, and slow of heart to believe all that the prophets have spoken: <sup>26</sup> <sup>d</sup> ought not <sup>d ver. 48. Acts xvii. 3. 1 Pet. i. 11.</sup> Christ to have suffered these things, and to <sup>d</sup> enter into his glory? <sup>27</sup> And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. <sup>28</sup> And they drew nigh unto the village, whither they went: and <sup>e</sup> he made as though he would have gone further. <sup>29</sup> But they <sup>f</sup> constrained him, <sup>o see Gen. xlii. 26: xlii. 7. Mark vi. 48. Gen. xix. 8. Acts xvi. 18.</sup>

<sup>e</sup> render, without understanding.

<sup>d</sup> render, have entered.

day: the words are spoken not without a reference, in the mind of the speaker, to His promise of rising on the third day.

<sup>22.]</sup> Yes, and . . . or, but, moreover—equivalent to, 'certainly, thus much has happened, that' . . . of our company—literally, of us:—'disciples, as we are.' The Apostles are distinguished presently as certain of them which were with us, ver. 24.

<sup>23.]</sup> This agrees exactly with St. Luke's own narrative, but not with St. Matthew's, in which they had seen the Lord Himself. There seems however to be some hint that the women had said something of having seen the Lord, in the "him they saw not," said below of the "certain of them which were with us."

<sup>24. certain]</sup> See ver. 12 and note. It is natural, even in accordance with ver. 12, that the antithesis to "certain women" before, and the loose way of speaking to a stranger, who (they believed) was not acquainted with any among them, might cause them here to use this word without any reference to Peter being accompanied. But what wonder, if the reports of such a day of anxiety and confusion were themselves disjointed and confused?

<sup>25.]</sup> The word rendered fools is more properly without understanding:—slow of heart, i. e. sluggish—in disposition—to believe: these were both shewn in their not having apprehended, from the fulfilment of the sufferings and death of Christ, the sequel of that death, the resurrection.

<sup>26. to have suffered . . . and to have entered]</sup> The sufferings were the appointed way by which Christ should

enter into His glory. It was not the entering into His glory, but the suffering, about which they wanted persuading.

<sup>27.]</sup> beginning belongs to both the following clauses. A similar expression is found Acts iii. 24. He began with Moses first;—He began with each as He came to them. the things concerning himself.

De Wette remarks, "It were much to be wished that we knew what prophecies of the death and triumph of Christ are here meant. There are but few that point to the subject." But I take the things concerning himself to mean something very different from mere prophetic passages. The whole Scriptures are a testimony to Him: the whole history of the chosen people, with its types, and its law, and its prophecies, is a shewing forth of Him: and it was here the whole,—all the scriptures,—that He laid out before them. This general leading into the meaning of the whole, as a whole, fulfilled in Him, would be much more opportune to the place, and time occupied, than a direct exposition of selected passages.

the things concerning himself is right: not, 'the parts concerning Him.'

Observe the testimony which this verse gives to the divine authority, and the Christian interpretation of the Old Testament Scriptures: so that the denial of the references to Christ's death and glory in the O. T. is henceforth nothing less than a denial of His own teaching.

<sup>29. they constrained him]</sup> It is not implied that He said any thing to indicate that He would go further—but simply, that He was passing on. "Our

saying, Abide with us : for it is toward evening, and the day is <sup>a</sup> far spent. And he went in to tarry with them.

<sup>30</sup> And it came to pass, as he sat at meat with them, he <sup>a</sup> took bread, and blessed it, and brake, and gave to them. <sup>xxvi. 36.</sup>

<sup>31</sup> And their eyes were opened, and they knew him ; and <sup>b</sup> he <sup>b</sup> vanished out of their sight. <sup>32</sup> And they said one to another, Did not our heart burn [<sup>f</sup> within us], while he

<sup>c</sup> *talked with us* by the way, and while he opened to us the scriptures? <sup>33</sup> And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, <sup>34</sup> saying, The

<sup>e</sup> Lord is risen indeed, <sup>e</sup> and hath appeared to Simon.

<sup>a</sup> read, now far.

<sup>f</sup> omitted in some of the early MSS.

<sup>c</sup> render, spoke to us.

blessed Saviour pretended that He would pass forth beyond Emmaus ; but if He intended not to do it, yet He did no injury to the two disciples, for whose good it was that He intended to make this offer : and neither did He prevaricate the strictness of simplicity and sincerity, because they were persons with whom He had made no contracts ; to whom He had passed no obligation ; and in the nature of the thing, it is proper and natural, by an offer, to give an occasion to another to do a good action : and in case it succeeds not, then to do what we intended not ; and so the offer was conditional." Jer. Taylor, Sermon on Christian Simplicity. Works (Heber), vi. 156. with us does not imply that they lived at Emmaus ; merely in the same quarters with us. <sup>30.</sup> I believe that there was something in the manner of His breaking the bread, and helping and giving it to them, which was his own appointed means of opening their eyes to the recognition of Him. But we must not suppose any reference to, much less any celebration of, the Sacrament of the Lord's Supper, *Neither of these disciples was present at its institution* (but see Wieseler's conjecture, which is at all events worth consideration, in note on ver. 13) ; and certainly it had never been celebrated since. With this simple consideration will fall to the ground all that Romanists have built on this incident, even to making it a defence of administration in one kind only. The analogy of such a breaking and giving with His institution of that holy ordinance becomes lost, when we force the incident into an example of the ordinance itself. The Lord at their meal takes on Him the office of

the *master of the house* (which alone would shew that it was not *their house*, but an inn), perhaps on account of the superior place which His discourse had won for Him in their estimation :—and as the Jewish rule was, that "three eating together were bound to give thanks," He fulfils this duty. In doing so, perhaps the well-known manner of His taking bread, &c., perhaps the marks of the nails in His hands, then first noticed, or these together, as *secondary means*,—but certainly *His own will and permission to be seen by them*, opened their eyes to know Him.

<sup>31.</sup> he vanished out of their sight does not imply His Body to have remained, though *invisible to them* : but plainly indicates in the original, besides the supernatural disappearance, a real objective *removal from them*. <sup>32.</sup> 'Was there not something heart-kindling in His discourse by the way, which would have led us to suppose that it was none but the Lord Himself?' not that they *did* suppose it,—but the words are a sort of self-reproach for not having done so. Compare Matt. vii. 29. he spoke to us, not merely, '*with us*,' as A. V. : it was not so much a talking with them, as a discourse delivered to them.

<sup>33.</sup> "They have now no fear of the journey at night, from which they before dissuaded their unknown companion." Bengel. The *whole eleven* were not there—Thomas was not present. Some have derived an argument from this incompleteness in their number, for the second of the travellers being also an Apostle ; see above on ver. 13. Who them that were with them are, we learn from Acts i. 14. <sup>34.</sup> This appearance to Simon (i. e. Peter—the

Who them that were with them are, we learn from Acts i. 14. <sup>34.</sup> This appearance to Simon (i. e. Peter—the

<sup>35</sup> And they told what things were done in the way, and how he was known of them in <sup>h</sup> *breaking* of bread.

<sup>36</sup> And as they thus spake, <sup>i</sup> *Jesus* himself <sup>d</sup> stood in the <sup>d 1 Cor. xv. 5.</sup> midst of them, and saith unto them, Peace be unto you.

<sup>37</sup> But they were terrified and affrighted, and supposed that they <sup>j</sup> *had seen* <sup>e</sup> a spirit. <sup>38</sup> And he said unto them, <sup>e Mark vi. 49.</sup>

Why are ye troubled? and why do <sup>k</sup> *thoughts* arise in your hearts? <sup>39</sup> Behold my hands and my feet, that it is I myself: 'handle me, and see; for a spirit hath not flesh

and bones, as ye see me have. <sup>40</sup> And when he had thus spoken, he shewed them his hands and his feet. <sup>41</sup> And while they yet believed not for <sup>l</sup> *joy*, and wondered, he said unto them, <sup>s</sup> Have ye here any <sup>m</sup> *meat*? <sup>42</sup> And they <sup>g John xxi. 5.</sup>

gave him a piece of a broiled fish<sup>n</sup>, and of an honey-

<sup>h</sup> *render*, his breaking.

<sup>j</sup> *render*, beheld.

<sup>l</sup> *render*, their joy.

<sup>n</sup> *omitted by almost all the ancient authorities: see note.*

<sup>i</sup> *read*, he.

<sup>k</sup> *render*, reasonings.

<sup>m</sup> *i.e.* food.

other Simon would not be thus named without explanation; see ch. v. 3 ff.) is only hinted at here—but is asserted again, 1 Cor. xv. 5, in immediate connexion with that which here follows. It is not clear whether it took place before or after that on the way to Emmaus. <sup>35.</sup> And they—the travellers, distinguished from the others—not '*they also*,' for thus we should leave the clause without a copula. **known of them in his breaking of bread**] That this should have been so, does not exclude the supernatural opening of their eyes: see above, on ver. 31.

**36—49.] APPEARANCE OF JESUS TO THE DISCIPLES.** Mark xvi. 14. John xx. 19—23. The identity of these appearances need hardly be insisted on. On St. Mark's narrative, see notes there. That of St. John presents no difficulties, on one supposition, *that he had not seen* this of St. Luke. The particulars related by him are mostly additional, but not altogether so.

<sup>36.</sup> stood in the midst of them—while they were speaking of these things, possibly not entirely crediting the account, as seems hinted at in Mark xvi. 13,—the Lord appeared, the doors being shut, in the midst (John xx. 19 and notes).

Peace be unto you, the ordinary Jewish salutation, see ch. x. 5, but of more than ordinary meaning in the mouth of the Lord: see John xiv. 27. <sup>37.</sup> On account of His sudden appearance, and the likeness to one whom they knew to

have been dead.

a spirit is a *ghost* or *spectre*—an appearance of the dead to the living; not exactly as "*a phantasm*," Matt. xiv. 26, which might have been any appearance of a supernatural kind.

<sup>38.</sup>] Not merely '*thoughts*,' as A. V., but reasonings, questionings. <sup>39.</sup>] There seems to be some doubt whether the reference to His hands and feet were on account of the marks of the nails, to prove His identity,—or as being the *uncovered parts* of His body, and to prove his corporeity. Both views seem supported by the text, and I think both were united. The sight of the Hands and Feet, which they recognized as His, might at once convince them of the *reality* of the appearance, and the identity of the Person. The account of St. John confirms the idea that He showed them the marks of the nails, both by *His side* being added, and by the expressions of Thomas which followed. The same seems also implied in our ver. 40.

The assertion of the Lord must not be taken as representing merely 'the popular notion concerning spirits' (Dr. Burton); *He who is the Truth, does not speak thus of that which He knows, and has created.* He declares to us the truth, that those appearances to which He was now likened by the disciples, and spirits in general, have not flesh and bones. Observe *flesh and bones*—but not *blood*. This the resurrection Body probably *had not*,—as being the *animal life*:—see notes on John vi. 51,



h Acts x. 41. comb]. <sup>43</sup>h And he took it, and did eat before them.  
<sup>44</sup> And he said unto them, These are <sup>o</sup> the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.  
<sup>45</sup> Then opened he their understanding, that they might understand the scriptures, <sup>46</sup> and said unto them, <sup>p</sup> 'Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: <sup>47</sup> and that repentance and <sup>q</sup> remission of sins should be preached in his name among all <sup>q</sup> nations, beginning at Jerusalem. <sup>48</sup> [<sup>r</sup> And] 'ye are witnesses of these things. <sup>49</sup> And, <sup>m</sup> behold, I send the

<sup>o</sup> read, my.

<sup>p</sup> read, Thus it is written that Christ should suffer, and should . .

<sup>q</sup> render, the nations.

<sup>r</sup> omit.

and John xx. 27. <sup>42.</sup>] This was done further to convince them of his real corporeity. The omission of the words and of an honeycomb in the best MSS. is remarkable: see var. readd. It may possibly have arisen from an idea in some transcriber that this meal is the same as that in John xxi. 9. The words could hardly have been an interpolation. <sup>44.</sup>]

Certainly, from the form of the beginning of this verse, which implies immediate sequence, St. Luke, at the time of writing his Gospel, was not in possession of records of any Galilean appearances of the Lord, nor indeed of any later than this one. That he corrects this in Acts i., shews him meantime to have become acquainted with some other sources of information, not however perhaps including the Galilean appearances.

The following discourse apparently contains a summary of many things said during the last forty days before the ascension;—they cannot have been said on this evening;—for after the command in ver. 49, the disciples would not have gone away into Galilee. Whether the Evangelist regarded it as a summary, is to me extremely doubtful. Knowing apparently of no Galilean appearances, he seems to relate the command of ver. 49, both here and in the Acts, as intended to apply to the whole time between the Resurrection and the Ascension. These are my words . . . i. e. 'behold the realization of My words,' &c. which I spake: see ch. xviii. 31–33; xxii. 37; Matt. xxvi. 56 al.; but doubtless He had often said things to them on these matters, which have not been recorded for us. So in John x. 25, we have perhaps a reference

to a saying not recorded. . . This three-fold division of the O. T. is the ordinary Jewish one, into the Law, Prophets, and Hagiographa,—the first containing the Pentateuch;—the second Joshua, Judges, the four books of Kings, and the Prophets, except Daniel;—the third the Psalms, and all the rest of the canonical books:—Daniel, Esther, Ezra, and Nehemiah being reckoned as one book, and the Chronicles closing the canon. <sup>47.</sup>]

The substance of the preaching of the Gospel literally corresponded to this description—see Acts ii. 38: "*Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins,*"—were the words of the first sermon preached at Jerusalem. <sup>48.</sup> ye] From what follows, Acts i. 22, if these words are to be taken in their strict sense, they must have been spoken only to the Apostles;—they may however have been more general, and said to all present. <sup>49.</sup>]

This promise is explained (Acts i. 5) to be the baptism with the Holy Ghost,—and the time is limited to 'not many days hence.'

I send (the I is emphatic)] The procession of the Holy Spirit from the Son is clearly here declared, as well as that from the Father. And consequently we find St. Peter, in Acts ii. 33, referring back to these very words, in ascribing the outpouring of the Spirit to the now exalted Saviour. In that verse, the "I" of this is filled up by "*being by the right hand of God exalted*"—the proper supplement of it here also.

The promise itself is not found in the three Gospels, but expressly and frequently in John xiv.—xvi.: see xiv. 16–26; xv. 26; xvi. 7–11, 13, 14.

promise of my Father upon you: but tarry ye in the city [<sup>a</sup> of Jerusalem], until ye be <sup>t</sup>endued with power from on high. <sup>50</sup> And he led them out <sup>a</sup> as far as to Bethany, <sup>n Acts i. 12.</sup> and he lifted up his hands, and blessed them. <sup>51</sup> ° And it <sup>o 2 Kings ii. 11. Mark xvi. 10. Acts iv. 9. Eph. ii. 8. Matt. xxviii. 9, 17.</sup> came to pass, while he blessed them, he was parted from them, and carried up into heaven. <sup>52</sup> <sup>p</sup> And they wor- <sup>p</sup> shipped him, and returned to Jerusalem with great joy: <sup>53</sup> and were continually <sup>q</sup> in the temple, praising and <sup>q Acts ii. 30; v. 42.</sup> blessing God. [<sup>a</sup> Amen.]

<sup>a</sup> omit.

<sup>t</sup> render, clothed.

<sup>a</sup> omitted by several ancient authorities.

The present, I send, is not equivalent to a future, but implies that the actual work is done, and the state brought in, by which that sending is accomplished;—viz. the giving of the “*all power is heaven and earth*,” Matt. xviii. 18.

The words “*of Jerusalem*” have probably been interpolated by some who, believing these words to represent the Galilean discourse, placed it here for an explanation: or perhaps Acts i. 4 gave occasion to it. This command must have been (historically) uttered *after the return from Galilee*: see above. <sup>be clothed with</sup> The verb here has its full meaning, of *abiding upon and characterizing*, as a garment does the person. This, as Stier remarks, was the true and complete clothing of the nakedness of the Fall.

<sup>50.</sup> The Ascension appears to be related as taking place *after the above words were spoken*—but there is an uncertainty and want of specification about the narrative, which forbids us to conclude that it is intended as following immediately upon them. This, however, can only be said as taking the other Gospels and Acts i. into account: if we had *none but the Gospel of St. Luke*, we should certainly say that the Lord ascended *after the appearance to the Apostles and others, on the evening of the day of His resurrection*.

<sup>he led them out</sup>, i. e. probably, from the words “*in the city*” just having occurred, outside Jerusalem: but the “*out*” might only apply to the house in which they were: see Matt. xxvi. 75. <sup>as far as to Bethany</sup>—not quite to the village itself, but over the brow of the Mount of Olives, where it descends on Bethany: see Acts i. 12. (The synonymy of these two expressions may shew that the same is meant, when, Mark xi. 11, our Lord is said to have gone out *at night to Bethany*, and Luke xxi. 37, *to the Mount of Olives*.)

<sup>51.] he was</sup>

parted from them—not, “*He went a little distance from them previous to His ascension*,”—as Meyer would interpret it; but the two verbs belong to one and the same incident,—*he was parted from them and borne up into heaven*. We need not understand, “*by an angel*,” or “*by a cloud*,” the *absolute passive* is best. The tense is *imperfect*, signifying the *continuance of the going up* during the “*worshipping*” of the next verse.

The more particular account of the Ascension is given Acts i. 9—12, where see notes. That account is in perfect accordance with this, but supplementary to it. <sup>52. they worshipped him</sup>]

This had been done before by the women, Matt. xxviii. 9, and by the disciples on the mountain in Galilee. This however was a more solemn act of worship, now paid to Him as exalted to God’s right hand.

<sup>53.] continually</sup>,—not “*all their time*,”—daily, at the hours of prayer: see Acts i. 18, 14; iii. 1.

A few words must be appended here in vindication of THE CIRCUMSTANCES OF THE ASCENSION. To those who doubt the fact of an *Ascension at all*, I have nothing to say, standing as I do altogether on different ground from them.

The Lord Himself foretold His Ascension, John vi. 62; xx. 17:—it was immediately after His disappearance from the earth expressly announced by the Apostles, Acts ii. 33, 34; v. 31:—*continued to be an article of their preaching and teaching*, 1 Pet. iii. 22; Eph. ii. 6; iv. 10; 1 Tim. iii. 16. *So far* should we have been assured of it, even had we not possessed the testimonies of St. Luke here and in the Acts:—for the fragment superadded to the Gospel of St. Mark merely states the fact, not the manner of it. But, to take first the *a priori* view,—is it probable that our Lord would have left so weighty a fact in His history on earth, without witnesses? And might we not

have concluded from the wording of John vi. 62, that our Lord must have intended an ascension *in the sight of some of those to whom He spoke*, and that the Evangelist himself gives that hint, by recording those words without comment, that he had seen it?

Then again, is there any thing in the bodily state of our Lord after His Resurrection, which raises any even the least difficulty here? He appeared suddenly, and vanished suddenly, when He pleased:—when it pleased Him, He ate, He spoke, He walked; but his Body was the Body of the Resurrection;—only not yet his *Body of Glory* (Phil. iii. 21), because He had *not yet assumed* that glory: but that He *could* assume it, and did assume it at his Ascension, will be granted by all who believe in Him as the Son of God. So that it seems, *on à priori grounds*, probable that, *granted the fact of the Ascension*, it did take place in some such manner as our accounts relate:—*in the sight of the disciples, and by the uplifting of the risen Body of the Lord towards that which is to those on this earth the visible heaven.*

This being so, let us now, secondly, regard the matter *à posteriori*. We possess two accounts of

the circumstances of this Ascension, written by the same person, and that person a contemporary of the Apostles themselves. Of the *genuineness* of these accounts there never was a doubt. How improbable that St. Luke should have related *what any Apostles, or apostolic persons might have contradicted*? How improbable that the universal Church, founded by those who are said to have been eye-witnesses of this event, should have *received these two accounts as authentic, if they were not so*? That *these accounts themselves* are never referred to in the Epistles, is surely no argument against them. If an occasion had arisen, such as necessitated the writing of 1 Cor. xv., there can be little doubt that St. Paul would have been as particular in the circumstances of the Ascension, as he has been in those of the Resurrection. The fact is, that by far the greatest difficulty remains to be solved by those who can imagine a myth or fiction on this subject to have arisen in the first age of the Church. Such a supposition is not more repugnant to our Christian faith and reverence, than it is to common sense and historical consistency.



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